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# *The Presbyterian Record*

JANUARY, 1966



HONG  
KONG





## THE YEAR OF THE LOCUST

**"Lo, I am with you alway," — Matthew 28:20**

■ According to my untutored reckoning, the coming New Year in the old-style Chinese calendar will be "the year of the rabbit." The Chinese have a more romantic way than we of naming, and not just numbering, the years. There is the year of the rat, the year of the ox, and the year of the tiger. There's a year each for the dragon, snake, horse and sheep. These animals are all symbolic. And the year of the rabbit, for example, is a good year for getting married, having children, and changing jobs.

It's easier for us to give names to the years when we have had a chance to look back on them. So we might declare 1965 to have been the year of the election, or the year of the space walk, or the year of the bumper wheat crop. Or, thinking in terms of one of the Old Testament prophets, we might describe some as the years of the locust.

A film was produced a few years ago entitled "The Lost Weekend." It depicted the devastating effects of overindulgence in alcohol, showing how one man "lost" a whole weekend. But there are many lost weekends and many lost years.

The Israelites in Old Testament times knew all about this. Because of disobedience to God they once lost 40 years wandering in a wilderness. They lost another 40 years later in captivity in Babylonia. When Joel was in their midst, the land had suffered a terrible ravishing, so that what the palmerworm left, the locust ate, and what the locust left, the cankerworm ate, and what the cankerworm left, the caterpillar ate. And then an army came upon the people to destroy all else of value in the land. Here was something to tell one's children, and one's children's children — the terrible, devastating years of the locust!

We have had a lot of experience in such lost years ourselves! Many of us have lived through one world war, and some of us two world wars, with an unparalleled period of depression in between. The more recent years, with all of their prosperity and technological achievement have not been completely glorious. There have been depressed areas, segregated areas, and corrupt areas of life even in our "enlightened" Western world. As individuals we have all lost weekends, and weeks and months and years, sometimes quite casually, sometimes quite deliberately. "The

years of the locust!"

The man who has lost a weekend or his youth, a nation that has lost a year or an age, stands in need of help. And every New Year comes to us with the promise of something better. The hard part of it is that so much still depends on us. The new year will do nothing of itself for anyone who will do nothing for himself. In many areas of life we have to recoup our own losses. We have firmly to make new beginnings. We have to right-about-face and start off in another direction. No one can do for us things that we must do for ourselves.

But the message of the prophet was full of hope. He knew that the future belongs neither to the locust nor to man; the future belongs to God. And so as the spokesman for God he could declare: "I will restore to you the years that the locust hath eaten." This was the one real hope of the people. This is the only real hope we have today — God.

We have to do every last thing we possibly can to make the lost years right. But we have not done all that we can until we have called upon the resources of God. In the end, it is only he who can forgive and restore. Some of us know already from past experience that if our own strength were our only resource, many and many a time we would never have survived the day. But we were able to continue the struggle because we knew that even though there were all kinds of things we could not do, always "he is able." We faced the future then, as we face the New Year now, in full assurance that "My grace is sufficient for thee."

"I can do all things," said the apostle Paul, "through him that strengtheneth me." "I will restore to you the years that the locust hath eaten," said God's man in olden time. If we can move into this New Year in this spirit, it will not be another lost to the locust; it will truly be the "year of the Lord."

### Prayer

O God, who hast laid thine hand upon us and beset us behind and before, in all the coming days may we know we can never fall out of thine arms of love. May we remember that thou art willing and able to lead and uphold us now, and to save us at the last. Through Jesus Christ, our Lord, Amen. ★ BY D. GLENN CAMPBELL



# Pungent and Pertinent

## A PECULIAR ATTITUDE!

by M. C.  
Felderhof,  
Student at  
Dalhousie  
University



■ I wish to comment about the decision of the Maritime Synod not to take part in a Maritime Ecumenical Council. I do so only after much hesitation for it is surely presumptuous for a young member of the church, under the jurisdiction of this synod, to question the wisdom of its decision. But surely freedom of speech and thought is not so stifled within our church that as a student I may not seek to understand the reasons for and meaning of such a decision.

I think the decision reflects a peculiar attitude to *The Westminster Confession of Faith*. Some fundamentalists in many quarters of our church have changed our Confession into their brand of fundamental dogmatism. This so-called fundamentalism ("so-called" because the common use of the word "fundamentalism" is both wrong and undeserved), reduces the Confession and Christianity itself to a mere formula. This formula receives an out-of-proportion importance by insisting that if, and only if, you accept it wholeheartedly you will "be saved." This attitude to the Confession, obviously, leaves no room for dialogue, and it transforms us into an exclusive society with no room for co-operation with others.

By changing *The Westminster Confession of Faith* into the dogmatism of The Presbyterian Church in Canada, we are surely betraying our heritage. It may also be the reason why we find it impossible to restate the several century old Confession into modern language and make it relevant to our particular age. To maintain that

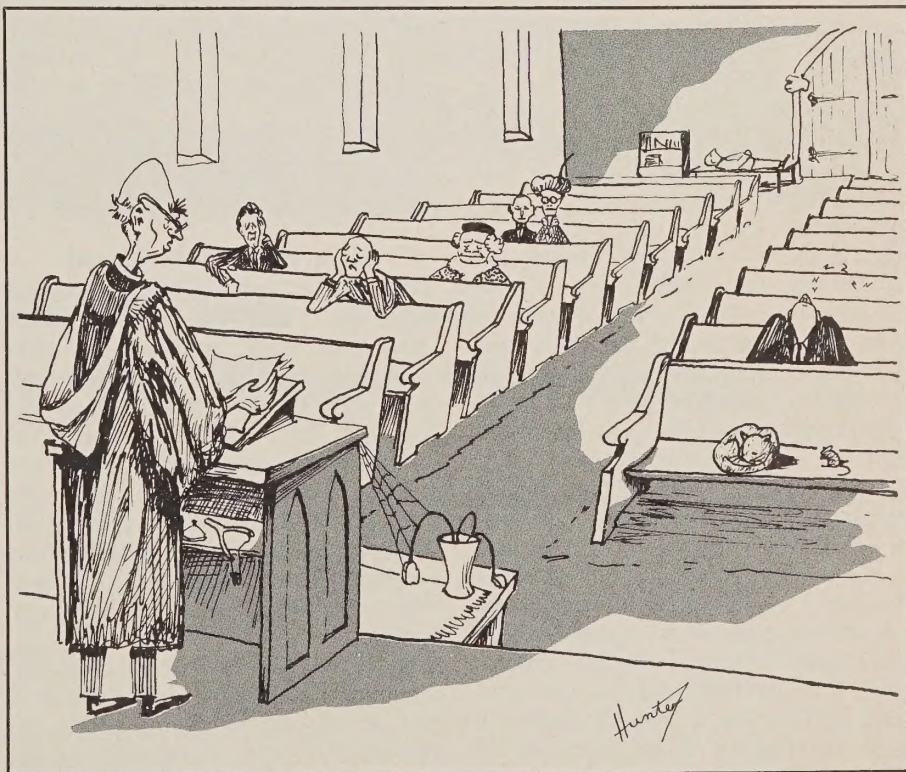
the Confession needs no restating is like trying to equate the eternal truths of our Christian faith with a temporal expression and understanding of it.

Hutchison, in his book *Faith, Reason and Existence* makes the difference between a "confessional attitude" and a "dogmatic attitude" in religion when he says: "Dogmatism means many things, but here it may be understood as the tenacious and often unreasonable acceptance of religious views, together with a desire to force them on others. In terms of a previous distinction, the dogmatist takes his position in the grandstand and says, 'This is the way things are, always and everywhere. If you don't agree, I'll force the truth down your throat.' The confessional attitude, in sharp contrast, takes up its position on the playing field, saying rather, 'This is the way things look to me from where I stand. Therefore on these terms I will play out the game. Come stand with me and see if you agree with my view of things . . . ' " . . . Dogmatism is inherently intolerant of other views, regarding them as harmful errors. The confessional attitude, while holding squarely to its own position, seeks what Karl Jaspers has called 'boundless communication' among the many faiths and philosophies through which men seek to confess and communicate the meaning of existence."

Surely we need to have a more "confessional attitude" toward the Westminster Standards; this at any rate would allow us to better adhere to our Presbyterian heritage. This is a heritage in which open Communion really means something, and in which the invisible church is not a barren concept.

We may even discover that in our co-operation with other churches and in our dialogue with them, we will better understand what our Confession states, and why. Many things after all are expressed within certain references and contexts, often reactions against the beliefs of another church. In our witness as a church we must not allow ourselves to pass up such valuable opportunities as the ecumenical councils where we may express our Confession to others. For either we believe that we as a church with our Confession have something important to say to the world *and* to other churches, or else we have no right to exist.

If our church fails to assume its rightful position and attitude, which it is obliged to take by *The Westminster Confession of Faith*, it will suffer a pathetic death. We will never survive a reduction to a dogmatic, narrow-minded and exclusive sect. There is no need to be reminded in a reformed church that salvation is by faith and not by the correct formula.★



"So let us march into the New Year with vigour and . . ."



Pungent cont'd.

## WHY MODERNIZE A CREED?

by Jonas  
E. C. Shepherd



■ Denominations are currently drawing up confessional statements, revising creeds, and trying to reach our generation with statements that are "relevant to our day," and at the same time, true to the classical tradition.

I understand how quickly language changes, and how easily men may become semantically trapped. The question of language, however, is one a man never quite catches up with. So I wonder if it wouldn't be just as valuable to teach people what the old words mean, rather than seek new words.

Aristotle pointed out that learning is primarily the ability to make distinctions, and the more exactly we can make distinctions the more exact our knowledge is. What it all means regarding the writing of confessional statements like those of our church is that we have some excellent theological terms like "incarnation," "justification," "substitutionary atonement", and even "election". I do not quite understand how terms like these can ever be popularized. Yet I *do* know that to learn what they scripturally mean can be stimulating, edifying and a blessed enrichment!

I suspect that the real problem of the creed and confession "re-writers" is that they know only too well what the terms mean and now find some of them difficult to believe. If this is true, and it should be honestly faced, then the idea of "election" is not so much understanding as believing. The question is most serious if new creed writers, under the guise of modernizing language, subtly inject new standards of truth.

An allied question to that of relevancy of language becomes only too obvious: to what extent does an elder have to subscribe to his church's creed? If he is bound by the confessional statement, then of course he must be sensitive to the exact way in which his creed is stated. If he is not bound, then why does he need to care

exactly how that creed is worded?

Strangely enough those most concerned with the restatement of a faith are those most concerned that they be not bound by any such statement. Then again, those who think that a creed ought to be *the* test apparently rest too easily in both the content and wording of the ancient creeds. If we can allow such generalizations, then we will be led into interesting ponderings about the entire question of what the rationale may be behind the current clamour for rewording credal affirmations.

Do we not all carry with us, as we think about the creeds, an assumed, though not always defined distinction, between those articles that really matter and those that are unessential? Honest creed writing would have to eliminate those unessential things because, after all, the things we hold to be true *we indeed hold to be true!* How can such things be half-true, insignificant or irrelevant?

To one who feels no urgency about rewording The Apostle's Creed or *The Westminster Confession of Faith* — who believes we must continue to affirm that we believe the Bible "to be the word of God and the only infallible rule" — it is apparent that serious statements of truth will force debate, may initiate division, and might even re-align denominations.

An expressed concern like this may produce ridicule. But it should produce frank searching and, I hope, healthy, frank and gracious discussion. ★

## LETTERS

### Teen and Twenty Chapel

On the surface the innovations described in "Religion's New Rhythm" (November issue) exhibit a fair show of plausibility. Examined closer, however, we note that not a word of support has been adduced from either scripture or chapter 20 of *The Westminster Confession*. This raises the question of how we get around the Presbyterian regulative principle that nothing may be added to God's worship other than what he has commanded.

No doubt Paul could have employed some of the sensuous incantations of idol worship in the church of his day and thereby been immensely popular but he did not do so. On the other hand the reformers removed even just

ostentation from the music of their day and both Paul and the reformers were quite successful.

We should have perhaps been even more impressed had we read of some young person being soundly converted in these services, but should God so condescend to use or overrule these innovations it would in no wise give them validity. The test is not our subjective reactions but our only rule of faith and practice and under the latter we fail to discern anything but condemnation.

Leaside, Ont.

P. J. Baldwin

### Praise for The Record

Congratulations on the excellent publication you produce month after month! As an avid reader of a large number of Presbyterian and Protestant journals, I consider *Presbyterian Record* at the very top. I look forward to its arrival, and keep the scissors busy in clipping service. "Letters to My Son" (October issue) was tops.

(Rev.) Henry Lewis Smith  
Rock Hill, S.C., U.S.A.

### The Organ Controversy

I am presently engaged in research on the organ controversy that arose within The Presbyterian Church in Canada during the last half of the 19th century upon its introduction into the service of worship to assist in the praise.

I should be pleased if anyone having information about this controversy — letters, records, diaries, personal reminiscences — would jot these down or refer me to them. I shall return any personal effects as promptly as possible.

Fred Rennie

867 Ossington Ave., Apt. 2,  
Toronto 4, Ont.

### Christ and Prophecy

In her December article Mrs. Margaret Campbell makes reference to the crucifixion of our Lord and I quote: "The church has traditionally explained that cry from the cross as a tragic involuntary expression wrested from the pain-racked body of our Lord, 'My God, my God, why hast thou forsaken me?'" Mrs. Campbell goes on to say: "At the same time we learn that 'perfect love casteth out fear'. It is this interpretation which

*continued on page 34*





## Do you ever have the urge to 'Go Where the Action is'?

The truth is, a keen Christian doesn't have to go very far these days — downtown Toronto — Peace River — where teen-agers congregate — a union meeting — a protest rally — or wherever.

But there's no denying that there is action in those countries overseas where we are in partnership with young, growing Churches.

This year the Overseas Mission program is seeking:—

ministers  
teachers  
doctors  
C.E. workers

for:—  
Japan  
India  
Formosa  
Br. Guiana  
Nigeria

If this kind of action appeals to you, write  
Overseas Personnel Secretary  
63 St. George St., Toronto 5.



## "Hungry, and you gave Me food."

■ We welcome the news that Canada is considering a substantial increase in wheat aid to India to combat the worst food crisis in that country in perhaps 100 years. Only large scale shipments made with all possible speed can help to avert starvation among millions of people.

The emergency is caused by the lack of monsoon rains this year. The amount of grain expected in India, plus six million tons of wheat from the U.S.A., will provide an average per person of less than the minimum of 17 ounces daily of food grains recommended by the U.N. Food and Agriculture Organization.

India's production of 78 million tons, about half in rice, plus the American wheat will provide only 11 ounces of grain per person. India needs at least two million tons of Canadian wheat, or the equivalent in flour, to keep the diet at the minimum level.

Pakistan is also affected by the drought. As we reported in our last issue, the World Council of Churches is raising an emergency fund of \$500,000 to give aid in the India-Pakistan area.

Our church is particularly concerned with the crisis as it affects the Bhil peoples. Roger Horrell, the civil engineer who represents us on that mission field, has been working desperately to improve farming methods and to raise the standard of living of the Bhils. On pages 12 and 13 he makes an urgent appeal for immediate assistance and outlines a short and long range program of operations.

There are several ways in which our readers can help. One is to make an immediate response, as individuals and congregations, to the committee on inter-church aid, refugee and world service appeal for contributions to relieve famine in India. Another way is to send food parcels containing milk powder and other essentials directly to our missionaries in India. We can also, as citizens, urge the government of Canada to act quickly and give generously to prevent large scale starvation.

The pangs of hunger and the prospect of dying by degrees can be combated if you and I, all of us together, give promptly from the abundance with which we are blessed.

## The Record is ninety years old!

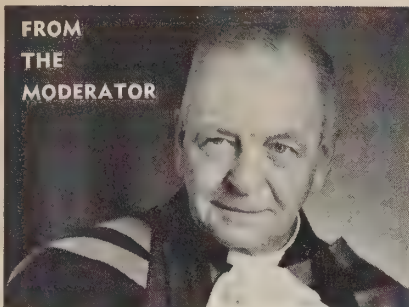
■ When the initial issue of The Presbyterian Record was published in January, 1876 the first editor, layman James Croil, sounded a note of caution. He asked occasional correspondents to bear in mind that a cardinal point with The Record would be that "there will be no place found in its columns for controversy . . . we don't want to have a hornet's nest about our heads quite yet."

We can sympathize with Mr. Croil's desire for peace, yet as we look over the bound copies for the past 90 years we discover that controversy did find its way into the magazine, particularly in the turbulent years preceding the union of 1925.

A church magazine today must be much more than a record of what has happened. It must reflect the mind and mood of the moment and provide a challenge to thought and action. In a period when much is being said and written about the church, our policy is to encourage comment even when it may raise a storm. Lively issues must be debated, and we feel that Presbyterian people should be encouraged to use their church magazine to communicate with one another.

As we celebrate a birthday the members of The Record staff dedicate themselves anew to the task of Christian witness, and face the future resolved to encourage all our people to participate in that mission. ★





■ So far I have visited Fort Frances and Kenora, Labrador and the presbyteries of the Atlantic provinces, the presbyteries in Montreal-Ottawa Synod (except Quebec), the Presbytery of Algoma-North Bay, Hamilton-London Synod and metropolitan Toronto.

Most of the meetings have been the four-fold forums requested by the committee to advise the moderator: (a) with the ministers, (b) with lay men and women (c) youth and (d) leaders of the organizations in congregations. In addition there have been area rally services.

Keen interest has been shown in the expression of our theological position as a church, our communication of the gospel in this day, our relationships with other church denominations, and our total mission in Canada and the world.

In the Maritime provinces the health of the church is good. The economy of the provinces has greatly bettered itself in the last few years, the people have an improved financial standing. The concern of the church here, as elsewhere, is due to the changing nature of commerce: movement of people from community to community; secular urbanization; technological revolution; and the loss of deep roots in a community.

Labrador points up the change of today in a dramatic way. The people have all come from somewhere else. They live in planned and controlled towns in which the turnover in population is as high as 100%. Schools and their staffs are excellent. A mine railway operates in carrying loads two ways over a ten-mile track with no person on the train; completely remote controlled.

These factors must be faced by the church as it strives to bring Christ to people.

# The Presbyterian Record

JANUARY, 1966



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## cover story

Something of the fascination of Hong Kong for visitors is caught in this picture taken by the editor. The view is from the cable car as it climbs to Victoria Peak. Jutting out into the water in the background is the airport landing and take off strip.

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## James Nisbet FOUNDER of PRINCE ALBERT

*Next July will mark the centenary of the arrival at Prince Albert, Saskatchewan, of the first Presbyterian missionary to the Indians, the Rev. James Nisbet. The story of this dedicated pioneer is told by Robert D. Dunning, an elder in St. Paul's Church, Prince Albert.*

■ James Nisbet, born in Glasgow, Scotland on September 8, 1823, was the son of a successful shipbuilder who

maintained a pious home. At an early age James and his brother, Henry, took a deep interest in their religious training, and at 13 years of age James became a Sunday school teacher. At 15 he was superintendent. True, Sunday schools were in their infancy but this was still quite an accomplishment.

The London Missionary Society called for volunteers for the foreign mission fields and James and his brother,



Henry, walked from Glasgow to London, 400 miles, to offer their services. Henry was accepted but James was rejected due to his youth and small stature.

At home once more James took up carpentry for a livelihood but continued to do church work wherever and whenever he could in his spare time. He still cherished the idea of becoming a missionary.

In 1844, the Nisbet family joined the tide of immigrants flowing to Canada from Scotland. Work was plentiful and there were more opportunities for skilled craftsmen than in Scotland. James became a carpenter. But when the new Knox College opened in the autumn he enrolled to study for the ministry. Here he met another student, John Black, who was to have a great influence on his life, the two being strongly missionary-minded.

After graduation the Rev. John Black went to Kildonan, Manitoba, in the Lord Selkirk colony on the Red River to minister to the Scottish highlanders who had waited for over 40 years for a minister of their own faith. Some had availed themselves of the services of the Anglican Church, but the majority wanted a Presbyterian minister and there was great rejoicing when Mr. Black arrived.

The Rev. James Nisbet, after finishing the course, proceeded to Montreal where for nine months he did Sunday school work. He was deeply interested in children and young people throughout his life. On January 11, 1850, he was ordained as the first minister of Oakville Presbyterian Church in Ontario and stayed there for the next 12 years.

John Black was a zealous, energetic minister. He was well liked and his desire to serve knew no bounds. He felt that the Presbyterian Church should do something about bringing the gospel to the Indians, as had the Roman Catholics, Anglicans and Methodists. Black and Nisbet continually brought this matter up in their reports and during their personal appearances before the foreign mission committee. They acted like a "thorn in the flesh", making the church feel uncomfortable about its position.

In 1862, the foreign mission reports of the Canada Presbyterian Church stated that James Nisbet was their choice as a missionary, to go to the Red River settlement and assist John Black, and eventually to take up missionary work among the Indians of the plains. During the next four years, Nisbet assisted Black, throwing himself heart and soul into the work. Being alert as to his future work, James Nisbet met with all the fur traders and Hudson's Bay Company employees who passed through Kildonan on their way east or west. He gained a great deal of knowledge and first-hand information of the Indian and his ways from these talks.

The year 1864 marked two important happenings in the life of James Nisbet. First, he built the Kildonan school. He was the able architect and did most of the finishing work himself, introducing a new method of ventilation. The stone structure served as a school for some 40 years and then in 1871 the Manitoba College was founded within its walls.

The second event was the marriage of James Nisbet and Mary McBeth, eldest daughter of the Honourable Robert McBeth, one of the original Selkirk settlers. Mrs. McBeth supported her husband in all his undertakings and did much to make his lot bearable and successful in the missionary field.

In 1865, the church at last offered James Nisbet an appointment to Indian work. He refused it at first, be-

lieving a younger man was needed, who would acquire greater fluency with the Indian language. He accepted only when no volunteers were obtained from the younger ministers.

Kildonan was stirred by activity the following year. The people knew that Nisbet was there only on a temporary basis, but he had so endeared himself that they felt involved in this endeavour. In spite of poor crops and plagues of grasshoppers people showed their liberality by contributing useful gifts to the missionary — horses, oxen, carts, harness, farm implements and a purse containing 100 pounds.

The lay members of the expedition were selected with great care. George Flett, a young man, whose mother was a Cree, was to be interpreter. He had worked for the Hudson's Bay Company and was already in the field looking for a suitable site for the mission.

John McKay, who was married to Mrs. Nisbet's sister, was selected as guide. He was a man of powerful physique, expert in the Cree language and greatly respected by the Indians for his strength and prowess as a buffalo hunter. Both Nisbet and McKay were determined to take their families with them. Two younger men were engaged for one year to go with the party to assist in erecting the buildings and breaking up the land.

On June 6, 1866, the small caravan set out for the west after a final prayer service and farewells. Everything required by the party for the next year had been loaded on the ox carts.

During their first night at the camping place a rider appeared with the sad news that the sister of Mrs. Nisbet and Mrs. McKay had died during the day. Would they return for the funeral and comfort the sorrowing father, who had recently lost his wife? After prayer for guidance, the party decided that the claims of God's kingdom came first. Each wrote a letter of comfort to the bereaved father and the rider bore the letters to Kildonan.

The journey was long and tiresome. Mud, rain, flies, swollen and flooded rivers, insects, heat and the constant creaking of the wheels, were but a few of the difficulties encountered.

About 20 miles from Carlton, they were met by George Flett, their interpreter. The caravan arrived at Carlton 40 days after leaving Kildonan. Most of the Hudson's Bay factors were there for their annual meeting, waiting for their trading goods to come, when the Nisbet party arrived. Upon their advice and that of George Flett, Nisbet decided to go down the North Saskatchewan River about 20 miles to examine a recommended mission site.

Leaving the party at Carlton, Nisbet and Flett proceeded there. They found the site suitable for a mission, since it had level, fertile soil, an abundance of trees for logs, and grass to provide fodder for the livestock. And the Indians used it as a meeting place during idle seasons. There were no other missions within miles, so they would not be encroaching on any other church's territory. Nisbet decided to stay there for the winter and to get established for the time being.

Two days were spent parleying with the Indians to secure their permission to settle there. It was not easy, but with George Flett's knowledge of Indian customs and their ways he was able to win the day. The men returned to Carlton. The women and children, together with the lighter equipment and tents, floated down the river to

*continued overleaf*



the new mission home on a large barge or scow, loaned to them by the Hudson's Bay factor at Carlton. Guided by an Indian named Nuchahoe (Bad Owl), they arrived at the mission site on July 26, 1866. The carts and livestock were taken overland by John McKay and the other men.

The men went to work immediately putting up hay for the winter, cutting logs for the buildings required, and preparing the land for crops the following year. The mission had to be self-supporting because food was hard to get and long distances made the freight very high. Although they worked hard and long, 12 inches of snow covered the ground before their houses were ready for occupancy. Because of his admiration for the late Prince Consort, Nisbet decided to call the place "Prince Albert."

In the spring of 1867 ten acres were seeded and a garden was planted. This was the beginning of farming in the Prince Albert district. The following year 20 acres were in crop. It was a good thing because the winter of 1868-69 was a very severe one and many Indians would have starved had it not been for the mission farm.

Nisbet started a school in the mission in 1867 and had some 25 pupils in attendance at various times. During this time, he prepared a Cree primer by hand, with the help of Flett and McKay. The school continued throughout the years. He introduced night school for the first time in Prince Albert for those unable to attend the day classes. These were held four hours per week, followed by family worship. To increase attendance at these night sessions, Mr. Nisbet introduced a free meal. Instruction was given in English and Cree syllabics.

The first church was built in 1867. English and Cree were both used at the first services — Nisbet would say a sentence in English and it would be repeated in Cree by the interpreter. By 1872 there were so many English-speaking people living around Prince Albert that English services were held in the morning and Cree services in the evening. In addition, prayer services were held every Wednesday night. Once a month Mr. Nisbet drove to Carlton to hold services. By 1868 he was able to report that six Indians had been baptized and five admitted to church membership.

Mr. Nisbet admitted that it was a hard uphill struggle.



The first church and school built in 1867 by the Rev. James Nisbet at Prince Albert still stands. It is used as a historical museum.

The Indians felt they were being pushed out of their own country by the white man. He set up a successful policy to overcome this unsympathetic attitude towards the mission. After the first year he made it an unalterable rule that no trading would be carried out by any member of the mission with the Indians. He didn't bestow gifts on the Indians gratuitously. He tried to make them retain their independence and gave food or clothing only in cases of necessity.

In 1870 a smallpox epidemic swept the western plains. Band after band of Indians were wiped out completely. Mr. Nisbet had two smallpox scabs with which he vaccinated 150 people at Prince Albert and several hundred others at Carlton. Captain W. F. Butler, sent by the federal government to investigate the extent of the epidemic and determine if troops were needed to keep order, paid glowing tribute to Mr. Nisbet in his efforts to combat the disease.

That year Mr. Nisbet was able to exercise a steadying and pacifying influence on the Indians when the land owned by the Hudson's Bay Company was transferred to the dominion government, so that the uprisings which occurred south of the border did not take place in Canada.

As years passed the mission grew and attracted many people. Nisbet was the central figure, everything revolved around him. He kept his hand in every department, guiding and directing it. However, the spreading of the gospel was his main purpose and to this he had dedicated his life. The claims on his time were numerous as both whites and Indians came to him with their problems because of their trust and faith in him.

This slight figure of a man with blue eyes and sandy brushy beard was never too busy to assist anyone. His voice was not loud but it was pleasing to listen to. He had a sense of humour and spoke with simple eloquence and sincerity. He was a practical man and very particular about every phase of his work. It was said that Nisbet was never idle.

Finally, his wife's health broke under the rigours of climate and strain of work, and James Nisbet himself became exhausted from the long hours of preaching, teaching and counselling. They decided to go back to Kildonan to seek medical advice, accompanied by their staunch friend, John McKay.

It was a sad homecoming. They had left under the shadow of death and the same shadow was present on their return. Mrs. Nisbet passed away shortly after arriving at her father's house and James Nisbet was called to his final rest 11 days afterwards.

They were buried in the old church yard in Kildonan, side by side, in unmarked graves. In 1887 when the general assembly met in Winnipeg the commissioners made a pilgrimage to their burial place. Someone called attention to the unmarked graves, saying that it was too bad that a monument could not be erected. One, John Pritchard, spoke up and said, "Can you tell me what marks the grave of Moses? If you wish to see John Nisbet's monument, go to Prince Albert on the North Saskatchewan River, and see the mission he founded."

Today, in Prince Albert district, to show respect for this great man of God, a forest preserve, an apartment block, a church and a school have been named after Nisbet. And as a museum piece and evidence of his skill, the first church built by him in 1867 has been placed in Bryant's Park.★





## CHRISTIAN YOUTH WEEK

JANUARY 30TH-  
FEBRUARY 6TH

■ Time was when the population of any country was made up of men, women and children only. But in recent years, in the western world at least, a new group seems to have been added, teen-agers. Modern society seems to have developed an iron curtain through which adults and young people peer suspiciously at one another, neither understanding the other, and each regarding the other's motives and objectives with varying

degrees of distrust.

This division is evident in family life, in society as a whole and especially in the church, where many youth activities in the congregation are "viewed with alarm" by older members. And the young people cry in response: "They're always saying 'no' to everything we want to do." This is surely a sad state of affairs in what purports to be the body of Christ.

Much of this mutual distrust is

rooted in ignorance. Adults working with youth are quick to point out that today's young people have just as many virtues and faults as those of a generation ago. It is their mode of expression which sounds outrageous to adult ears. And young people who allow themselves to become better acquainted with their elders find that, squares though they may be, older people can understand the viewpoint of youth if it is explained quietly and patiently to them.

Church youth workers know that much of the friction between older and younger segments of any congregation can be eased if opportunities are provided for them to become better acquainted, and if possible, to work and think together about common problems. One such opportunity is Christian Youth Week, held annually during the week beginning the last Sunday in January, ending the first Sunday in February. This year the dates are January 30 to February 6.

The 1966 theme, "Called to be . . .", presents mission as the Christian's calling. This doesn't mean the carrying of the gospel to the so-called heathen, which can become a delegated task in which there is no personal involvement. Rather, it refers to the responsibility of each Christian to demonstrate to others by his life and philosophy of living what Christ means to him. It is hoped that through discussion and worship based on the theme, youth will be challenged to accept the responsibility of living as Christians in today's society, which includes living and working with adults. But the challenge is not for youth alone. Adults also need to consider the problem of living and working with youth, especially in the church.

Youth in each congregation will be working hard to provide opportunities to grapple with the theme in a serious, meaningful way. Some will plan church services; others will hold mid-week meetings including discussion, debate, filmstrips, forums and other methods of presenting the theme. Some groups may find that their activities lead them into special projects as a way of meeting the challenge of Christian involvement. Adults are urged to support their efforts and to become involved in as many of these activities as possible.

Christian Youth Week, 1966, could be the beginning of a closer and happier co-operation of young and old in church families across Canada. ★

BY MARY CARRINGTON



**INDIA'S MILLIONS FACE A CRISIS:**

# FAMINE



Famine adds to sub-standard conditions in India's overpopulated cities, where people in slum areas sleep in the streets.



A student health worker offers a cup of milk to a four-year-old child, Abdul Salam — UNICEF photos



## BY ROGER HORRELL

■ Because this year's rainfall in Amkhut, India is the lowest recorded in 30 years, the harvest is estimated at only ten to 50%, and the food shortage is alarming. These conditions are general in both central and western India. Elsewhere also the harvest has been poor.

In many minds the questions linger. "What will happen to our families in the months ahead? Will the bullocks live to plough again? What can we do? Who will help us?" As prices continue to rise, wage earners will eat less and less. And women will walk further and further to fetch their precious pots of water as the weeks go by, and the wells dry up. As hydro power peters out, the wheels of industry will subside into silence, towns and even cities in darkness. Malnutrition and disease will increase. Racketeering will be rife. The desperate will turn to crime. Cattle will die. And men will starve.

The government is formulating emergency plans. There are levies on producers of grain and restrictions on its transport; stocks must be declared and grains are rationed. These plans are good. But those implementing them are faced with the monstrous difficulties of illiteracy, ignorance and corruption. Relief work has started locally and a form of rationing is in force; although many wait in vain for the actual food.

Many Canadians are already alert to the situation and await advice on ways in which they can help. Our church's committee on inter-church aid, refugee and world service has acted quickly in starting a famine relief fund with a gift of \$5,000. Here in India we are poised for an offensive concerning the three elements of relief: water, food and relief work.

Of these three, water for drinking is the most important. With the water table now reaching its lowest level in perhaps 30 years, this is the time to make immediate and permanent improvements in our water resources. We plan to take this opportunity and have prepared a three-phase water resources program.

Arrangements have already been made to get the first phase, a well de-watering outfit, under way. Before a well can be dug deeper with picks and shovels, naturally the water must be removed first. This is often done by baling, but our little electric pump at the bottom of the well, powered by its engine generator on the ground above, will speed the job considerably. Probably its operation (but not its purchase) will in many cases be subsidized by the famine relief fund.

The second phase is the use of explosives to speed the digging. With a well pumped reasonably dry, holes can be laboriously drilled in stubborn rocks using hammers and chisels. Five or six such holes are packed with ex-

plosive and, after firing, the well owner is left to remove the spoil. A limited amount from the famine relief fund will go for blasting supplies, minor items and labour.

The ultimate phase is the operation of a tractor-mounted air compressor and rock drill, to accelerate the drilling of shot holes. This drill takes an hour to do what might take days of hard labour by manual methods. Because its purchase is a large investment, we will not use any famine relief fund receipts for it (unless of course they are so specified), but appeal to two of the international relief agencies.

Concerning food, our public health nurses are promoting the nutritional and economic advantages of using rice polish and groundnut cake in the daily diet, reducing the requirement of precious cereals. These substitutes aren't normally used as human foods, but the Amkhut School hostels are already enjoying the new nutty flavour in their meals.

We are also investigating the possibility of importing Canadian wheat for the hostels. If we could only obtain a carload lot of wheat, we would gladly give up the meagre ration allowed. A little experience has been gained in the operation of a feeding station issuing a cooked grain-groundnut-rice polish "porridge." Such food will be issued in part payment for relief labour. A number of thoughtful Canadians are sending well-packed parcels of dried skim milk and instant rice by registered mail.

The final element of the relief program is relief work to help hungry people earn money for food. As we are able to supervise properly, we will employ unskilled labour for building projects. These include repairing roads for which we are by custom responsible, contour bunding of agricultural land and the digging of compost pits. In this way we hope to maintain morale and at the same time make permanent improvements.

Thus with your assistance we plan to live and work until the next harvest in October. One more thing remains to be done — to grow more food. We hope that with the air-compressor outfit we might get a set of agricultural implements, enabling us to be less dependent upon bullock power, to plan the maximum acres at the optimum time and help in bringing this time of famine to a decisive halt.

**"Give us this day our daily bread." ★**

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*A campaign is being conducted throughout our church for the India famine relief fund. It is closely co-ordinated with plans of other denominations through the Canadian Council of Churches.*

*Gifts should be sent to: The Treasurer, The Presbyterian Church in Canada, 63 St. George St., Toronto 5, and marked "Inter-Church Aid, Refugee and World Service." Receipts will be issued.*

*THE AUTHOR is a missionary of The Presbyterian Church in Canada, working in the field of economic development.*



## DISTINCTIVES OF THE GOSPEL

First in a series



## Let's SHARE our faith!

■ *Christ calls each one of us to make disciples, to witness for him, to share with others. Every reader of The Record is a missionary for Christ, or should be.*

*It seems fitting, then, that our new series on "Distinctives of the Gospel" should be introduced with some pertinent and personal questions.*

*We are indebted to the board of evangelism and social action for this article, which was printed and used originally by the division of evangelism of the United Presbyterian Church in the U.S.A.*

### Consider the challenge to share

If Christ's love has warmed your home—tell somebody.  
If in worship you have come close to God—witness to it.

If prayer has shown you the power of God—say so.  
If Christian faith has befriended a child of yours—share it.

If through Christ you have found forgiveness and the power to forgive—let someone know.

If the church has given you a chance to serve the God you love—tell someone.

If God has worked a miracle in your life—

If God has worked a minute in your life—  
say so.

### SAY SO—

In your business . . . as you travel . . . to your friends . . . in your home . . . while you play . . . through your church . . . with your lips . . . by your life.

Whenever, wherever God gives you the chance —  
say so!

Willingness to share means sincerity, to be sure; but sincerity may have some questions to ask. For example:

### What is this gospel I share?

It is the good news of God. It is the story of—

- What God has done for us
- What God asks of us

The story has three chapters:

#### Chapter one—*man's desperate situation*

Man has lost God. He has lost God by his own fault, through his own foolishness. He has chosen self for God as the lord of his life. This is his sin of sins; this is his judgment. Losing God,



man has lost his fellow man; he has lost himself.

#### Chapter two—*God's answer in Christ*

God is love. He could not let man destroy himself. God came to the world in the flesh—in the person of his Son. He lived with men. He talked to men. He died for men. By the resurrection he broke sin's power—established his right to forgive men their sins, to introduce them to God as a loving Father.

#### Chapter three—*the response God expects from man* It is in three parts:

*Repentance*—A confession of sin and a turning from self to God. This means a complete about face.

*Acceptance*—A giving of one's whole self to Christ to bring all of life under his rule. Loyalty to a person, not an idea.

*Obedience*—A new life in Christ, for Christ, with Christ. Not impossible this, when we consider that God himself is in us by his Spirit.

This repentance, acceptance, obedience comes as we allow the Spirit of God to bring it about in his way.

#### Why should I share my faith?

I share because:

The Lord I love and serve has commanded me;  
The God who lives in me by his Spirit is persuading me;  
The Christ I've given myself to came to witness;  
The church I am a part of is in the world to share;  
The task my church is committed to calls every Christian to speak out;  
The gospel I hold is no man's private possession—It is every man's need and hope.

*The love of God by which I am possessed compels me.*

#### How do I share?

*I share person to person . . .*

*Imitatively*, walking in the steps of the One whose own ministry was largely a person to person challenge;

*Humbly*, as one sinner telling another sinner where to find hope—remembering always, I am a part of the problem I seek to answer;

*Simply*, in words that say something; that say what they mean;

*Respectfully*, recognizing each individual as a person with every right to say "no" as well as "yes";

*Affably*, seeking not so much to gain a prospect as to win a friend;

*Co-operatively*, as a sharer in my church's parish visitations.

*In LOVE*—love for God, love for man, love that rises above every personal prejudice, that sees every person as equally precious to God.

*I share through my church*

The church is God's church. God is the evangelist. God speaks and works with persons through his

church . . . As the body of Christ, the church is the witnessing fellowship. By commitment to Christ as Saviour and Lord, I am a part of this church. I must, therefore, share in its witness. I must help the church tell its story to the world—to everyone. Uniting with my fellow Christians, I will share and work to make and keep my church THE CHURCH.

#### Can I share my faith?

The answer—a convincing "yes." The New Testament insists that:

- Every Christian is called to share his faith.
- Every Christian can share his faith.

The reasoning might go like this:

- God is my predecessor. He is always there before me. What he has begun in me responds to what he is about to begin in another. This is God's work before it is mine.
- Christ is my teammate. I am not on a "lone eagle" venture. My Lord did say, "Go, make disciples . . ." but he also said, "Lo, I am with you always . . ."
- God provides the crisis. I do not "make" the occasion—force my way through stubborn barriers—pressurize the unwilling. It is God who opens doors. He creates hunger; he stirs the conscience; he permits frustration and loneliness to move the human spirit—All to the end that men may find him.
- As a Christian, my power is of God. Actually he lives in me by his Holy Spirit. He is my life. I can count on him to guide, to encourage, to teach, to bring triumph from failure.
- It is Christ who asks his church to speak out. Is it to be supposed that this loving Christ would send his followers on a fool's errand . . . that he would demand the impossible . . . that he would call for response and deny power?

#### Dare I share my faith?

By what right do I invade another's personality to challenge for Christ and his church? Do I really have any such right?

The clue is in the answer to another question: By what authority does the Christian share his faith?

Certainly it is not because he is wise enough or good enough. He who says he is wise enough is not good; he who says he is good enough is not wise.

Only One is wise enough and good enough to call for the faith and allegiance of all men. This is Jesus Christ. He is from God; he is a man. He is human; he is divine. He is Saviour from sin; he is Lord of life.

In his life men see God;

Through his death men come to God.

By his Spirit men live for God.

Only such a One would dare to say to his disciples: "Go, make disciples of all nations . . ."

By HIS authority I dare . . .

"He taught them as one who had authority."

—Matthew 7:29 (R.S.V.)★



**Q** *I am wondering how a young Presbyterian at university or elsewhere from home is expected to answer friends who invite him to attend parties which invariably have much liquor and lead to promiscuity . . . one does not wish to be anti-social or left out!*

**A** This question reflects the anxiety that we find from the dawn of history in the minds of parents as they see their youngsters go out into the world. It has always been easy to say "yes" and difficult to say "no". In Knox College I was told that the president of the University of Toronto of that time, Sir Robert Falconer, always addressed the new students and said, among other things, "In the university you can find the worst, and you can find the best." I need not say that home influence and instruction means much, as does continued prayer. Instruction should give a specific briefing on the temptations that may come. Dr. George Morrison has a story in one of his sermons that I have frequently used. A parent was anxious, as is my correspondent, and wrote a friend in the university to keep an eye upon the lad. In a little time the answer came back that the student would be all right now for he had found a friend! There ARE companionable groups, wholesome in their life, to be found. They don't have to get their fun out of a bottle. With the specific briefing there should be the advice to get friends, the right friends.

**Q** *When our minister was inducted we heard him state in his vows that he had not used "undue means to procure this call." What does this mean?*

**A** The articles of faith committee in 1962 (see Acts and Proceedings of the General Assembly, 1962, pages 282-286) presented a long reply to this question. The committee was

assisted by the kind research of the principal clerk and the procurator of the Church of Scotland. The phrase had its origin in 1596, and our Canadian wording of it comes from the Scottish assembly of 1711. I suggest that all interested in this question read the report of 1962. It ends with these words, "Let us not forget that the standards of honour are high among our clergy, and this committee wishes to say so plainly. All in all, the phrase 'undue means' is a warning to the conscience of every candidate."

**Q** *In Acts 17:3 we read that Paul, in the synagogue at Thessalonica, "reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered . . ." "Alleging" usually means to assert on insufficient grounds. Does it mean that here?*

**A** No. The Revised Standard Version correctly catches the meaning by saying, "explaining and proving," which would be the meaning gathered by those who lived in the 1600s. (The King James Version is dated 1611). A brochure that I have on the RSV states there are over 300 words in the King James Version of a sense "substantially different from that which they now convey." Some of these are well known to earnest Bible students. Examples are, "prevent" means "to go before," "presently" means "immediately" and "let" means "hinder." The use of other translations with the King James is particularly helpful in catching a meaning accurately that might not otherwise be suspected. Acts 17:3 is one of these.

**Q** *The words from the cross, "My God, my God, why hast thou forsaken me?" trouble me. I believe that God was in Christ, and that he and the Father are one, and this belief and such passages as John 12:49, 50 and 14:8-11, make me*

*wonder why there should be this word from the cross?*

**A** Our Saviour was truly man and truly God. The gracious mystery of this is beyond a full explaining. We must not think of him moving, so to speak, from one to the other. Faced with the facts of his life — words and deeds — we believe there is no other explanation than that he was the God-man. Everything about him had tremendous reality; there was nothing of artificiality. Other passages than the ones quoted must be thought of. Consider Isaiah 53:4,6: "Yet we did esteem him stricken, smitten of God, and afflicted . . . the Lord hath laid on him the iniquity of us all." Think also of I Cor. 15:47; ". . . the second man is the Lord from heaven." In the fulness of his atonement he spoke for us from the cross, and as truly man he spoke for himself.

Rabbis have called Psalm 22:1, ". . . why hast thou forsaken me," the most desolate cry in history. In this Jesus did not cease to believe in God, he called upon God with a question. In Gethsemane we find his willingness to obey, but on Calvary we see how his submission to the divine will brought him to the depths. I have thought about this cry that, like so many near death, Jesus may have been repeating to himself scriptures of experience and faith. If so, then beginning with Psalm 22:1 he went on to Psalm 23:6, ". . . and I shall dwell in the house of the Lord for ever." In preaching upon this theme, and stating this thought, I have always found afterwards that it has been of much comfort to people and has been, under God, a means to bring them into the fellowship of Christ's sufferings. (Phlippians 4:10).

*Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.*



# The Christian Pavilion

■ Most of us have heard that The Presbyterian Church in Canada is one of seven churches co-operating in a Christian pavilion for Expo '67. Like many Presbyterians I have taken only a polite interest in the project, mingled with feelings of complacency. But last October I was appointed by Montreal Presbytery as Presbyterian representative on the board of directors. Since then I have learned that to make an intelligent appraisal of the project, more basic information is needed.

The participating churches include, in addition to our own, The Roman Catholic Church; The United Church of Canada; The Anglican Church of Canada; The Lutheran Church in America, Canada section; the federation of Baptist Churches; and the Canadian Diocese of the Greek Orthodox Church. When they signed the declaration of intention in October 1964, each church was given equal representation on the boards of directors and management, and the program and theology committees. We are represented by the Rev. Dr. André Poulain (management), Michael Despland (program), and Prof. J. C. McLelland (theology). A layman outstanding in the financial world, Leslie Buzzell, C.A., has donated his services.

The maximum cost of the building, set by the board of directors, is \$400,000. This includes fees for architects, engineers and builders, and basic landscaping. It has an excellent location near the Canadian, British and French pavilions, where heavy pedestrian traffic is expected.

The program combines sight and sound in an audio-visual presentation. It's like going to a movie and walking through the sequences instead of having them move before you as you watch. The building's architecture, with lighting, background music and photography will help you get across the message.

What is the message? First, each visitor will see for himself into what sort of hell he descends when left to his own devices. The inhumanity of man to man in every part of the world will be demonstrated. Even the most indifferent will have impressed on his consciousness that part of man's nature he would prefer to ignore. Then the salvation of man from his helpless state comes in a dramatic confrontation with the cross. From this point onward the program preaches the gospel of Christ.

Would you rather listen to news on the radio or be an

eye-witness as the news takes place? The pavilion program will try to make each visitor an eye-witness to the good news breaking into our society. It is evangelical, in the best sense. The cost of this presentation, like the building, must not exceed \$400,000. This includes fees of artists in the fields of photography and metal, lighting and music. Other expenses, for administration and unforeseen contingencies, are estimated at \$500,000.

In the beginning each church was asked for a \$2,000 membership fee, with the hope that the rest would come from that part of the business world interested in a

Christian witness at Expo. But this did not materialize, so the churches were given allocations for approval totalling \$1,300,000, based on their proportion of the population. Several could not accept the suggested amount. It is not yet known what assistance might come from interested individuals.

The amounts promised by the churches are: Roman Catholic, \$660,000; United Church, \$250,000; Anglican Church, \$175,000; Presbyterian, \$30,000; Lutheran \$35,000 and Greek Orthodox, \$20,000. Baptist Churches involved have not yet replied to the suggested allocation of \$45,000. It is obvious that the first three churches are bear-

ing the weight of the financial burden, reflecting their strength in membership.

After the fair the pavilion, like the others, will have to be demolished and the land made as it was before the buildings were erected.

Our obligations aren't only financial. The project cannot continue without regular prayer support. If we do this in both our private and public devotions, as we draw near to 1967 we shall do so with increasing awareness of God's will for the project.

Will the program be successful in communicating the gospel to this new age? It may or may not be the longed-for breakthrough to our contemporary pagan society. We will never know unless the idea is tried in an honest experiment. And if the project is blessed by God with success, then our church will have shared in an outstanding piece of extension work for God's kingdom. ★

BY R. SHELDON MacKENZIE

*THE AUTHOR is minister of First Church, Montreal, and represents the Presbyterian Church on the Pavilion board of directors.*







## CAN YOUR FAITH

**Opportunities for a new type of Christian witness are opening up in our time.**

**BY DONALD H. POWELL**

■ The sign read "Welcome to Tokyo." An excited group held it high behind the glass doors of the Haneda air terminal. It was 1:30 a.m. as the group waved at the Canadian scientist with his family coming through customs.

Some professors from the university were there to meet them. The Japanese friends bowed and shook hands. Someone said, "We hope you will be very happy in Japan." Then they were shown to the car waiting to take them along the winding roads into the city. It was the beginning of a new experience for this Canadian family. Assigned to

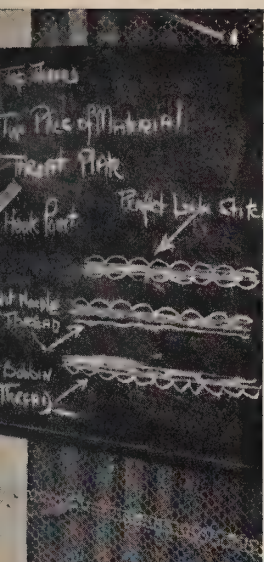
the science faculty of a leading Japanese university for several months of teaching and research, this scientist had felt the call to serve in Japan not only as a specialist in the field of technology but as a Christian layman having a part in the world-wide mission of Christ and his church.

How does life in a Japanese city compare with life in a Canadian community? This was a question the scientist had asked himself many times before going on this assignment abroad. Now he was here with his family in a strange and alien country, and they would have to face the problem of living in a completely different culture.

The children quickly adjusted to life in Japan. Rice instead of bread. Fresh vegetables from the local market. No street names, no consecutive house numbers. "The children are still a little confused about the monetary system here," their mother reported, "but John has learn-

*THE AUTHOR is missionary for overseas students and laymen abroad, under the general board of missions. He is responsible for setting up services for overseas students in Canada and lay people going overseas.*





In Jamaica, a sewing machine technician from abroad trains workers. Many Canadians who share their knowledge and skills with other peoples may also be witnesses for Christ.  
—J.I.D.C. photo



ed quickly that 15 yen will buy a soft drink!"

One of the professors at the university invited the Canadian family the day after their arrival in Japan to a Japanese-style restaurant for lunch. It was unlike anything they had ever seen before, set back from the street behind a bamboo fence, with a small garden, moss covered rocks, a stone lantern, and a gravel path leading up to the entrance. "This is the genkan or entrance," explained the professor. "Here you take off your shoes and put on these slippers." There was a long line of slippers provided by the management. One of the children who had heard of people taking off their shoes before going into eastern temples asked in a puzzled way, "It is sacred?" "Not really," said their professor friend. "It's a matter of cleanliness. Our streets are sometimes dirty. We don't like the dust and mud going into our houses, and hard shoes

would soon damage the tatami floors. We even take off our slippers when we leave the wooden floors in the halls and walk on the tatami mats in our bedrooms. We like tatami and we have great respect for it."

When an overseas Canadian describes his surroundings it is quite likely to sound as if he has wandered through a looking glass. "In using a saw we push, but they pull in Japan. We push a plane along the wood but they pull it. When a Japanese is given a form to sign, he signs it first and reads it afterward with unquestioning acceptance. A Canadian will usually read the fine print first before signing. Even bathing procedure is different. The Japanese washes himself and rinses off the soap before getting into a very hot bath, where he will soak and steam until he becomes 'pink as an octopus,' to use the Japanese phrase. There are many differences but living in another cultural environment is a fascinating experience."

Whatever his background, motive or professional field, the Canadian who serves overseas faces important physical and psychological adjustments to both work and living conditions. The success or failure of his career abroad may depend on how well he can make these adjustments.

Besides tourists, a large number of Canadians now live and work overseas. In 1964 more than 100,000 Canadians travelled abroad. These were part of the flow of people going everywhere in the globe as teachers and students, scientists, business men, financiers, technicians, journalists, diplomats and agriculturalists.

Every Canadian who travels abroad is a spokesman for his country. Each is responsible for representing Canada in a way that reflects our best ideals and traditions. But a Christian layman overseas has the greater responsibility of being an ambassador of Christ. Among the thousands of Canadians living abroad are numerous men and women who are members of Christian churches, emissaries of the faith in every country of the world.

Today we have a new breed of missionary, not sent out by the board of missions of our church, but a missionary nevertheless. How well is he prepared for his overseas role? The church is trying to help the growing number of Canadian Presbyterians abroad to live their Christian faith day by day among other peoples, religions and cultures. Lay men and women planning to travel, live and work overseas are invited to get further information from the overseas missions office, 63 St. George St., Toronto 5, Ont.

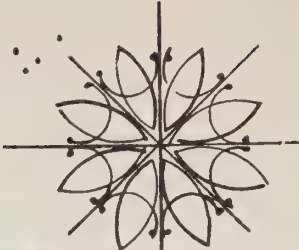
The layman overseas should first discover opportunities for Christian service in his job. Each Christian should regard his work as a means for service in the name of Jesus Christ, whether he is a teacher, business man, banker, agricultural specialist or external aid technician.

It was Dag Hammarskjöld who observed that "the only value of a life is its content — for others." Wherever the Christian layman is located abroad there are community programs to which he can make a useful contribution. For example, in the developing countries of Africa there are charitable organizations, welfare centres and literacy programs.

In most countries there are Christian churches that the Canadian layman can attend. The overseas missions office can supply a list of congregations in many places throughout the world. Margaret Nash, in her book, *Christians — World Citizens: The Layman in World Mission Today*, (also available from the overseas missions office), refers

*continued overleaf*





# A Precious Gift . . .



Children from nearly every race, color and tongue.

## "GIVE" A NEEDY CHILD TO SOMEONE THIS SEASON!

With thousands of the world's children in desperate deprivation, and many waiting for immediate help, the "gift" of a needy girl or boy may be the most timely and wonderful one you can make this Season to your family or friends.

A United Nations survey reveals that half of the world's children go to bed hungry every night. Countless thousands are the victims of tragedy—abandonment, war, poverty and disease. CCF field workers, in co-operation with Government agencies and mission boards are continually rescuing these helpless little youngsters. At present more than 60,000 girls and boys in 55 countries are being provided loving care, health and education in CCF's 520 completely owned or affiliated Homes. Once cleaned up, fed and clothed by loving house-mothers, they are just as lovely as children in any home. Our four-fold program of thorough Christian training, an informed mind, a sturdy body and trained hands has a strong appeal to Christian people in all denominations.

But applications on behalf of these unfortunate kiddies are unending—and urgent. With every new sponsor another helpless child is given a wonderful new opportunity to life and happiness.

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Place..... Province.....  
Gifts of any amount are welcome.

## TRAVEL

*continued from previous page*

to a layman, John Gill, who spent ten years in Nigeria as a civil engineer involved in construction projects. He comments: "My job, as I conceived it, was to get alongside the ordinary Nigerian and worship, work and study with him. We had our membership transferred to the chapel in Tinubu Square, where once the slave market stood. There was much in the way of warmth and welcome and fervour of worship that rejoiced the heart . . ."

The hospitality of a Christian home can be a means of witness. To quote John Gill again, "When you go abroad, your own example as a Christian family will be invaluable, as long as your home is open . . . You will find great joy too, when you do know, love and share in homes where the experience of true marriage is known." The Christian home abroad can reveal Christian family living in a setting where ideas can be exchanged.

A layman living, working or travelling abroad has unique, unlimited opportunities for demonstrating the practical meaning of a Christian life. Just as he must have professional competence, he needs adequate knowledge of the Christian faith. Help is available through courses in lay schools of theology, training programs sponsored by the congregation or presbytery, study conferences, and the use of basic Christian books that furnish material for his own Bible study. The overseas missions office has a list of books for reading or reference for laymen in the Christian world mission.

If you're going abroad, study the area where your business or professional service will be. Find out about such things as the history, religion and social organization. For instance, if it's Hong Kong, get some books beforehand which give information about the layout of the city, neighbouring Kowloon and the New Territories, as well as some data on housing problems, density of population, location of Christian churches, schools and universities. The overseas missions office can give you the names of missionaries, teachers, business men and others who may be able to help you find your way through the unfamiliar social matrix.

You might already know where to purchase a suit or dress for a low price and have it custom made in 24 hours. But you may be totally unaware of the urgent needs being met by the Church World Service representatives. Perhaps you'll want to learn something of the child feeding program which provides a daily hot lunch for over



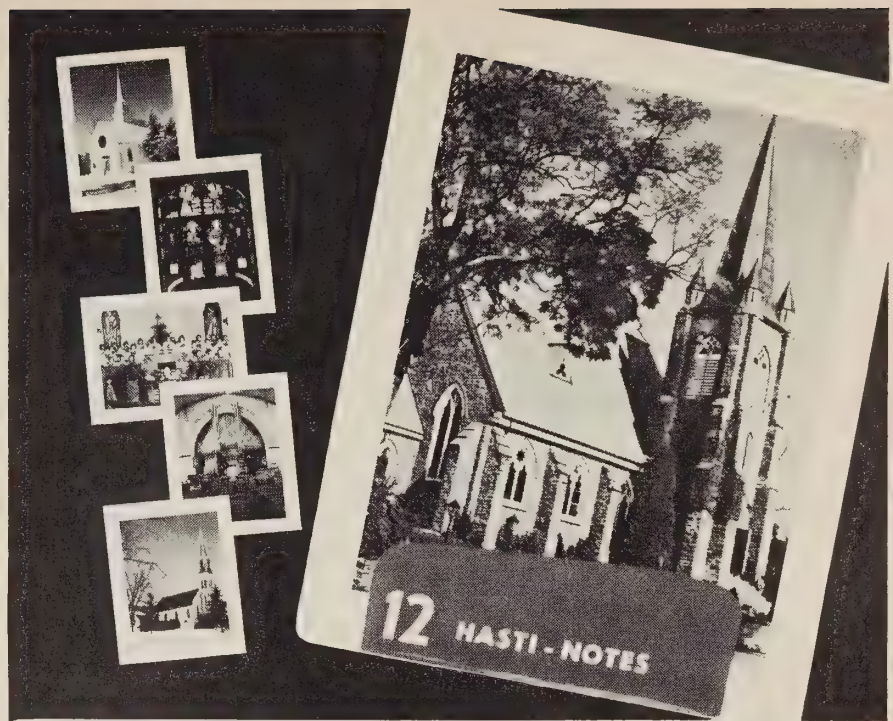
12,000 school children, and see at first hand the work projects which provide employment for girls at the Sunnyvale Home. Or you might visit the dental and T.B. clinics supported by gifts from Canada. Wherever you may be, a continuously developing sympathetic knowledge of the local community will make your Christian witness more effective.

The industrial revolution has come to Asia, Africa and Latin America. As Cipriano C. Malanzo, president of the Philippine Trade Union Congress has said, "The church must get off the fence and become directly involved in the socio-economic struggles now going on in the Philippines and all Asia. If we would be true to the compulsion of Christian love, we must help liquidate the social and economic injustices existing in the world." The Christian layman abroad has valuable opportunities for relating the gospel of reconciliation to business and industrial life, in his contacts with management and labour overseas.

John Coventry Smith, general secretary of the commission on ecumenical mission and relations of the United Presbyterian Church in the U.S.A., has made this observation: "To have laymen who are going abroad in their ordinary secular capacity, take upon themselves the obligation of Christian participation and service will be a great aid to the total mission of the church, for this fills out the Christian vocation which requires that *every Christian*, no matter what he does professionally, make his Christian witness."

Working abroad as a Christian, the layman is a missionary. In the Moslem lands of north Africa and the Middle East the Arab trader sets up his shop in the city or village, faithfully prays several times daily, and takes advantage of opportunities to speak of his faith. To him missionary work is a natural outgrowth of his business.

We Christians will do well to learn this lesson. If our faith is to penetrate the world it must dominate and permeate the life of Christians at home and abroad so that each one is a contact point for the gospel. Missionary concern is no longer considered mainly the job of a missionary organization. Every Christian layman at home or abroad is faced with the obligation of being not only a citizen of the world but a servant of Jesus Christ. It is for him to think, act, speak and serve with dynamic and dedicated Christian faith and love. The doors of international service are open. You can, if you will, become an instrument wherever God places you in the carrying out of his loving purpose for men everywhere★



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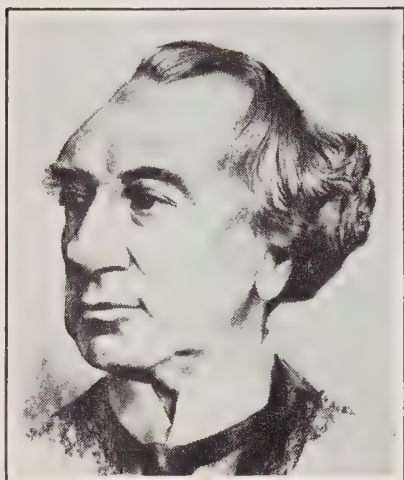
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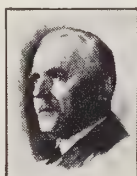
Sir John A. Macdonald, Canada's First Prime Minister



R. B. Bennett



Mackenzie King



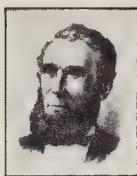
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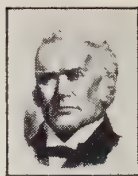
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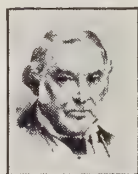
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Mackenzie



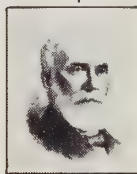
Sir John Abbott



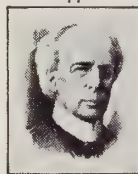
Sir John  
Thompson



Sir Charles  
Tupper



Sir Mackenzie  
Bowell



Sir Wilfrid  
Laurier



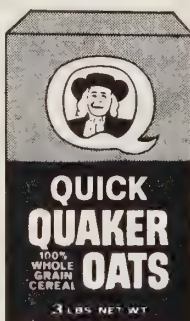
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## NEWS



SYNOD  
moderators —

REV. J. N. ALLAN  
British Columbia

### Synod meetings

The 60th meeting of Saskatchewan Synod was held in Rosetown Church, November 16-18. The Rev. Ian Wishart of St. Stephen's Church, Regina, was elected moderator.

The retiring moderator, the Rev. Malcolm Muth, preached on the letter to the church in Smyrna. The "poverty" of the synod, he said, is not a cause for despair, but a challenge to faithfulness.

Special guests included Dr. H. A. Doig, the Rev. Basil Howell, Dr. Hugh Davidson, Dr. James Dickson, and the Rev. Walter McLean. What they said made it clear that there is a growing conviction in our church of the need for evangelism. We must bring more members into the church, and call more young people into the Christian ministry.

Lively debate was precipitated by a presentation from the committee on evangelism and social action, on the church's responsibility to political life. Ministers and elders generally agreed that while there was no place in the church for partisan politics, it was important that the issues of politics be considered in the light of the gospel of Jesus Christ.

As part of the centennial celebrations of Presbyterianism in Saskatchewan, the 1966 synod will meet in Prince Albert where the work began.

Keynote addresses were delivered by the Rev. Rodger Talbot and the Rev. Walter McLean at the Synod of Alberta which met in St. Andrew's Church, Calgary. Mr. Talbot, speaking for the administrative council on matters concerning the life and witness of the Presbyterian Church, brought to the attention of the commissioners the urgent need for Christian witness and service in the modern day. The synod was reminded of the tremendous growth in Canada's economy and population which has not been met by a corresponding increase in membership of our churches. All kirk sessions will be asked to give urgent attention to these matters.

A broad perspective of the church's life and work abroad was presented by the Rev. Walter McLean. In the





REV. E. H. BEAN  
Maritimes



REV. I. S. WISHART  
Saskatchewan

young and growing churches of Africa and the Orient a new life and enthusiasm is arising even so far as to create an effect upon the older churches of Europe and America. While the need for sending Canadian personnel overseas is still urgent, as the young churches become more and more independent they will be raising up and providing their own leadership.

The synod camps, Kannawin at Sylvan Lake and Oshkidi in the Peace River reported record attendances in the past year. Dr. E. J. White, convener of the missions committee, reported progress in several of the extension charges and exploratory work being done at Fort McMurray towards establishing a mission there. The PYPS organization presented a new constitution which the synod accepted for study. Final action is to be taken next year. They have also asked for a change of name to "Presbyterian Young Adults."

The Rev. Jesse E. Bigelow of Edmonton was elected moderator. The synod will meet at Rocky Mountain House next year.

#### Inauguration of United Church Postponed by Nigerians

After extended discussions and prayer, the inaugural committee of the Church of Nigeria announced on November 24 their decision to temporarily delay the inauguration of church union in Nigeria which had been planned for December 12. This was not an easy decision to make, nor was it a popular one. The postponement was the result of difficulties with property and in administration which have developed during the past six months. It is expected that these matters will be straightened out shortly and a new date set for the inauguration.

Rev. Dr. J. A. Munro, moderator of the 91st general assembly, who was to attend the inaugural services on behalf of The Presbyterian Church in Canada, visited Nigeria as planned. He spent two weeks meeting Nigerian church leaders and missionaries and seeing the work of the Presbyterian Church.

## ASSISTANT TO COMPTROLLER

The Presbyterian Church in Canada is seeking the services of a Chartered Accountant, 40 to 50 years of age, who will eventually assume the responsibilities pertaining to the administration of the Church funds.

Candidates must have had broad experience in administering business and financial affairs, including budgeting, banking, investments, trust control, etc. They must have good presence and be competent to deal with Church boards and committees, and representatives of the business community.

Replies, which will be dealt with in confidence, should contain details of education, qualifications, experience, and personal history and should be enclosed in an envelope marked 'Assistant To Comptroller', and addressed to:

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Rev. Walter Kennedy stresses a point in his address on the closing night of the Week of Witness at Forest, Ont.



The large congregation listens attentively.

### Successful "Week of Witness" Held in Forest, Ont.

A total of 1200 attended special meetings during a "Week of Witness", October 25-29 in St. James Church, Forest, Ont. The meetings followed a visitation of the congregation and the 97th anniversary service.

Addresses on successive evenings were given as follows: "What kind of a God have you?", by the Rev. D. T. Evans, Thornhill; "What word has the church for our day," by Dr. Harry Rodney, St. Thomas; "The great search," by Dr. F. G. Stewart, Kitchener; "The great invitation," by Rev. Robert Crooks, Parry Sound; and "What will you do?", by Rev. Walter Kennedy, Hamilton. Music was provided by the Forest District High School Glee Club, Jeanne Houghton's All-Girl Choir; Paterson Memorial Presbyterian church choir, Sarnia; and the choir of St. James', Forest.

In the words of one member of St. James', "The Week of Witness was guided by a power beyond us. Enthusiasm concerning the church has certainly increased. And there have been larger congregations ever since."

### Rhodesian Christian Council Rejects Smith government

The Christian Council of Rhodesia has reaffirmed its loyalty to Queen Elizabeth II "within the constitution . . . accepted by the lawful parliament of Rhodesia in 1961" and pledged itself "to work for the rapid restoration of a constitutional government in our land."

It declared that it considered "the proclamation of a new constitution of Rhodesia by a group of ministers, without the assent of the parliament or crown, to be an unlawful act, and any further enactments of parliament to be unlawful unless confirmed by the lawful governor."

The council expressed regret over "the great blow delivered by this act

(of proclamation) to the concept of constitutional law brought to Africa by a western civilization nurtured in Christianity."

The Roman Catholic Church of Rhodesia also bitterly criticized the government of Mr. Ian Smith for seizing independence and warned that by its racial policies it was courting disaster.

A pastoral instruction handed to Catholic church-goers all over this country recalled that their church had already cautioned that "an immoral state of affairs exists when nationalism or race or economics . . . becomes the dominant norm of behaviour and is placed above man."

### New developments overseas Reported by Dr. E. H. Johnson

Rev. Dr. E. H. Johnson, secretary for overseas missions, returned at the end of November from seven weeks visiting churches and mission staff in Formosa, Japan and Korea. He reports the following new developments:

The Korean Christian Church in Japan and the United Church of Christ in Japan (Kyodan) have set up a joint committee to have oversight and concern for the ministry to Koreans in Japan by both these churches. The committee will also establish liaison between Japanese churches and churches in Korea which is particularly needed at the moment to interpret the problems involved in the new treaty relationships between Japan and Korea.

The Christian community in Korea is showing increased concern for Koreans in Japan. Some ministers of the Korean Christian Church in Japan are studying in Korea, and the Korean Methodist Church is sending a minister to work with the K.C.C.J. in extension work in North Japan.

In Formosa the major consultation of the Formosan church and mission board leaders on the theme "Into the Second Century Together" set up a special four-day consultation for mid-

December on the future of mountain churches. The Rev. Murray Garvin is closely involved in this. The particular concern is to find the form of ministry and congregational life most appropriate to the special conditions among the mountain tribes.

### Preparation for marriage Theme of family life workshop

Forty-five ministers from five presbyteries in central Ontario attended a workshop on pre-marital counselling on November 23. It was sponsored by the committee on family life, which hopes to hold similar workshops to prepare young people for marriage in other parts of Canada.

Presentations were made and discussions led by committee members, the Rev. W. A. Smith, the Rev. A. J. Gowland, the Rev. R. P. Carter, the Rev. F. Cromey and Roy A. Hamilton. Addresses were given by Principal J. S. Glen of Knox College, Prof. A. L. Farris, and Rev. Dr. D. Crawford Smith.

### Guide for worship services For sale in booklet form

*O Come Let Us Worship* is a booklet of practical use in conducting worship services of all kinds. Prepared by the Synod of Toronto and Kingston PYPS, it is not limited to young peoples' meetings. It outlines the way in which services should be planned and conducted.

The booklet is available for 50 cents from Miss Rosemary Pearce, 111 Owen Street, Barrie, Ontario.

### Bequests received by church Up to November 14, 1965

The Presbyterian Church in Canada wishes to acknowledge with gratitude the following bequests, received from January 1 to November 14, 1965. Bequests are used largely for capital purposes, not for current expenses, unless especially designated.



Those interested in remembering the church in this way are invited to write the board of stewardship and budget at 63 St. George Street, Toronto 5, for the pamphlet, *The Christian Makes A Will*.

**General:** Gordon L. Wallace, Toronto, \$2,884.16; James G. Mullen, Seaforth, Ont., \$1,120.90; Martha J. Hough, Toronto, \$838.70; Clara A. Beemer, Toronto, \$40,604.33; John Hughie McFadyen, Vancouver, \$30,000; Marie Bel McKinlay, Riverside, Ont., \$335; Norman H. Russell, Sarnia, Ont., \$52,104.55; Sarah Louise Thompson, Township of Bruce, \$300.; Gertrude Irene Forbes, Preston, Ont., \$10,751.29; J. K. MacLean, \$2,061.45; Fred Tomlinson, Malton, Ont., \$14,800; Annie Elizabeth MacKinnon, Guelph, Ont., \$3,973.41; Levi Milton Seymour, Windsor, Ont., \$22,151.70; William G. C. Coulter, Windsor, Ont., \$10,000; Alfred Ernest Bishop, Norwich, Ont., \$500; Janet Wilson, Village of Barwich, Ont., \$1,000; and Effie May Ross, Vancouver, \$39.34\*.

**Pension Fund:** Gordon L. Wallace, Toronto, \$961.39; Effie May Ross, Vancouver, \$39.34\*; Kathryn Hodgins, Toronto, \$10,000; Eliza Gordon Liggett, Somerset, England, \$500; Anna L. MacEachern, Toronto, \$500; and Marion Helen Grant, Owen Sound, Ont., \$146.74.

**Dr. E. Scott Fund:** Kathryn Hodgins, Toronto, \$5,000.

**For other designated purposes:** Effie May Ross, Vancouver, \$39.34\*; Susan McCutcheon, Toronto, \$587.85\*; Eliza Jane Steed, Kingston, Ont., \$600; and Charles A. Brine, Edmonton, \$40,000.

(\*) Items received subsequent to previous amounts.



Prof. Charles H. H. Scobie is welcomed to The Presbyterian College, Montreal, by the Rev. Harry A. Crawford. Dr. Scobie occupies the chair of New Testament literature and exegesis.

### Universal week of prayer

"The People of God" is this year's theme for the week of universal prayer for Christian unity, January 18-25. It was chosen jointly by the World Council of Churches in Geneva and the Catholic Centre "Unité chrétienne" of Lyons.

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## CHURCH CAMEOS



After 180 hours of spare-time work, Allan Wakelin of St. Andrew's Church, Kamloops, B.C. completed an "assemble-it-yourself" electronic organ with 32 speaking stops. On loan to the congregation, it was dedicated Nov. 21. At left is the guest organist, David Ellis of Fairview Church, Vancouver, with the minister, Rev. Ivan S. Gamble and Mr. Wakelin.

■ *Rupert Street Church, Edmonton, Alta.* has voted unanimously to relocate in the south-west section of the city, where an expanding housing development is under way.

■ A stained glass window, "The Light of the World" was dedicated at *St. Andrew's Church, Bolsover, Ont.*, in memory of Kathleen Mary Doody, a generous benefactor of the congregation.

■ On November 28 the C. K. Nicoll Memorial Hall was dedicated by *Knox Church, Oakville, Ont.* Named after the previous minister, the hall was dedicated by the Rev. R. G. Mac-Millan assisted by Miss Helen L. Goggin, director of Christian education. It provides space for ten church school classes, choir rooms, a kitchen and other facilities. Mrs. Paul Martin, daughter of the late Rev. Dr. C. K. Nicoll, spoke in appreciation.

■ A stained glass window was dedicated at *Knox Church, Dunnville, Ont.*, November 28, given by Miss Lulu C. Scott in memory of her family, which came to Dunnville from Scotland in 1837.

■ In *Knox Church, Belmont, Ont.*, four offering plates were dedicated on November 14 in memory of Mr. and Mrs. W. Brownlie, given by their daughter and son-in-law, Mr. and Mrs. B. Dale.

■ Three flags, a Union Jack, the new Canadian flag and the Cross of St. Andrew were dedicated at *Alma Street Church, St. Thomas, Ont.*, at the 74th anniversary service. They were given by Mr. and Mrs. J. Fleming in memory of Mrs. Georgina Howard.

■ A piano, given by Mrs. Catherine Gray, was dedicated at the Communion service of *Cameron Church, Euphemia, Ont.*

■ The first congregational dinner in the new building of *St. Stephen's Church, Regina, Sask.*, stressed their "Partnership in the Gospel" program. About 60% of the members and adherents attended.

■ Special services marked the 25th year of the Rev. Paul S. Chan's ministry and the 68th anniversary of the congregation at the *Chinese Church and Community Centre, Montreal, Que.*, November 28.

■ The territorial mission in Peterborough Presbytery centred around the town of *Lakefield, Ontario*, is planning to develop a summer ministry in the surrounding resort area. The board of missions is purchasing a public address system and portable organ so that services can be conducted in new areas. The minister at Lakefield is the Rev. Gordon Matheson.

■ The Sunday school of *Knox Church, Dunnville, Ont.* has adopted the Indian work at Kenora as a missionary project. They have given up Christmas presents to send nine cartons of toys and money for a piano for the Pawituk Sunday school.

■ Gifts dedicated in the newly-redecorated sanctuary of *Burns Church, Erin, Ont.* at the 117th anniversary on November 7 included: ten stained glass windows presented by members and former members, choir gowns purchased from a legacy, a Communion table, five chairs and a pulpit chair, given by the Mt. Pleasant congregation, Sutton.



Chinese members of St. Andrew's Church, Gananoque, Ont., are shown at a world missions weekend sponsored by Kingston Presbytery. Rev. James Ko of Windsor gave the address.



Mrs. C. Biggar, charter member, cuts the cake at the 60th anniversary celebration of the W.M.S. auxiliary in Mt. Pleasant Church, Brantford, Ont. With her, left, are Mrs. J. MacPherson, Mrs. Mamie Guillet, Mrs. Ruth Patterson, Mrs. J. Gribben and Mrs. J. H. Redditt, all present and former members.



A sign was given by Mr. and Mrs. J. W. Broatch to First Church, Brandon, Man. Mr. Broatch, shown far right, recently retired as session clerk. From left is the present clerk, D. S. Thomson; board chairman W. F. McGregor and the minister, Rev. James Peter Jones.



■ *Bethel Church, Sydney, N.S.* was the scene of eight days of evangelistic services, November 7-14, conducted by the Rev. George H. Moore of Uxbridge, Ont., in connection with the 16th anniversary. Dr. A. D. MacKinnon conducted one service in Gaelic.

■ About 600 attended the dedication of the new *Pleasant Ridge Church, Brantford, Ont.*, by Paris Presbytery, November 14. During the ceremony three young girls, Sandra Juhasz, Jean Marton and Violet Vince, became communicants.

## YOUTH NEWS

Members of the national PYPS executive have been really "on the go" in the last few months. President Remmelt Hummelen at his own expense has attended scores of rallies, leadership training conferences, society, synod and presbytery executive meetings, and taken speaking engagements in Toronto and Kingston and Hamilton and London Synods. In Montreal-Ottawa he helped plan leadership training sessions, and in the three prairie synods, exchanged ideas and information with young people there.

Olive Jones, the missions convener and Robin Ross, editor, attended the Toronto-Kingston Synod labour day council. Mr. Ross also spent some time at Hamilton-London's ten-day camp at Kintail. The secretary, Lynne Coford, attended a youth assembly in Washington.

The Synod of Toronto-Kingston PYPS executive held a weekend retreat at the end of November at the Caledon Hills Lay Centre on the theme of "Communication." Out of the weekend came the formation of a commission on communication to explore this problem.

The New Year's council for Toronto-Kingston Synod PYPS will be held from January 21-23 at St. Andrew's Church, Barrie.

Two young men, both 17 years old, were honoured for making the most of their past five years in The Boys' Brigade. Sergeants Kerry Saunders and Peter Watson each received the Queen's Badge in St. Timothy's Church, Ottawa, on October 24. This is the first such presentation in the history of the 1st Ottawa Boys' Brigade Company since its formation six years ago.

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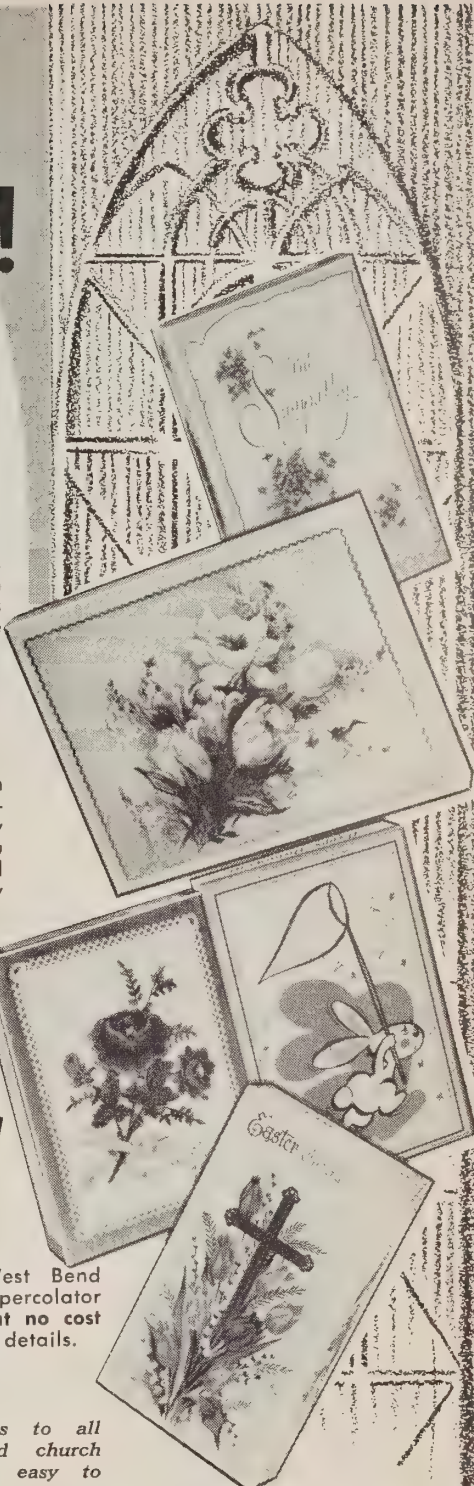
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## PERSONALS

*E. S. Linkletter*, a leading merchant in Kenora, Ontario, is the new chairman of the board of the Kenora Fellowship Centre replacing *E. Nelson* who has served as chairman since the establishment of the centre.

*Rev. Dr. J. A. Munro*, moderator of the 91st general assembly, visited Scotland, England, France and Nigeria during November and December. In Britain he met ministers interested in serving in the church in Canada and students at New College, Edinburgh, who may take summer appointments in this country.

*The Rev. James Sutherland* and his family arrived in Canada from Formosa on December 20 for a year's furlough. In the first part of 1966, Mr. Sutherland will be carrying out deputation mainly in Ontario.

*Rev. Dr. E. Bruce Copland* and his wife have returned to Canada from Formosa where they have served since 1957. Dr. Copland will retire after a lifetime of overseas service, including nine years as executive secretary of the Church of Christ in China. Mrs. Copland's interest in art, drama and writing have made her widely known in Formosa and North America.



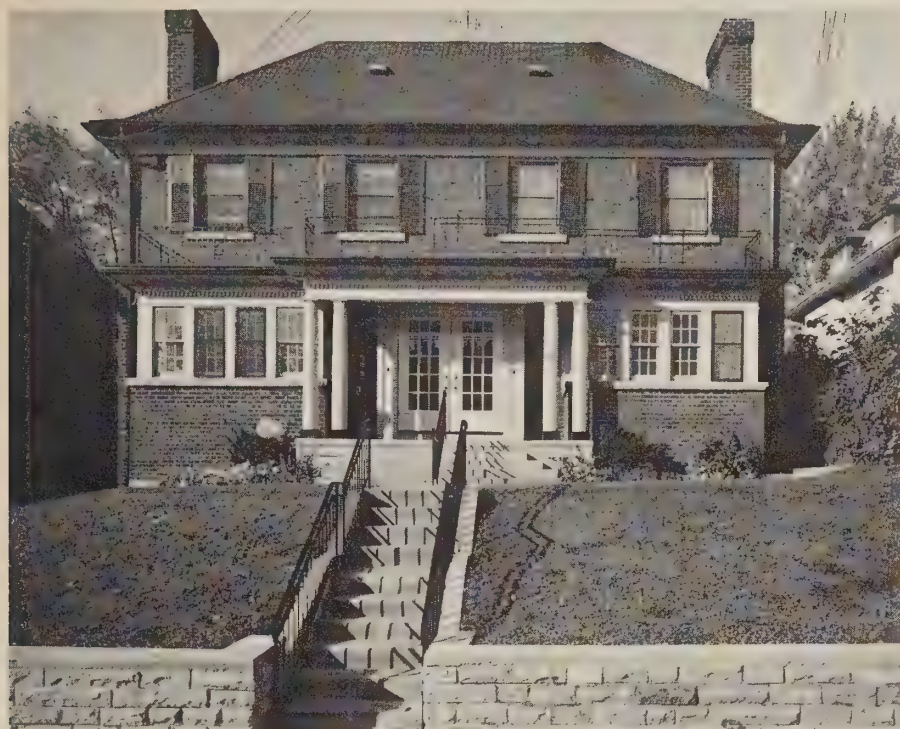
DR. AND MRS. E. BRUCE COPLAND

The Presbyterian Church of Formosa has appointed *Rev. Dr. Donald Wilson* to succeed Dr. Copland as associate general secretary.

The *Rev. Donald Collier* has resigned from St. Mark's Church, Don Mills, Ont., as of January 31, to become program director of a rural centre for rehabilitation with the Alcoholism and Drug Addiction Research Foundation of Ontario.



## Missionary residence dedicated



A new residence for overseas missionaries on furlough was dedicated on November 21. It is a double duplex with four three-bedroom apartments, located at 462 Oriole Parkway, Toronto. It will replace the former residence on Evelyn Avenue.



The rooms are functional and practical as well as attractive, with all-new furnishings. Drapes are made of cotton and fibreglass and most of the table tops are of arborite. The colour schemes are light and pleasing.

## Anniversaries

206th — St. Andrew's, Que., Nov. 28, (Rev. Edward Bragg).

132nd—Westminster Church, Smiths Falls, Ont., Oct. 31, (Rev. R. A.

Sinclair).

73rd—St. Paul's, Hartney, Man., Oct. 31, (T. D. Dodds, catechist).

40th—First, Brandon, Man., Nov. 7, (Rev. James Peter Jones).

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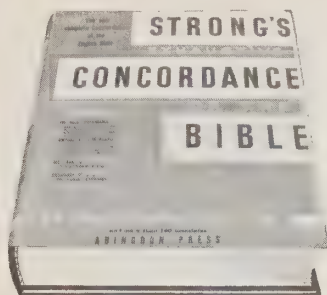
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## BOOK CHAT

### BLOOD AND FIRE!

by Edward Bishop.

(*The Story of William Booth and the Salvation Army.*)

• The author calls this book "slender", and so it is, but in its 109 pages is packed a story of a long life dedicated to "sacking London for souls." When William Booth worked in a pawn shop as a teen-age boy, he saw so much misery and sin that he began preaching to the poor in London's east end, and never lost sight of his goal. His marriage to Catherine Mumford and his final break with the Methodists led eventually to the founding of the Salvation Army and of the Booth dynasty. The reader cannot help but note that at every crisis in his life, William Booth chose the more difficult and uncertain path. (Longmans, \$2.75)

*Olive G. Grant*

### WHEN YOU LEAD MEDITATIONS, by Rola O. Swisher

• A book for use as a basis for your own preparation. Each has a central theme outlined and uses varied material, such as responsive readings, poetry and prayer thoughts. Related hymns are suggested. (Welch, paper, \$1.75)

### NOT A CLOUD IN THE SKY, by Josephine Lawrence

• Tranquil Acres is an organized suburban retreat for "our aged." Here, surrounded by over-enthusiastic social workers and youthful students of geriatrics the over 65s of the year 1975 are compelled to retire. Their attempts to cope with the debilitating effects of constant care are treated with wry humour. This novel points out the dangers involved in treating any part of our society as a labelled group with no appreciation of the requirements of individuals for privacy and independence. Organization works for some but for others there are clouds in the sky. (Longmans, \$4.50)

*Jean Lochhead*

### MARCH OF THE INNOCENTS, by John Wiles

• For some reason the 13th century children's crusades have seldom been the focus of an historical novel. Mr. Wiles brings this fascinating period to life as he tells how Stephen, a French boy, is motivated by a vision to organize and lead a great army of children to free the Holy Land for the Christian world. An exciting story, colourfully told. (Clarke, Irwin, \$5)

## The Church and its Confession

In the October Record, the Rev. R. Keith Earls contributed a letter in which he referred to the fact that the United Presbyterian Church in the U.S.A. "is in the process of adopting a new confession." He expressed some judgments about the doctrinal position of the "new confession," especially about certain elements which, he feels "are conspicuous by their absence."

While it is not the intention of this article to enter into debate with Mr. Earls about his judgments regarding the doctrinal position of the "new confession," nor to attempt to explain or defend it, there are certain facts which should be made known and understood.

The document which Mr. Earls calls "a new confession" is the first draft of the report of a committee on "A Brief Contemporary Statement of Faith." It was prepared by a large representative group of church members who were appointed in 1958 by the general assembly of the United Presbyterian Church in the U.S.A. The 177th general assembly in 1965 received the draft statement and committed it to a new special committee for possible redrafting, after intensive study on the part of the whole church, as provided for in the form of government. An amended draft statement will be submitted to the general assembly in 1966. If approved by that general assembly it will be embodied in an overture and sent to presbyteries for study and report. Only after it is approved by the vote of two-thirds of the presbyteries will the "Brief Contemporary Statement of Faith" then be placed before the 179th general assembly for final approval and incorporation in the constitution of the United Presbyterian Church in the U.S.A.

It is important to understand that "The Brief Contemporary Statement of Faith" will not replace the *Westminster Confession of Faith* in the constitution of that church. It is clearly stated that the proposal "does not entail revision or deletion (of the *Westminster Confession*), but proposes the addition to the confession both of older documents that remain instructive for the church and a brief contemporary statement of faith."

The preface to the Brief Contemporary Statement of Faith" says: "The United Presbyterian Church in the United States of America acknowledges itself aided in understanding the gospel by the testimony of the church from earlier ages and from many lands. More especially it accepts and is guided by the Nicene and Apostles' Creeds from the early church; the



Scots Confession, the Heidelberg Catechism, and the Second Helvetic Confession from the reformation; the Westminster Confession and Shorter Catechism from the 17th century, and the Theological Declaration of Barmen from the 20th century."

The proposal thus envisages a "Book of Confessions" which will include those historic confessions mentioned above. They are to become part of the constitution of the church.

It must not be forgotten that the Presbyterian Church in Canada has also expanded and enriched its confessional position by the official action of the presbyteries and the general assembly.

In 1955 The Presbyterian Church in Canada made a "Declaration of Faith Concerning Church and Nation." In 1962 the general assembly declared "that our church recognize the Second Helvetic Confession, the Gallican Confession (Confession of La Rochelle), and the Heidelberg Catechism, as standards parallel to ours." (Acts and Proceedings 1962, pages 288-289, 98)

The general assembly's committee on the Articles of Faith has been engaged over many years in a process of study and restatement of the meaning of the historic doctrines and practices of the church in order to take account of the history of which we are a part today.

The Presbyterian Church in Canada is a *confessional* church because it subscribes to the *Westminster Confession of Faith* and expresses its theological position in confessional standards.

The Presbyterian Church in Canada is also a *confessing* church in the sense that it is continually confessing its faith out of its obedience to God. We have

#### Budget Receipts

At the end of November congregations had contributed \$1,356,980 to the general assembly's budget, as compared to \$1,304,775 for the first ten months of 1964.

Expenditures for the 11 months totalled \$1,762,585, as against \$1,753,607 in 1964.

always believed that the church must be continually reformed by the Word of God revealed through the scriptures by the holy Spirit.

Reformed churches on every continent have felt the need to reaffirm their relations to their historic doctrinal standards and at the same time to confess their faith in formulations appropriate to the needs of their own day.

*continued*

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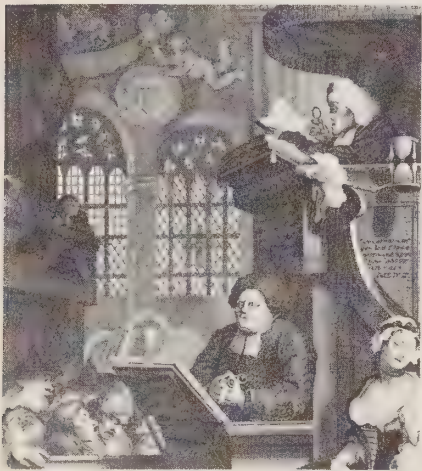
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## Confession

*from previous page*

In his letter Mr. Earls implies that there may be a change in the doctrinal position of the United Presbyterian Church in the U.S.A. and that this change will be reflected in the Christian Faith and Life Curriculum which has been officially approved by the general assembly for use in our church.

The board of Christian education of The Presbyterian Church in Canada has already placed before the general assembly a statement of the agreement and procedures by which our church is able to share in a full and responsible way in the development and production of the Christian Faith and Life Curriculum.

The first manuscripts of each curriculum magazine are received by the assembly's board a year in advance of their publication and are read very carefully by the editors and members of staff in order that the doctrinal position, biblical interpretation and historical accuracy of the content of the curriculum may be examined. The board is privileged to make comments, to suggest changes and to share fully in the editorial work required to produce an approved curriculum.

If there are instances of a doctrinal position or biblical interpretation in the curriculum magazines which are not in keeping with the standards of The Presbyterian Church in Canada, the board of Christian education would welcome very much hearing about them. The board is deeply conscious of its responsibility to provide the best curriculum materials for our church, particularly with regard to their biblical and doctrinal content.

*James S. Clarke*

## Lay school of theology

At Knox College the lay school of theology for people in the Toronto area will continue for ten weeks from January to March. Beginning on January 11 at 8 p.m. the Rev. D. R. McKillican and Prof. David W. Hay will present lectures each Tuesday.

Mr. McKillican will offer lectures in parliamentary procedure, church government and law especially designed for managers, elders and lay people who want to understand the procedures of the church better and to use them effectively.

In the second hour of each evening Dr. David Hay will deal with the issues which have been raised by the *Honest to God* debate now sweeping through the churches.

All lay people are invited. Brochures may be obtained by writing to Knox College, 59 St. George St., Toronto 5, Ont.



## PRESBYTERIAN MEN



The PM personality this month comes from the gateway to the Canadian west. Donald Dick, one of the moving forces in PM groups in Winnipeg, is a man of varied interests.

**DONALD A. DICK** An active Kiwanian, he is chairman of the church committee. Don is an elder in First Church, Winnipeg, and on the executive committee of the synod corporation. He has served in the Manitoba Synod PM training council and led a training group last winter.

Concerned about helping men relate Christian faith to their everyday life and work, Don and a group of business associates became interested in discussing relevant problems of the day. They meet for breakfast at 7:15 each Thursday morning to discuss life situations in the light of the gospel.

Those who know Don will realize that he was one of Winnipeg's most eligible bachelors until he met his wife Ruth, a gifted girl from Germany. They have one daughter, six months old.

Close to 200 men in East Toronto Presbytery gathered on Saturday, December 4th at the Canadiana Motor Hotel for the first of three leadership breakfasts. Rev. Finlay G. Stewart spoke on the theme of "Relevant Faith."

## IN MEMORIAM

**BLACK, ALBERT**, 85, elder, Knox Church, Midland, Ont., Nov. 12.

**CAMPBELL, ARCHIE**, 85, elder, St. Andrew's Church, Dresden, Ont., Oct. 22.

**FLEMING, JOSEPH**, 72, elder, St. Paul's Church, Hamilton, Ont., Nov. 5.

**GOUGH, MRS. HELEN (DYELL)**, ladies' aid president and member of the board, St. John's Church, Pt. Stanley, Ont., Nov. 14.

**HALL, MRS. PATTERSON**, wife of the Rev. Patterson Hall of Belfast, Northern Ireland, a former minister of Knox's Church, Galt, Ont., Nov. 4.

**JEFFREY, EARL MILTON**, elder, Paterson Memorial Church, Sarnia, Ont., Nov. 21.

**LAING, WILLIAM**, 77, elder, St. Andrew's Church, Hamilton, Ont., Nov. 27.

**LOW, DAVID**, elder, St. Andrew's Church, Kingston, Ont., Nov. 4.

**MacDONNELL, DR. P. M.**, elder, St. Andrew's Church, Kingston, Ont., Nov. 18.

**MacIVER, MRS. PETER**, 76, MacVicar Memorial Church, Outremont, Que., Nov. 3.





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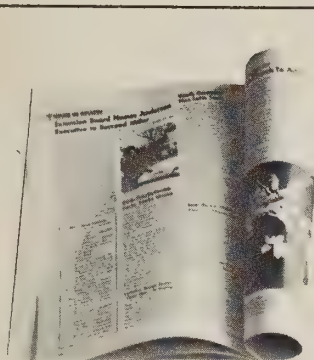
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tative elder, Oct. 27.

ROAS, ALEXANDER, 83, 40 years ses-  
sion clerk, New St. Andrew's Church,  
Dover, Ont., Oct. 29.

SHAW, ANDREW A., clerk of session  
and church school worker, Bridgen Church,  
Ont., Oct. 21.

SPENCER, MISS SARAH JANE, 84,  
life long member of Burns Church, Milver-  
ton, Ont., Nov. 22.

VANLOON, MRS. A., active in W.M.S.  
and choir work, Knox Church, Meaford,  
Ont., Nov. 28.

*NOTE: Material for this column should  
include name, age, office, church connec-  
tion and date of death, and be sent within  
two weeks.*

## CHURCH CALENDAR

### INDUCTIONS

Edmonton, Rupert St., Alta., Rev. D. Ralph Mac-  
Donald, Nov. 12.

Toronto, York Memorial, Ont., Dr. Ross Cameron,  
Dec. 2.

Valois, St. Columba-by-the-Lake, Que., Rev. Harry  
Kuntz, Dec. 9.

### DESIGNATION

Craig, Judith Ann, Westminster, Hamilton, Ont.,  
Nov. 25.

### ORDINATION

Geard, Rev. Deirn J., East Toronto Presbytery,  
Dec. 3.

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Tatamagouche, Wallace, Pugwash, The Falls,  
N.S., Rev. L. M. MacNaughton, Scotsburn.

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Rev. William Reid, 460 Raglin St. S.,  
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Ormsfown, Que., Rev. W. M. Brown, Howick,  
Que.

Spencerville, Ventnor and East Oxford, Ont.,  
Rev. David Mawhinney, Box 971, Prescott.

Winchester and Mountain, Ont., Rev. J. M.  
Anderson, Box 819, Kemptville.

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Davidson, 63 St. George St., Toronto 5.

Warkworth, St. Andrew's and Hastings, St.  
Andrew's, Ont., Rev. A. A. Bethune, 26  
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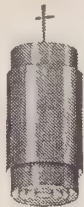
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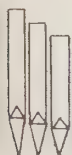




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## BIBLE READINGS

January 1 — Genesis 1: 1-8  
January 2 — Psalm 16  
January 3 — Psalm 17: 1-7  
January 4 — Psalm 17: 8-15  
January 5 — Psalm 18: 1-6  
January 6 — Psalm 18: 7-19  
January 7 — Psalm 18: 20-29  
January 8 — Psalm 18: 45-50  
January 9 — Psalm 19: 1-6  
January 10 — I Thess. 1: 1-10  
January 11 — I Thess. 2: 1-12  
January 12 — I Thess. 2: 13-20  
January 13 — I Thess. 3: 1-13  
January 14 — I Thess. 4: 9-18  
January 15 — I Thess. 5: 5-13  
January 16 — I Thess. 5: 14-28  
January 17 — Job 23: 1-7  
January 18 — Job 23: 8-17  
January 19 — Job 24: 1-12  
January 20 — Job 24: 13-17  
January 21 — Job 24: 18-20  
January 22 — Job 24: 21-25  
January 23 — Job 25: 1-6  
January 24 — Isaiah 1: 1-9  
January 25 — Isaiah 1: 10-18  
January 26 — Isaiah 1: 23-31  
January 27 — Isaiah 2: 1-5  
January 28 — Isaiah 2: 6-11

January 29 — Isaiah 2: 12-22  
January 30 — Isaiah 3: 1-8  
January 31 — Matthew 9: 18, 19,  
23-26

## LETTERS

*continued from page 4*

has so confused the picture. Is it not conceivable that the godly love of our Lord was capable of transcending the agony and the death, and that Christ, in that moment, was more concerned for those who were suffering in his death than for himself? If this be true, that in fact he was seeking to pass on a message to his followers," and so on.

This last point tallies exactly with an explanation I heard given by a minister many years ago: The words — "My God, my God, why hast thou forsaken me?" are the first line of Psalm 22, in which David writes prophetically of Christ's crucifixion. Verses 7-8 are: "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 'he trusted in the Lord that he would deliver him: let him deliver him, seeing that he trusted in him.'" Verses 16-18: "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture."

As is the case with our hymns today the psalms were known by their first lines in the time of Christ. Were a dying man today to utter the first line of the 23rd psalm, "The Lord is my shepherd", would it not be apparent that he was thinking of the psalm as a whole and its references to the "valley of the shadow"?

In Luke chapter 4 Christ opened his ministry at Nazareth by directing his hearers to the prophecy in Isaiah 60:1-2 — "the spirit of the lord is upon me . . . to preach the acceptable year of the lord . . . this day is this scripture fulfilled in your ears," and so on.

Surely it is not illogical to assume that in closing his ministry he would again direct his followers to another fulfilment of prophecy concerning himself. These prophecies fulfilled were part of the vitally important proof that he was the long awaited messiah. Just how important these proofs were, may be gathered from the fact that even today so many Jews are still blind to the fact that their promised messiah came to earth nearly 2,000 years ago.

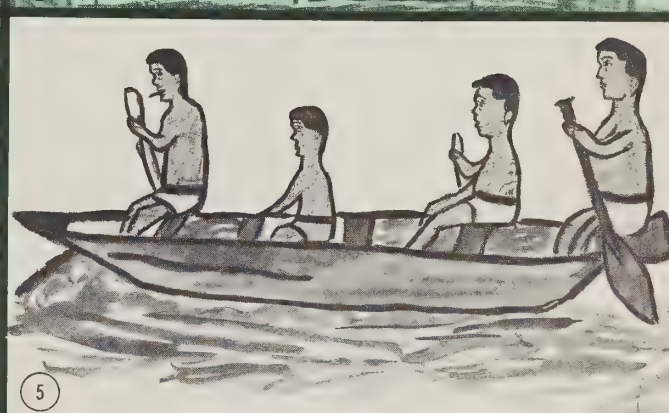
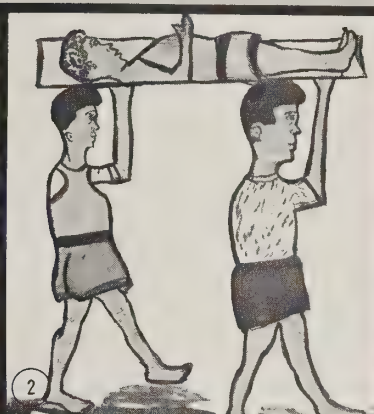
*Gordon P. Ogilvie*

Port Hope, Ont.

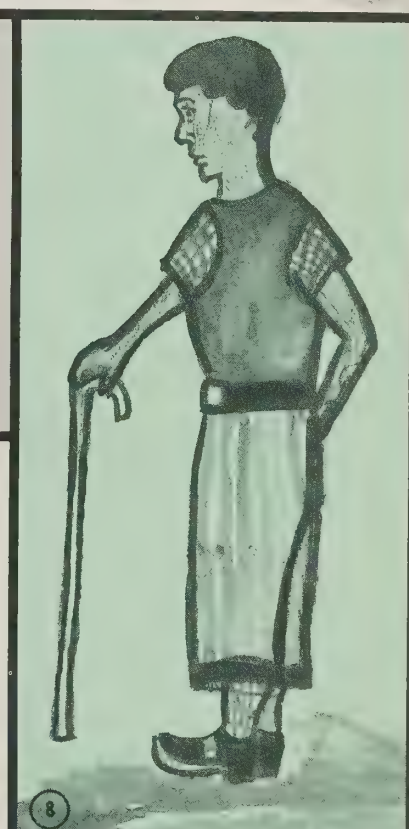


## A NIGERIAN BOY

Okpitu Egwu (E-goo) lived in Itu, Nigeria. He tells his story in his own drawings sent by Miss Anne Howson, a missionary nurse. He is 14 years old.



1. I am sitting in the doorway of my home. Mother and father died here. I lived there alone in my father's house.
2. Because I had leprosy the neighbours carried me to the bush and left me there. They were afraid they would get it too.
3. They built me a little house but feared to visit me.
4. The police met the villagers and said they could take me to a hospital. In this picture they are carrying me out of the bush to a canoe.
5. Look how near the paddlers are to me in the canoe!
6. Soon we were at the hospital of the leper colony.
7. When I was in bed, the nurse put a basket over my feet to protect them.
8. Now I am a changed young boy. I am the artist's sketch boy. My name is Okpitu Egwu.





# The Church on the move



- 1958—Sunday School started
- 1961—Church services started
- 1962—Minister appointed  
Westminster Presbyterian Church, Barrie,  
established with 70 members
- 1964—Sanctuary built
- 1965—An active church reaching out  
in a growing community—membership 154
- 1966—...

## Church extension takes

- planning
- persistence
- courage
- vision for the future—and patient working  
together through many stages of development  
by local people, Presbytery, Synod and Boards  
and Committees of the General Assembly.

**Home Missions Section,  
General Board of Missions**





# *The Presbyterian Record*

FEBRUARY, 1966







**Stewards of the mysteries of God. I. Cor. 4: 1**

■ I remember a theological professor once taking the place of another who was ill. He was not really at home lecturing on the absent man's subject. Often he would answer a student's question saying, "Gentlemen, it's a great mystery." This became a kind of by-word among the students. When a question arose about some misdemeanour in the college halls, some one was sure to say, "Gentlemen, it's a great mystery."

Somehow I don't look on that statement now in the same light that I regarded it then. Surely, in this whole area of religious knowledge, there is much that is mystery still!

We make our feeble efforts to explain. Some difficult portions of the Bible we may explain in terms of "myth." For many of the miracles we have found logical and natural explanations. But the mystery and the wonder remain.

However we look at it, the Genesis story still presents a picture of a God of astonishing power. We may eliminate the element of the miraculous from the birth story of Jesus, but the miracle of God becoming man is as puzzling as ever. Various theories may be offered for the resurrection appearances of Jesus, but the fact that through the years many have personally experienced a living Lord confronts us with miracle and mystery still.

Yet from the very beginning God has been making himself known. George MacDonald wrote: "God hides

nothing. His very work from the beginning is *revelation* — a casting aside of veil after veil, a showing unto men of truth after truth. On and on from fact divine he advances, until at length in his son Jesus he unveils his very face."

Some of us, of course, refuse to understand. Isaiah felt that for all his earnestness he was banging his head against a wall. When Jesus taught in parables, the points were perfectly clear, yet all around he saw "people who were blinded by prejudice, deafened by wishful thinking, too lazy to think." There are still those of us who *will not* see.

Hans Denk said: "O my God, how does it happen in this poor old world that thou art so great and yet nobody finds thee, that thou callest so loudly and nobody hears thee, that thou art so near and nobody feels thee, that thou givest thyself to everybody and nobody knows thy name? Men flee from thee and say they cannot find thee; they turn their backs and say they cannot see thee; they stop their ears and say they cannot hear thee."

Others of us, no matter how hard we try, find much beyond our comprehension. No matter how much we know about the Bible or archaeology or the Holy Spirit, the God we worship remains, as Professor Otto has said, "*mysterium tremendum, mysterium fascinans*"—"tremendous mystery, fascinating mystery." There is much we have never learned, do not know and may never understand in this realm of time and space.

Somehow we must learn to accept this. Not that we should grow intellectually lazy, give up thinking, ask no questions, or neglect the leading of the Spirit. But that we must remember that God is still God and we are still men. The incompleteness of our knowledge is one limitation of our mortality. The temptation that came to the first mortals, as Genesis has it, was to eat of the forbidden fruit, for then their eyes would be opened and they would be like gods. Paul realized, on the other hand, that now we see only a little and know only a part. But he was content with the knowledge that one day he would see "face to face" and "know even as also I am known."

Until that day we must try to hear the word that God would speak, see the vision he would hold before our eyes, live by the revelation he has already given, and share with others the knowledge that we have.

They say that the richest man in the world, Croesus, once asked the wisest man in the world, Thales, "What is God?" The philosopher asked for a day in which to deliberate and then for another, and another, and another — and at length confessed that he was not able to answer, that the longer he deliberated, the more difficult it was. Tertullian, the early church father, seized on this incident and said it was an example of the world's ignorance of God outside of Jesus Christ. "There," he exclaimed, "is the wisest man in the world, and he cannot tell you who God is. But the most ignorant mechanic among the Christians knows God, and is able to make him known unto others." May it be so still!

**Prayer**

Open our eyes, O God, that we may see thee, our minds that we may know thee, our hearts that we may acknowledge thy glory. In Jesus Christ may we truly know what thou art like. And for the rest, make us content to wait until we see thee face to face. In Jesus' Name. Amen.

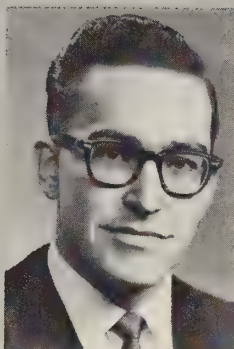
BY D. GLENN CAMPBELL



Pungent and  
Pertinent

# OUR RESTRICTIVE, ANTIQUATED MINISTRY,

by C. Paul  
McKinnon



■ Before we pass judgment on the question of ordaining women to the ministry and related offices, should not our denomination re-examine the basis of the church's ministry?

The form of the ministry of the contemporary church is altogether too restrictive and antiquated for the task God has given his church in this age. Only the blind fail to see the meaning behind the reluctance of young men to enter the traditional ministry; the increase in social service and welfare ventures by enterprising Christians within and outside the established church; the un-ordained, specialist missionaries now employed in our overseas and home missions; the real ministry that women have rendered through the years with or without official church sanction. Already the confining walls and bonds that have hobbled our ministry are falling away. Ordination by any other name *is* just as sweet.

The concept of a ministry of "word and sacrament" as one all-encompassing, high calling may have been the reformer's solution to the ills of the form of ministry in the Roman church, but that does not make it correct or consistent with the New Testament. The shape of ministry in Geneva and in Scotland, which was incorporated into the report of the Westminster Assembly, is not a form for ministry but for government. It is a ministry oriented toward the firmly established church and the maintenance of institutional discipline. But we live in a new age where the church is required to be less an institution and more a movement.

We need a ministry more in harmony with the New Testament concept

of the servant church. The Spirit which created a fresh form of ministry for the church in Geneva and another form for Scotland in the 16th century has been stifled in its attempts to call out a particular ministry for the church in India, in North America, in the city, in the country, here and there, now.

Leave the ridiculous question of sex out of the discussion altogether. To discover the church's ministry and the Christian's ministry within the church, some old barriers must be removed. Let us begin by admitting that our concept of ministry is firmly rooted in the Old Testament, in the offices of "the Priests and Levites in the Jewish church" (*Westminster Confession of Faith*, The Form of Church Government). The vulgar distinction between the clergyman (occasionally called a teaching elder) on the one hand, and the ruling elder, the catechist, the missionary, the deaconess, and the laity on the other, is too easily identified with the Old Testament temple cultus and too little related to the New Testament and reformed doctrine of the priesthood of all believers. Our "black-coated, white-throated pulpit thrashers" are in fact a separate order of Christians, the "professional Christian" within the church, like the Levites were within Israel.

Related to this first confession is a natural second — that we have been ignorant of any *new* ministry which Christ gave his church, which doctrines are clearly visible in the gospels and epistles (Mark 10: 42-5; Acts 1: 6,7; Romans 12-15; I Cor. 3, 4, 12,

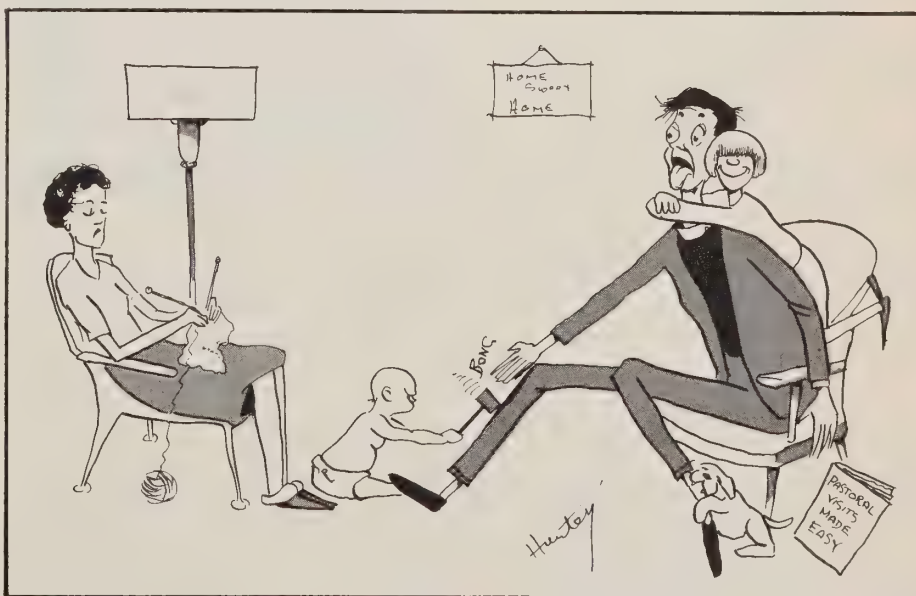
13; II Cor. 3-6; Phil. 2:6ff; Eph. 4: 11-16), and that even where we had good intentions (*Westminster Confession* 25:3; Form — Of the Officers), we invariably interpret the ministry of the new Israel in the forms of the old.

In our ignorance we have been bound to a particular shape of ministry by a mistaken concept of the nature of ministry, one which says that a form of ministry once established, once written into the secondary standards of a church, is eternally correct. I do not believe this to be the New Testament concept of ministry. Nor do I find it consistent that a "reformed and reforming" church, founded and continued in the word of God, confessing a belief in the Holy Spirit, allows itself to be so bound by tradition.

Another confession we in all honesty must make, and not by any means the final one, is that in this regard we have used the New Testament scriptures only where they would support our tradition of ministry (government!) by presbyters against the threefold ministry of bishops, priests and deacons. It is disappointing that the Anglican-United Church union committee has made the threefold ministry one of the bases of union and not an item for study. Dogma has once again stifled the Spirit and restricted the church's ministry, even if for the United Church it means an increase from one to three orders.

In the New Testament, I think we will find that the church's ministry, like Christ's ministry, is a function of the Holy Spirit who has given gifts for

*continued overleaf*



"They seem to have taken to you, Reverend."



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**TRAINING MEN TODAY  
FOR THE MINISTRY  
OF TOMORROW**

## Pungent cont'd.

this ministry. Not all the gifts are given to one individual, as we want to assume today, but each has them according to God's grace. The offices of prophet, evangelist (in spite of the Westminster Assembly's declaration that they have ceased), administrator, teacher, leader, missionary, benefactor, pastor (Rom. 12: 3ff), scientist, philosopher, author, doctor, miracle worker, theologian, linguist (I Cor. 12: 4ff; Eph. 4:11) are the continuous gifts of the Spirit for building up the body of Christ.

It remains only for the church to recognize, test the fruits of the Spirit and finding all things in order, ordain. The basis of ordination would be as broad and flexible as the gifts which the Spirit gives, and sex would not enter into the question of ordination at all. It would mean that missionary architects, assembly board secretaries, hospital visitors, university chaplains, professors, Christian education specialists and the hosts of other gifted persons already at work in the church, would be ordained in their own right and not just when they qualify as "ministers of word and sacrament" or ruling elders. A tremendous new power of the Spirit would be released within the church, making it a more effective servant of God in the contemporary world.★

## EMANCIPATION AT THE MANSE,

by  
Sally Arbuthnot



■ Remember the poor Prudence-of-the-parsonage stories which once filled our fiction magazines, and the autobiographical novels written by ministers or their families — sentimental reminiscences about the struggle for survival, "back at the manse?" Of course you do. There was always one chapter in which the protagonists shared the bale of good used clothing, originally slated for the heathen across the far seas!

The era of the underprivileged urban clergyman now makes for trite reading,

in prosperous 1966, because the trend has completely reversed itself. Forward-looking kirk sessions see fit to place their ministers on a high level — servants of God, yes, but not necessarily lackeys for the congregation or puppets of the church board. It is true, in many smaller or rural areas, the situation has remained static, but economic challenges are rousing these presbyteries out of their apathy.

Perhaps the most dramatic change has taken place in the old manse, as we once knew it, and its chatelaine, the church's first lady. No longer is she and her family shackled with that deep, guilt-sense of obligation to conform to some preconceived notion of "how the minister's family should conduct themselves in public or private life."

It could be the old manse is headed for oblivion!

The plain, inconvenient brick building, with gingerbread trim, ten rooms and inadequate plumbing is a thing of the past. When a minister receives a call, the lady of the manse raises her voice, too, in answering it. Loud and clear she says she is not going to put up with second best. Good for her. Why should she? Yet, on the other hand, it is ironical that urban congregations now have what is described, in today's vernacular, as "a thing." They vie with each other to provide almost luxury living quarters for their minister and his family.

All across Canada, in larger cities, at least, old manses have been torn down and replaced with fine modern structures. Or, not replaced at all. It is considered not wise to rebuild adjacent to the church, because it does not allow the minister's family a modicum of privacy. Some prefer accommodation in the new high-rise apartment buildings; others now insist that they hold an equity in a home of their own choosing, with some subsidy from the church's treasury. It is not unusual for a congregation to tithe, in order to provide a young minister and his bride with a manse suited to the residential locale in which the church is located.

No longer is the lady of the manse expected to attend every church group meeting, nor is she expected to help out as pianist at the missionary rally, or substitute as a Sunday school teacher. Neither does she have to act as hostess to visiting dignitaries nor hold open house to all missionaries home on furlough — unless she wants

*continued on page 6*



# You've seen the statue of David; now see where he walked.

You can walk through the streets and alleyways of Jerusalem and out into the Judean Hills, and you will find yourself gazing at a completely bizarre landscape, yet one that is strangely familiar to you.

And this is the remarkable thing about seeing Israel. You know with certainty that David, the shepherd who became king, and Solomon, and all the prophets walked the same paths, gazed at the same landscape, drew inspiration from the same stony hills, the same sky so blue, that it seems almost unreal.

The supreme paradox: the unreality that leads to reality. You know the feeling within you is real because you experience it so fully. And all experience in Israel leads to one thing — a sense of holiness which hovers over the land.

Take Mount Zion, for instance, where every path, every tree, every ruined wall shares some portion of biblical legend.

There Isaiah had prophesied, Stephen had been stoned, Peter had hidden in a cavern, Bathsheba had bathed in full sight of David. And there the Last Supper had taken place.

From Mount Zion you can retrace the steps of Canaanites and Assyrians, Romans, Crusaders, and Moslems, and enter the Valley of the Cross where, above a Byzantine-Crusader monastery, you will find the Israel Museum and the Shrine of the Book which houses



the precious Dead Sea Scrolls.

Everywhere, the land speaks of the Bible: from the Galilee to Eilat, from Mt. Carmel to Nazareth.

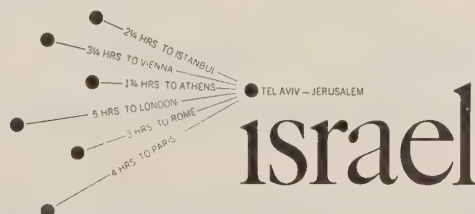
And everywhere you'll see the marvelous efforts of modern Israel to restore the Promised Land to the original lushness depicted in the Bible.

But the landscape is as spectacular as it is rich in biblical lore.

In fact, if you could forget the biblical associations for a moment, if you could forget, too, the miracle of modern Israel, you could appreciate Israel simply because it is so beautiful.

One thing is certain: your trip to the Promised Land will be the most memorable you'll ever take in your life.

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*Pungent* cont'd.

to do so. She may or may not, at her own discretion, accompany her husband to special functions. She is an individual, and recognized first and last as the wife of the minister and mother of his children.

If she wishes to use her talents outside the home — bring in a second salary, similar to almost half the married women in the congregation, no one questions it. Many ministers' wives hold excellent positions, commensurate with their pre-marriage training, as teachers, doctors, social workers, freelance writers, psychiatrists. And according to one national magazine, a minister's wife had aspirations in the political field.

Older church members may yearn for the proximity of the manse, with its friendly open door — the kitchen cupboard, from which to borrow sugar or extra silverware for church suppers. There may well be something to the hesitant whispers of one dear old lady: "I miss the sense of well-being when the lady of the manse stepped forward to give a few words of welcome or offer a beautiful prayer, and of course induct the new officers of the Ladies' Aid."

Emancipation at the manse has brought changes, many long overdue, but, there is an intangible sense of loss, when we realize that the lady of the manse is no longer special, but just one of the girls.★



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**THE UNITED  
CHURCH OF  
NORTHERN  
INDIA,**

by Margaret F.  
Kennedy



■ Here are some excerpts from an observer's report on the general assembly of the United Church of Northern India, held at Wilson College, Bombay.

Dr. William Stewart, principal of Serampore College (of William Carey fame), handed over his high office to the incoming moderator, Dr. Gurbachan Singh. Here was a great figure of a man, from the Sikh community,



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who had withstood the pressure of riots against himself and the Christian community in Raipur a few years ago. A loving kindness seemed to exude from him over the assembly — in heated debates, he would say, “Now don’t worry,” and after the pronouncement of some settlement, he would add, “And God bless you!”

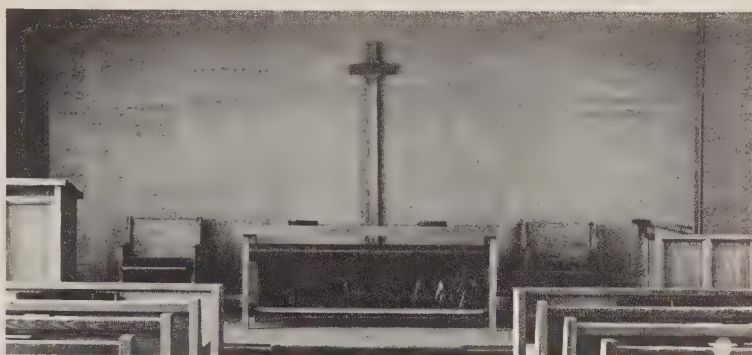
**Women’s fellowship** As in all countries, so in India, groups of women have organized themselves to serve their Saviour in their distinctive manner, in congregations and in presbyteries. There has been no church-wide organization, but at this assembly it was felt that the simple constitution prepared for the wider fellowship could be accepted, and this was done. The pattern of service will continue to be local, but assembly has asked that the women accept a separate allocation for the support of the overseas mission. The convener of the women’s fellowship committee is Mrs. Shanti Solomon, by her office a full voting member of assembly.

**Overseas mission** Another outstanding Indian lady, Miss Sarah Paul, is convener of assembly’s committee on overseas mission. She keeps the whole church informed, through the *U.C.N.I. Review*, about the work of the Indian missionaries, Rev. R. A. and Mrs. Ghatage and family, who serve in Nairobi, Kenya. The work that the U.C.N.I. started among Indian nationals in Nairobi has grown greatly, is now serving all communities and has become a joint effort with the Church of East Africa.

It was good to see that the women seemed to be a natural part of the whole, supplying that which was their particular function in the body of Christ, both at presbytery and assembly level — without a lot of fuss and furor!

**Church union** The United Church of Northern India was formed in 1924, uniting the churches founded by the missionary work of the reformed churches of Scotland, Ireland, England, Wales, Canada, U.S.A. and New Zealand. From that time on, there have been efforts made to bring together those who have come to Christ so that there could be a united witness by the small minority of Christians in North India. At this assembly there were no

*continued overleaf*



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*Pungent cont'd.*

less than three bishops among the fraternal delegates, representing the Anglican Church, the Methodist Church and the Church of South India.

In the past, those forming the plans for the proposed Church of North India and Pakistan have been mostly leaders of the older churches of the west, those who have been sensitive to the ultimate need of their Indian brethren. It is therefore good to see that the plan of union leaves many details to be worked out by the united church in the process of "growing together" after union. Also, while existing statements of doctrine and belief, such as the *Westminster Confession*, are accepted, the door is left open for a future Indian confession of faith. The statement is that "the Church of North India and Pakistan shall be competent to issue its own doctrinal statements provided always that such statements are agreeable to the holy scriptures."

The proposed Indian church will evolve out of not only the traditions of the reformed church, but also those of the Baptist and Brethren groups, the Methodists and the Anglicans. I am not able to review the plan of union, but will comment on one aspect since a letter was sent in this regard from our Canadian general assembly to Bombay.

Apparently, theologians have had a difficult time facing the sticky matter of the unification of the ministry. The Anglicans, with their traditional belief in apostolic succession, believe that the laying-on of hands of the bishop is the symbol of an actual passing on of spiritual authority. From this point of view, how can a minister be set apart for his task without being ordained by a bishop? One step in facing this difficulty was taken when it was decided there would be a mutual laying-on of hands, both bishops and ministers participating, and thus there would be a coming together into the wider union. It was acknowledged however that "there will be different interpretations of this rite." "Does this amount to re-ordination?" was the question in many minds.

The theologians feel that the fourth edition of the plan of union solves this ambiguity. First, there will be an act of union. The new church will come into being when the representatives of the seven churches come forward at the service of inauguration; the in-



tention of the rite is set forward in the prayers offered and the bishops and ministers will unreservedly commit themselves into the hands of God, acknowledging that sufficiency is in him alone.

Secondly, the representatives of the seven churches will lay hands on one bishop and two ministers and these three will become the nucleus of the newly united Church of North India and Pakistan. The seven will return to their places, then all the ministers, bishops or otherwise, will come forward according to their geographical areas, not according to denominations, and be received into the wider ministry of the United Church by the symbol of the laying-on of hands of these three representatives of the new church. Thus, the united church will be the means of giving blessing and authority from God to all in equal measure.

One could not help but be moved by the sincerity of those who believe that in response to a great cry of faith to the God of all men, that God will use this opportunity to bring together the different traditions of Christian belief, so that in the Church of North India and Pakistan, there shall be a united witness to the lordship of Christ. The idea of having bishops is passing strange to us Presbyterians, but I can see that it is not impossible that this type of organization in the church, (the bishops being more like general superintendents), may suit the situation in India. It may bring some cohesion and fellowship to its scattered groups and limited leadership. Some may be comforted to know that one statement in the plan sets out the belief in the priesthood of all believers!

When I think of the villager, coming out from the shades of Hinduism into the clear light of God's truth in Jesus, then I know he must not be confused nor hindered by finding out that the new life in Christ cannot seemingly be shared equally in all Christian communities. God grant that the Indian and other, "younger churches" may teach us many things. Incidentally, there is a section in the plan of union which has been taken from that used in Ghana, Africa!★

*Contributions to Pungent and Pertinent on subjects of current interest to the church are welcome, but should not exceed 800 words.*

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## EDITORIALS

### Our doctrine of the ministry

■ February is the month for stressing the great need for men and women in the variety of Christian careers that are open to young people today. Lay people are being encouraged to offer their skills to Christ at home and abroad, and this is as it should be.

Presbyterians have always taught that the highest calling in life is that of the ministry. Let us remember this at a time when there is danger that the minister may be looked upon as a mere specialist or consultant.

According to our doctrinal standards the ministry was instituted as an holy office that is essential to the well-being of the church. Chapter 25 of the *Westminster Confession of Faith* makes it plain that the ministry is the special gift of Christ to his church. The answer to question 45 in the Larger Catechism states, in part: "Christ executeth the office of a king, in calling out of the world a people to himself, and giving them officers, laws and censures, by which he visibly governs them."

We are not a sect in which all members claim the title of minister. We are a church, a catholic, visible church upon which Christ has bestowed the ministry as a special gift. Some are called apart to this holy office, and serve Christ and his church through the ministry of word and sacrament.

Much of the confusion that exists in the pew, and some of the frustration that has entered the pulpit, could be dispelled by an understanding of our doctrine of the ministry. The church in this year 1966 is in dire need of dedicated men who believe in the ministry as a vocation and enter it with joy and appreciation.

The Christian ministry is not just a job or a career to be compared to other professions by the use of secular standards. It is a high office for which one prepares by studying theology, long known to Presbyterians as the queen of the sciences. Let us challenge our young men, not simply to make a choice, but to give themselves for a special purpose in answer to God's call.

### The famine in India

■ We are happy to report that many Presbyterians responded quickly and generously to the appeal to feed the hungry. The flood of donations at year's end when the small staff in the comptroller's office is already over-worked is being processed as speedily as possible.

Exactly how much is needed, and what will be done with the money? The economic development committee on the Bhil field in India has listed four proposals that have been approved by the executive of the mission council there.

First, to purchase low grade grain for immediate needs, and to provide new seed and fertilizer for future crops, the sum of \$48,000 is required.

Second, the cost of explosives to deepen wells as explained in last month's article by Roger Horrell will be about \$500.

Third, \$12,000 is requested to purchase a tractor to serve as a portable air compressor for blasting wells, then to be used for farming afterwards.

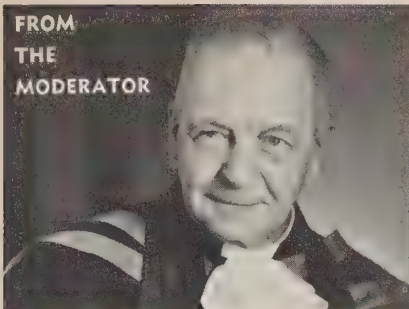
Fourth, \$3,000 should be used to buy agricultural implements such as ploughs and harrows.

So the total for immediate aid comes to \$63,500, for the Bhil field alone. No word of the situation at Jhansi has come through as yet.

This, of course, is but a small part of the combined effort that is being put forth to alleviate distress in India and Pakistan. After a frantic search in which we shared the United Church of Canada finally found a man in this country who is an expert well driller. He left in January for India to act as consultant to those who are striving to deepen the wells in the drought areas.

Contributions are still needed, and should be sent to The Treasurer, The Presbyterian Church in Canada, 63 St. George St., Toronto 5, marked "Inter-Church Aid, Refugee and World Service."★





# The Presbyterian Record

FEBRUARY, 1966



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## cover story



Granny Dreaver, one of the oldest persons on the Mistawasis Reserve, remembers when Dr. W. W. Moore was born. (See page 12). She gave a window in Mistawasis Church in memory of her husband, W. F. Dreaver. Photo by the Rev. George Johnston.

■ Late in November I flew to Great Britain en route to Nigeria for the inauguration of the Church of Nigeria, after making some contacts in Scotland.

I was advised by telephone that the union in Nigeria was postponed, but that I should continue my journey.

At Lagos I found a number from other churches who had been advised to go forward despite the postponement. This made it possible to hold conferences together.

In late November one of the leading Methodist churches in Lagos took legal action to prevent being transferred to the new church. The grave situation caused by this had so many implications that the executive committee, with great reluctance, bravely decided upon postponement of the union.

After wide travel and discussion, I concluded that the Methodist representatives on the planning committee had taken too lightly a growing feeling of resentment among the Methodists of Western Nigeria. Probably not enough solid debate had been engaged in by the Methodists themselves. The dismay and disappointment of all concerned was keen indeed.

This is a simplified statement, of course. The tribal differences between Eastern, Western and Northern Nigeria are great and a tense political situation makes the problem complex.

Christmas was spent with the families of Roy Gellatly, Geoff Johnston, and Murray Ross. The Scottish and Nigerian ministers, Sir Francis and Lady Ibiam, and the Canadian High Commissioner all helped to make the trip useful and happy.

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■ "He's the kindest person I have ever known." These words of the wife of the Indian chief on the Mistawasis Reserve, Mrs. Norman Johnston, thoroughly describe William Wight Moore, who spent a lifetime with the Indians of Saskatchewan, serving God.

Born on the Mistawasis Reserve September 29, 1896, Mr. Moore was the fourth of five children of a Presbyterian minister. At his birth Indian women attended his mother, and because they didn't know the white man's way of wrapping a newborn babe, William was cared for in Indian style and placed in a moss bag. This was symbolic of a future life lived for the Indian people. From infancy until nearly age eight he grew up on the reserve, and began school with the Indian children, the teacher his mother. The present representative elder from among the Crees, Solomon Johnston, was a lad at the same time and remembers William Moore as "a nice little boy," who went fishing with a bent nail. His father, the Rev. W. S. Moore, left the reserve in 1904 so his older children could attend high school.

In 1927, after recovering from an illness, William Moore was appointed to Indian work in Saskatchewan by the mission board. Where to go posed a slight problem. Up to 1925 before the United Church of Canada was formed, the Presbyterians had a good mission work among Sioux Indians at the Round Plain Reserve, about 12 miles from Prince Albert. That is where Miss Lucy Baker, our first lady missionary to the Indians, went to teach. However the work was turned over to the newly-formed church and the minister in charge was well liked. During the time of the Prince Albert mission work of James Nisbet, Chief Mistawasis had been converted and eventually secured a Presbyterian missionary for his people. But by 1927 the work there had fallen out of Presbyterian hands. The Anglicans were serving the people but were not financially able to continue. With the bishop's approval the Presbyterians took over again. It was the last Sunday of May, 1927, that Mr. Moore conducted his first service among the Indians and they expressed their unanimous desire for a Presbyterian church. This was the beginning of his long, dedicated service to these people.

William Moore is one of few men who have used their higher education in the lifetime service of the less fortunate. Most of the Indians never realized how well qualified he was. He didn't reveal that he was a graduate of the University of Saskatchewan with a bachelor of arts degree, had completed the full three-year course in theology at St. Andrew's College, Saskatoon (formerly a Presbyterian college), and had pastoral experience as an ordained minister. Nor did many know of his teacher training with three years experience and his permanent first class and physical training certificates. In his humble way Mr. Moore chose to minister to the Indians' needs instead of attempting to impress them.

Concerned about the number of young people too ill or unqualified to attend boarding schools, he decided to re-establish the day school on the reserve. It opened in 1928 with Mr. Moore, his mother and one sister as teachers. The Women's Missionary Society furnished a house where the children stayed Monday through Friday. Milk was supplied by a cow kept at the mission.

It was not easy going. The Indian agent was opposed to the project. But the young minister-teacher, of Irish descent and therefore determined, stated his intention to teach until the government would appoint a teacher. Medical doctors declared the Indian children were receiving better treatment at the mission than they would at home. So in 1929 the Indian Affairs Department agreed to re-open the school and sent a teacher. The following year the department appointed William Moore as teacher with permission to get a substitute when he had to perform ministerial duties. He was also entitled to two school days off each month!

Granny Dreaver, probably the oldest lady on the reserve today, had six of her children taught by Mr. Moore, and calls him a "good teacher." Another whose family he taught says, "He was always interested in the pupils."



William Wight Moore

Mr. Moore taught 19 years and five months on the Mistawasis Reserve when the department sent another teacher and terminated his services in 1947. He received only \$96 in severance pay and no pension.

Besides being the day school teacher, Mr. Moore was resident minister. He conducted services regularly at the mission and at Mount Nebo, a small community outside the reserve. The sick and suffering always received his attention. He travelled over the whole reserve to visit them; driving them 55 miles to Prince Albert when medical attention was needed. And he brought drunks from town to his own home, invariably accepting a lot of verbal abuse.

Many young people have happy memories of being entertained in the mission house. At Christmas there was a special dinner for the elders, church workers and old people. At other times the Indians appreciated his coming

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*THE AUTHOR is the minister of St. Paul's Church, Prince Albert, Sask.*



to their homes for special meals and entertainment. Many were the good picnics around the church and the foot races he had with the boys.

Always concerned about the total welfare of the Indians, he kept a small grocery storehouse, especially appreciated in winter when it was hard to get into town. But he was too generous and over-extended credit forced him to close the store. On the other hand, for about 20 years he bought leather and beads to sell to the Indian women, encouraging them in their handcrafts. He bought back the finished articles, keeping many, giving some away and selling others.

Such a ministry to the total person—mind, body and spirit—was demanding on Mr. Moore's physical resources. His health didn't break, but weariness was like a ghost haunting his steps. His hair turned prematurely white be-

granted six months leave of absence. The board of missions terminated his appointment in 1956 and he left the reserve after 29 years and six months as resident minister.

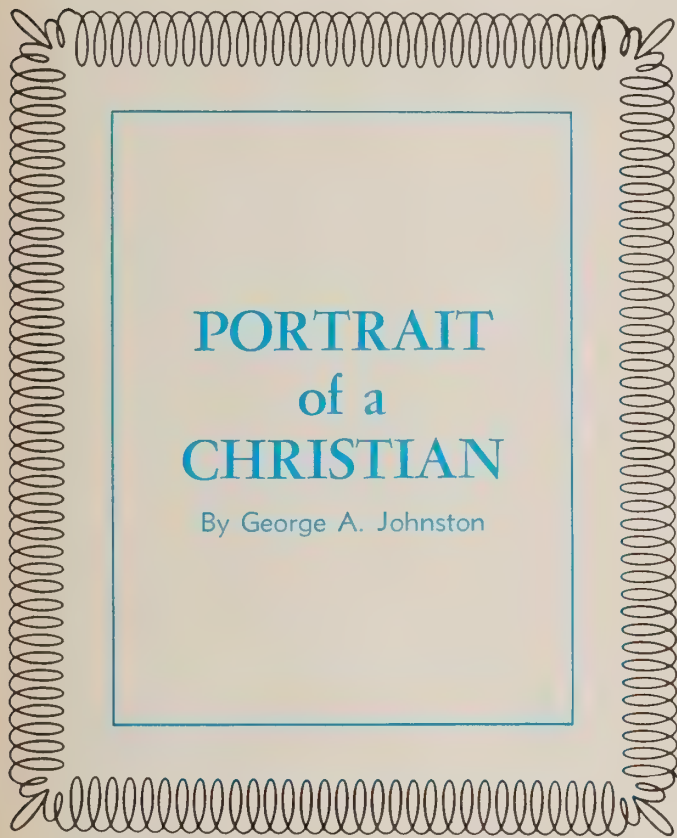
He felt that seeking a call to a white congregation would be too difficult. Dr. Moore confided that he'd been "too long with the Indians" and doubted if a white congregation would have him. So when looking for a new charge, he thought of the Sioux Indians on the Round Plain Reserve. He knew the people because some of their youngsters had travelled with Mistawasis children attending the Birtle Indian School. The United Church of Canada hadn't been able to serve them since 1935 and the school on their reserve was burned in 1937. These Indians approached Dr. Moore with a letter which he treasures, stating that the only "missionary" they had was Satan and they wanted a Christian missionary.

Later in 1956 this long-time servant of God to the plains Indians started work again. Approval of the United Church was secured and Satan had a Presbyterian adversary once more. When these Sioux, whose forefathers had come from the Dakotas, wanted a church building they were told to "trust God and you will get one." But such trust involved work and financial sacrifice. Lumber was bought on promise of payment, and when the modest building was finished at a cost of \$750, there was no debt.

During this ministry Dr. Moore lived in Prince Albert and commuted back and forth. Concern for his former people led him to conduct services in Crutwell, a community of 300 about 14 miles west of Prince Albert. People from the Mistawasis Reserve, Metis and old age pensioners who live there were without Christian services until he started his ministry in 1959. Through cash and barter a small log building was secured for a church and equipped with electricity. Municipal officials have seen changes in the community since Dr. Moore went there, and an Alcoholics Anonymous group has been formed.

In the first half of the 1960's Dr. Moore seemed to take a new lease on life. His services have been in demand by the people of the Round Plain Reserve, Crutwell and Prince Albert. In the city he has been on the executive of the Indian-Metis Service Council and has done a considerable amount of personal welfare work with Indians, Metis and alcoholics. Night and day, in all kinds of weather he has been willing to render service. He has given his money to assist Indians in need, pleading their cause and providing overnight accommodation and sustenance. At almost any hour of the day or night he has driven them to their homes. Failing this, his taxi account for their transportation has run as high as \$70 a month. He's visited them in jail and hospital and gotten clothing for their families. But such kindness and generosity is not always appreciated. Several times thieves have broken into his home. Yet even under those circumstances he will not reveal the culprit's name to police because, as he says, "His family would agree it was the right thing for me to do, but my ministry with them would be ended."

Today Dr. W. W. Moore is in his 70th year and still active after 44 years as an ordained minister. It's becoming increasingly difficult for him to do all he feels he should. Failing eyesight, less reserve strength and a weariness at being "used" are the main reasons. But he'll never be forgotten on the Mistawasis Indian Reserve. As Solomon Johnston said, "He has been a good man to us and probably will be remembered longest by people for his kindness to all Indians."★



## PORTRAIT of a CHRISTIAN

By George A. Johnston

cause, say the Indian women, "he worried too much when he was alone." He did not marry. For a number of years his mother and a sister lived with him at the mission.

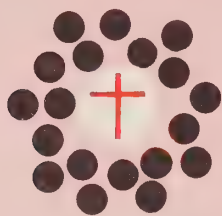
During his ministry the present church on the reserve was built, in 1932. All its windows are of beautiful stained glass. Most are in memory of Indian Christians, donated by their people. One honours his father, the late Rev. W. S. Moore. Unfortunately, the mission house was destroyed by fire in 1953. There were irretrievable losses of Indian handcraft, historical documents, personal belongings and the minister's library. A new mission house has never been built.

In recognition of his long, faithful service in a difficult type of ministry, the Senate of Knox College in 1950 conferred upon him the honorary degree of doctor of divinity. But this made no difference to his humble character. Dr. Moore's ministry continued until five years later he was



## DISTINCTIVES OF THE GOSPEL

Second in a series



### The distinctiveness of Christianity

by Alexander McLean

Minister of Willowdale Presbyterian Church

*"And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." Luke 5:26*

■ Our marvel saturated age does not break forth in exclamations such as that of our text very readily. When it does, it soon forgets and with a growing air of sophistication conditions itself to take the next marvel in its stride.

At the time that Jesus began his public ministry, the people of Israel, especially the elders and scribes, felt secure enough in their way of life not to sense any possible alteration in their stride. As time went on, however, events began to interfere with and upset the routine orderliness of their pace, compelling amazement and fear, and forcing from their lips the exclamation, "We have seen strange things today."

Such an exclamation appropriately follows a true view of the work of Christ in any age. Taking our bearings from the fifth chapter of Luke's gospel, we have no difficulty in seeing that the exclamation was fully warranted. The chapter includes three outstanding events: the miracle of the draught of fishes, the healing of a leper, and the healing of a paralytic, and most strange and disconcerting of all, his sins are pronounced forgiven by Jesus.

It was the forgiving of sins that brought to a head the mounting excitement and sense of strangeness. It was so new, so unexpected that it brought a charge of blasphemy from the lips of the Pharisees, who by this time were becoming aware that new powers were abroad and that their power was slipping from them.

The word translated "strange" is from the Greek word "paradoxa", from which we get our word "paradox". This word "strange" is used many times in the New Testament and is derived from several different roots, but our text presents the one instance in which it comes from "paradoxa." The origin indicates that a

paradox is the statement of something seemingly absurd or contradictory to one's belief, and yet at the same time may set forth what is the truth of a matter. This is one of the characteristics of the New Testament. Where Christ is, the commonplaces of history are broken up.

Everything about Christianity is strange. The whole course of the life of our Lord from birth to ascension is marked by wonder, surprise and amazement drawn from both friend and foe. Here is a sampling of expressions culled from the gospel records:

"And they *wondered* at the gracious words which proceeded out of his mouth."

"And upon this came the disciples and  *marvelled* that he talked with the woman."

"But the men  *marvelled* saying: what manner of man is this that even the winds and the sea obey him."

All this and much more points to the distinctiveness of Christianity, of Christ, his work and message. Here are some things that may be said about Christianity:

**1. Christianity is not a merging religion** (There is no reference here to the merging of churches.) Not where Christianity is like other religions, but where it is unlike them does it assert its majesty, power and influence. The religions of the world are mainly sentiments, speculations and philosophies arising out of the desires of the natural man. Christianity does not *arise* in any of these or other ways. It is an invasion into this world from on high. It is a cross — a redemption, an atonement for sin, an offer of pardon, a new life. The religions of this world polish up the chains that bind men, Christianity breaks them.

This distinction of Christianity from other religions can be stated in this way: it can meet all the conditions and needs of fallen human nature. Some world religions have a message almost exclusively for the rich and especially the intellectual. A few have a message for the poor and the unlearned. The distinction of Christianity lies in the fact that it meets the needs of all classes and conditions because it begins at the greatest point of need for all men, that of knowing themselves as God knows them. It brings all classes and experiences of men under the same judgment, so aptly and concisely stated by Paul: "For all have sinned and come short of the glory of God." It brings one of whom it was said: "He shall save his people from their sins," who does so in the strangest possible way, by dying on a cross. It opens the way to "an inheritance with the saints in light."

In the comparative study of religions, the points of comparison are mainly in the area of teaching. That Jesus taught and did so effectively no one will deny. We make the claim that he was the greatest of all teachers. Yet if we are going to think of Christianity as a religion in comparison with other religions, it is not at this point that we find the sharp and essential distinction, though of course distinctions can be found which show the superiority of the teachings of Jesus.



When Paul was in Athens, the home of the philosophers, he did not refer to the fact that Jesus was a teacher at all, which would have been a way of finding common ground with the scholars of Athens. What he did do was to speak of the ultimate issues of the death and resurrection of Jesus. Indeed this is the main theme of the Acts of the apostles: "Jesus and the resurrection." This was the essential reality in Christianity as the apostles saw it, the radically distinctive thing in the faith which found no common ground with the religions of the world.

**2. Christianity is distinctive in its teaching.** Christianity, we have been saying, is distinctive in its redemptive action. That is its chief distinction, one might say its absolute distinction from other religions. There are, however, other distinctions which follow. The reference to Paul's procedure at Athens was not meant to relegate the teaching of the New Testament to an unimportant role; it was to point up the real core of distinction from other religions. That Jesus was distinctive in his teaching was the conclusion of those who heard the sermon on the mount. After listening to dull and repetitious exhortations about the meticulous observance of Mosaic laws with the additions of the rabbis, they were now listening to one who touched the beating heart of things; thus their testimony, "He taught them as one having authority and not as the scribes."

Many of the things Jesus said had been said by rabbis who preceded him. Yet gospel teaching was not just giving new values to old concepts. The difference in New Testament teaching lies in the fact that it is premised on "new creation," and not teaching that laboriously arrives at new creation. "What do ye more than these," said Jesus on one occasion, and again, "Be ye perfect, even as your father in heaven is perfect." These and many other sayings do more than point the way to the distinctiveness of Christianity; they are a strong assertion of it.

After Pentecost, the disciples did not set out to follow the teachings of Jesus as a code of laws. As Jeremiah long before had prophesied the law was now written in their hearts, so that not by a slavish obedience did they endeavour to fulfil that law, but by an entirely new way. They fulfilled it by the constraint of the Holy Spirit. Christ who had died as a member of the old creation was now being manifested in the lives of these men in the power of a new creation. As Paul puts it, love was the fulfilling of the law. This kind of distinction leads to the consideration of a third:

**3. Christianity brought about a distinctive change in values.**

When Paul was laid hold of by Christ it was not long before he could with truth and joy write: "What things were gain to me, those I counted loss for Christ." The scale of values is reversed in many instances. What was once loved becomes hateful. What was once hated

is now loved. What was once rightly loved, and what was once rightly hated, are retained with new understanding. Think it not strange if people deem you to be a bit odd, that they think you to be "very religious," that you take your faith too seriously, when they "think it strange that ye run not with them to the same excess of riot, speaking evil of you," as Peter puts it.

One has often to use extreme examples to make a point. Think of the case of John Bunyan. The gospel message took that swearing, drunken tinker and remade him. His *Pilgrim's Progress* and *Grace Abounding* are considered classics of literature. True, they are read with only academic interest by many today, if read at all. Many consider them as simply not speaking to our times. They represent a far cry from the "new morality" of our generation — the new morality which puts man at the centre as the judge of all things, and which displaces God's holy love with man's conception of love. But they do set forth the thinking of a man who was transformed by the renewing of his mind and who was brought out of darkness into the wondrous light of Christ.

One does not have to go back as far as John Bunyan to illustrate the transforming power of the Gospel of Christ. Our contemporary society has its own witnesses to startling changes by the gospel, testifying to the distinctiveness of Christianity. We too can see "strange things today," even though in most cases they are not spectacular. Those who from tender years are brought up in the nurture and admonition of the Lord are also in the category of "the strange," for they belong to that new creation, wrought out by the one who loved us and loosed us from our sins, by virtue of which they are set in the way that issues in the new scale of values.

Many admire but do not obey. There is both an intellectual and emotional surprise that would say, "we have seen strange things today." That can perish with the expression, even as it did in the case of some in the company of those who spoke these words. It is when the wonder of it grips the heart and influences the will to response and service that we see manifestations of the essential reality, the distinctiveness of Christianity. Yet even if such demonstrations were not observable, Christianity would still be that which is unique, for the simple reason that its powers can never be made subject to the limitations that some would impose by asking the pragmatic question, "Does it work?"

Many a time have I heard men testify that they were convinced of the efficacy of the Christian way because it "worked", indeed worked beneficially for them, usually in terms of increased material prosperity. I can think of many a soul, humble, dedicated, walking by faith, who could not give voice in testimony that way, who would not find in that the distinctiveness of Christianity. No, its supreme distinction is this: "It is the power of God unto salvation, to every one that believeth." Because this is true, "seeing strange things today" is always a possibility where the open vision of the gospel is maintained. ★



First year student Janice Campbell.



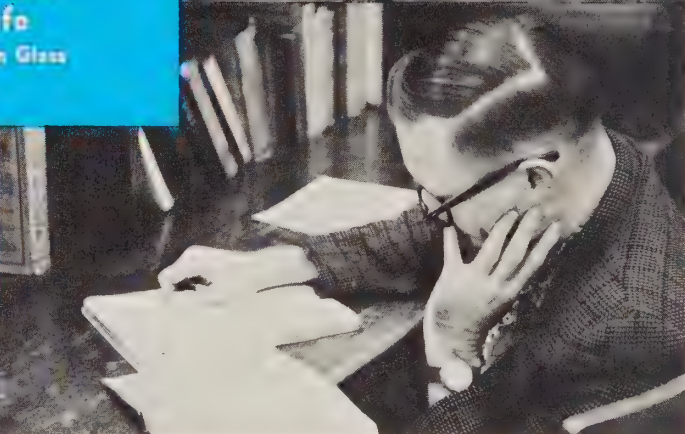
Knox College Soccer team.



**Theological  
student  
life**  
By Ian Glass



Missionary and Theological Society.



Douglas Codling, third year student.

What is a theological student? Someone once asked me why student ministers have to study at university for such a long time, when the story they have to tell is such a simple one. A well educated minister is better equipped to appreciate the deep concerns and complex needs of people. But more important, he is able to bring them the message of Christ and help them see the great implications of the Christian faith.

The fact that a great deal of study is required doesn't mean that the student is removed to an isolated academic situation. Exactly the opposite is true. In college, students are able to meet and hold discussions with students from many other areas of learning. Academic achievements, (burning the midnight oil writing essays) are not the only requirements for a good and well-rounded education. A glimpse of student life at Knox College will show some of the other important ingredients.

The soccer team this year was one of the best at Knox for several years. The team won its way to the championship final, only to stubbornly go down to defeat against a team from the faculty of dentistry. The photograph shows most of the young men (although one is 43 years old!) who were members of the team. The college also had teams competing in lacrosse, water polo and hockey.

A popular place at the college is the table tennis room. Table tennis games tend at times to be noisy and boisterous, particularly when several students are shouting and cheering at every move the players make. Recently after one of the more vocal games, Prof. D. W. Hay, who could hear all of the noise upstairs, asked me if we had been

playing a tournament! It may sound as if the students have an overabundance of sporting activities but these always take second place to essay deadlines and reading assignments.

The students' Missionary and Theological Society is an active group. The society organizes discussions and has speakers on topics of vital interest. This year we had an interesting presentation on "Religion in the School" and another on the "Problem of Alcohol", to mention just two. Professor A. L. Farris is the faculty representative on the executive. The society's missionary activity this year and last has been directed primarily to the support of theological students in Formosa. Last year the students raised \$620 for this project and we hope that \$700 will be raised this year. We are very much aware of the problems of our fellow theological students in Formosa and are pleased to assist them in this way.

The students at Knox come from many different backgrounds, industry, business, university, and from other churches. Just as varied are the ages of the students, which range from 58 to 21 years old. Like many university students today, 60% of the Knox students are married. The college is not strictly a man's world, either. Last year there were four ladies in the graduating class and this year there is one young lady in the first year class.

One of the less pleasant aspects of student life is that we sit in classrooms that are half empty. This situation must not be allowed to continue if the church of Jesus Christ is to be an effective and driving force in the lives of men today. *You* can correct this situation by responding to the call of Christ to serve in his church.★



## THOUGHTS OF A COLUMNIST

■ Writing a column of the question-and-answer type has surprises, chuckles, pleasures — and an occasional shock at finding that a reader can be so rude. In some cases, where the question is not suitable for publication, I write a personal reply. In others I amplify the answer in *The Record* with a few notes on a form letter. The volume of mail is gratifying, but out of it I can use only an occasional question.

I have discovered, as did Professor Farris, that the most popular questions concern the Lord's Prayer and the doctrine of baptism. The critics of our doctrine of baptism are all unacquainted with the Presbyterian teaching of the "covenant theology." Evidently *The Record* is read by some who are not of our obedience, and once in a while one of these tries for publicity for some off-beat doctrine. He doesn't get it.

This column is not for people in trouble; they are referred to the nearest Presbyterian minister. Diagnosis by mail is useless, even if I were foolish enough to undertake it. Some letters reflect congregational difficulties, and these, if answered, are answered in my capacity as a clerk of assembly and on the basis of the *Book of Forms*. Some letters are heavily loaded, but, like every minister, I learned long ago something of the art of handling wild curves. Many pious people, I find, fall into the error of believing that because they are pious they can solve difficult questions in Biblical interpretation that have troubled the church for centuries. I do not believe that the Lord's promise to lead us, through his Spirit, into all truth gives us infallibility in our thinking. The reformers set their

faces against that proposition.

Once in a while a correspondent couples a private interpretation with a charge that I lack faith and piety myself. This could be true, but other letters on the same subject are gratifying, so perhaps I may ask that the Scottish verdict of "not proven" be entered concerning this charge against me.

The answer on St. Luke 10:42 (the "one thing needful") blew up a real squall. It was curious that those who did not accept my answer that the one thing needful was a simple meal were never agreed among themselves as to what the one thing was. They gave such answers as "faith," "love," "obedience," etc., all true in their place, but I submit not to be the answer here. One minister commented, "You have ruined one of my sermons; I believe your answer, once stated, is the obvious one, though I never heard it before." I find in my commentaries it is at least 80 years old, and find elsewhere it is held by many devout people.

So far I have not been asked who is the 666 of the Book of Revelation, and, anticipating such a question, will say your minister will undoubtedly give you a full discussion that space here will not permit. Questions as to other denominations and our relationship to them are rare, which I take is a tribute to *The Record's* articles, the work of assembly's committees, and the books we have published such as *What Presbyterians Believe* and the new *A Short History of The Presbyterian Church in Canada*. The volume of the correspondence indicates the need for this column. I express my gratitude for that correspondence, and I appreciate the occasional word therein of warm thanks.

**Q** Who orders church school materials?

**A** This is ordinarily arranged for by the church school staff. In cases of difficulty it is the duty of the session to straighten the matter out. The session has the basic responsibility of all things concerning Christian education. See section 111(a)2 of the *Book of Forms*.

**Q** In St. John 20:17 Jesus says to Mary, "Touch me not . . ." but in St. Matthew 28:9 it is recorded that the women held him by the feet, apparently without protest by him. How shall we understand these incidents?

**A** The basic meaning of the Greek word in St. Matthew 28:9 is "to hold," and in St. John 20:17 is "to cling to." The translation "cling to," or equivalent, is found in Weymouth, Moffat, Revised Standard Version, Phillips, and the New English Bible, Scofield, on St. John 20:17, outlines three possible interpretations; the second of these is in harmony with the above and with the following paragraph. In St. John 20:27 Thomas is invited to "touch" Jesus, and in St. Luke 24:39 we have a similar command from Jesus. There is no contradiction between St. John 20:17 and the other passages. The explanation is in the attitude, the purpose of those who would

the purpose of those who would touch him following the resurrection.

The leading thought in this, to me, is that with St. Paul we do not know Christ after the flesh (see 2 Corinthians 5:16), nor do we have a Christ other than an ascended Lord. The church of the New Testament does not look back and long for "the dear, dead days beyond recall." It looks forward and goes out in his power, the power of a living, ascended Christ. That is the Christ to whom, now, by his favour, we cling.

*Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.*



## UNION IN JAMAICA

By DeCourcy H. Royner



Sir Francis Ibiam, governor of Eastern Nigeria, addressed the first business session of the synod of the United Church of Jamaica and Grand Cayman. Shown from left: Sir Francis, Rev. Pearce Jones, recorder; Rev. Henry Ward, moderator; Rev. C. A. Thomas, general secretary.

■ Presbyterians and Congregationalists marched through the streets of Kingston, Jamaica on December 1st, 1965, and merged into one procession as they entered St. Andrew's Scots Kirk.

There, in the presence of a congregation that filled the spacious kirk and spread to the grounds around, the United Church of Jamaica and Grand Cayman came into being.

The union brought together two small denominations that began as overseas missions and have struggled to achieve a measure of independence in recent years. It encompasses 13,000 adult members in the Presbyterian churches of Jamaica and the neighbouring island of Grand Cayman, and 3,000 from the Congregational Union of Jamaica.

Elected as first moderator of the United Church was a veteran Presbyterian, the Rev. Henry Ward, a Jamaican who served as a teacher in Calabar, Nigeria before ordina-

tion. The Rev. Clement Thomas, secretary of the Presbyterian Synod, was elected general secretary of the new church. A Congregationalist, the Rev. S. A. Webley, who is secretary of the Jamaica Council of Churches, was made associate secretary.

The preacher at the inaugural service was Sir Francis Ibiam, governor of Eastern Nigeria and one of the six presidents of the World Council of Churches.

Sir Francis paid warm tribute to the six Jamaicans who pioneered as teaching missionaries in Calabar. In 1846, just 12 years after the slaves were set free, five men and one woman set sail from Montego Bay.

"Their work, and that of the Jamaicans who followed them, enshrined your people in the hearts of my people," said Sir Francis.

The previous day the distinguished Nigerian, who was the guest of the governor-general, drove in an official limousine to pay his respects to a former teacher, Norman Sinclair, now incapacitated through blindness.

Jamaica's ties with Nigeria are close. The children of the small Presbyterian Sunday school at Lucea, at the western end of the island, raised some £200 years ago to enable Samuel Ibiam to attend Hope Waddell Training Institute. Samuel in turn supported his younger brother Francis, who became a medical missionary, educator and Christian statesman.

In its basis of union the new church combines the best features of Presbyterianism and Congregationalism. Congregational meetings must be held at least four times a year. Either deacons or elders may be elected to an official board. Each congregation is represented by an elder/deacon and a minister in a council, which replaces the presbytery. There are four councils in Jamaica and one in Grand Cayman.

Beginning in March, 1966 the synod will meet annually. It consists of all members of councils or their accredited alternates, and is the supreme court of the church.

At its inaugural meeting the synod commissioned its first missionary, Miss Marjorie Saunders. She will go to Sheffield, England, to work among West Indians under the Presbyterian Church of England.

Both the Presbyterian and Congregationalist bodies were initially rural churches because they set up schools and places of worship for former slaves. Now that Jamaicans are crowding into the capital city of Kingston the church faces the problems of providing for new housing areas as well as for the over-populated inner city district.

In one new development where more than 250,000 people will soon live the price of land has risen to £1 or \$3.00 a square foot. The Presbyterian Church incurred a debt of £40,000 by providing a day school towards which the government makes a grant for operational expenses. To raise the capital the church insured the lives of two young men, and pays a high rate of interest on the money borrowed on their policies.

The secretary of the Jamaica Council of Churches gives the following estimate of adult membership in Jamaica churches: Anglican, 30,000; Baptist, 30,000; Methodist, 20,000; United, 20,000; Roman Catholic, 20,000; Moravians, 6,000; Disciples of Christ, 5,000; Salvation Army, 3,500; and Church of God, 2,500.

The new United Church will belong to the world alliance of both Presbyterians and Congregationalists. Its leaders will continue to discuss a larger union with Anglicans, Methodists and Moravians. ★





## NIGERIA'S NEWEST CHURCH

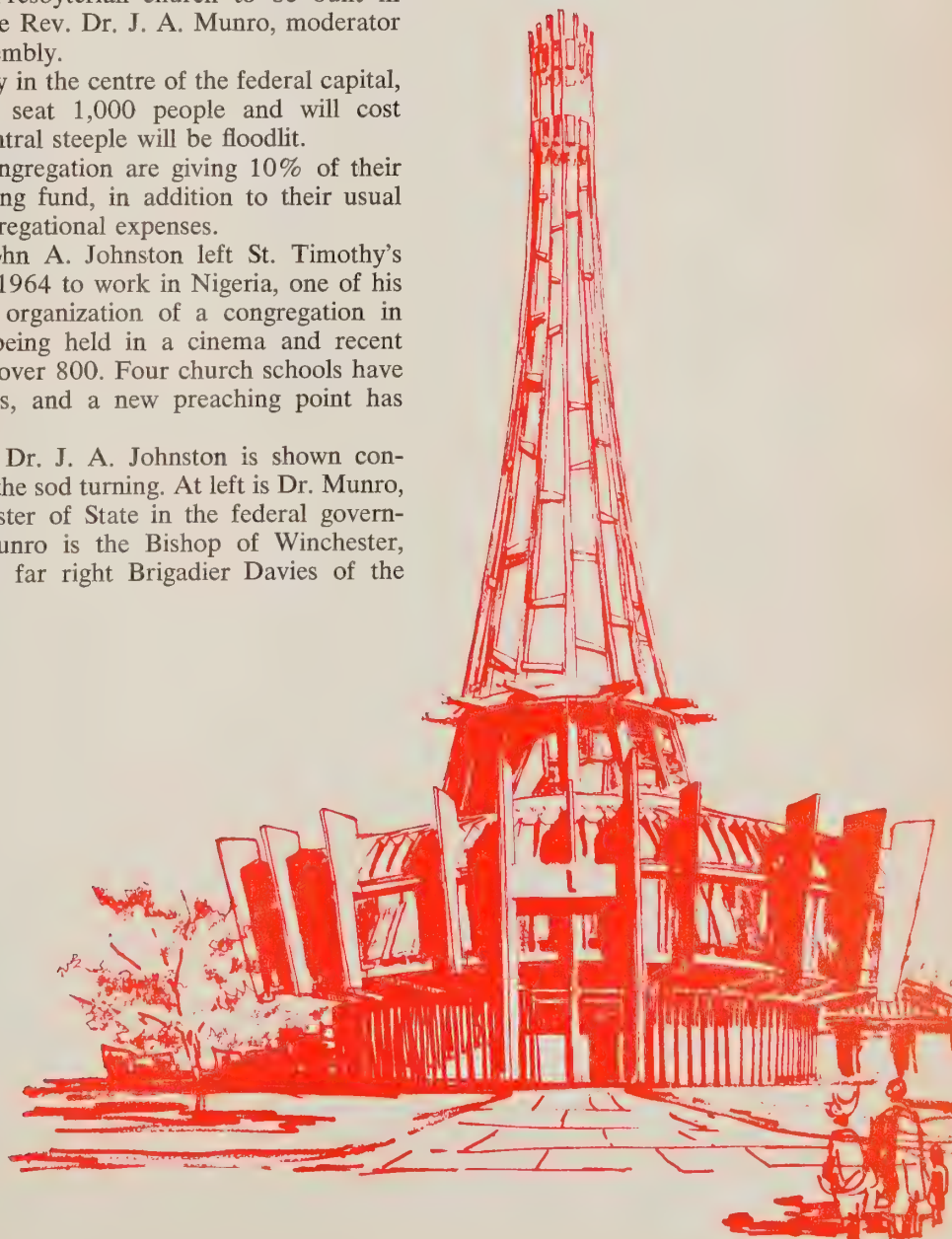
■ A great congregation gathered in the open air in the city of Lagos, on December 12, 1965 when sod was turned for the first Presbyterian church to be built in Western Nigeria by the Rev. Dr. J. A. Munro, moderator of our last general assembly.

Situated prominently in the centre of the federal capital, the new church will seat 1,000 people and will cost \$90,000. The high central steeple will be floodlit.

Members of the congregation are giving 10% of their salaries for the building fund, in addition to their usual contributions for congregational expenses.

When Rev. Dr. John A. Johnston left St. Timothy's Church in Ottawa in 1964 to work in Nigeria, one of his assignments was the organization of a congregation in Lagos. Services are being held in a cinema and recent attendances have run over 800. Four church schools have been started in Lagos, and a new preaching point has been established.

In the photograph Dr. J. A. Johnston is shown conducting the service at the sod turning. At left is Dr. Munro, behind him the Minister of State in the federal government. Beside Dr. Munro is the Bishop of Winchester, England, and on the far right Brigadier Davies of the Salvation Army. ★





■ *The choice of a career is one of the most important decisions in life. Here it is discussed by a young man who gave up prospects of a five-figure annual income, to train for a vocation of service.*

*Robert D. Wilson graduated from the University of Saskatchewan with a degree in commerce. For three years he worked as an accountant and personnel officer. Last autumn he and his wife moved to Toronto so that he might study theology at Knox College. The Wilsons are members of St. Andrew's Church, Saskatoon.*

YOUNG PEOPLE are always characterized as standing at the crossroads of life. Despite our attempts to lose ourselves in A-Go-Go sessions and wild parties, we have to make up our minds about a lot of important issues. Major decisions about our beliefs, vocation, marriage, what we are going to do with our lives and what kind of people we are going to be, all press us for attention. Wasn't it great, we think to ourselves, when we were younger and nobody pestered us with a lot of decisions.

Nevertheless, important issues must be tackled and resolved. One of the most thorny is called vocation — what we are going to do and be. Through our schools, industry and other sources we can find out where our aptitudes lie and about what types of work are available. Society, our families and our friends encourage us to take as much higher education as we are able to fit us properly for the future. These sources give us some of the information we need to make up our minds. But we still have to decide. Alone! No one can or should try to decide for us.

Why is vocation such a vital question? Particularly for the fellows, this decision will determine the place and type of work at which we spend eight hours a day, five days a week for the next 40 years! That's a pretty big piece of your life and mine. If we make the wrong choice we will be putting up with these hours spent at a work we don't enjoy. What a waste of the only life we have to live.

The girls often think it doesn't really matter what they do since they plan to be married and won't have to support themselves anyway. I have a couple of things to say about the importance of your future too. Your decision and years of training are just as vital, perhaps even more so. Why, you ask? Cold hard facts have to be considered. Tragedy doesn't always strike other people — sometimes it strikes you. Let's assume you had the choice between professional, skilled, or even semi-skilled training but refused it in favour of a job you liked at a summer resort. Later you married and had a family. Your husband supported you well. Then tragedy such as a car accident took your support away or made him dependent permanently on you. There is a vast difference between a woman who at this point can use her training to secure an adequate living for herself and her family, and one who has to toil at an unskilled job for an insufficient or barely sufficient income. This possibility our minds avoid but dare we close our eyes to it?

Having begun to realize the vital nature of our vocation, we often say — "Oh well, I don't have to worry about that till I'm out of school." Yet our secondary schools are becoming increasingly specialized. We must do some thinking about this while in high school if we are to avoid wasting time in the wrong courses.

How do we decide? As Christian young people, we must realize the importance of this choice for we wish it

lawyer

dentist

teacher

computer  
programmer

missionary

musician

bookkeeper

nurse

labourer

architect

dressmaker

writer

bricklayer

doctor

radio  
technician

hairstresser

engineer

printer

minister

artist

salesman

nuclear  
physicist

electrician

secretary

clerk

lab  
technician

deaconess

social  
worker



chemist

carpenter

TV  
repairman

housewife

waiter

What  
will you  
do  
with  
your life?



A feature  
for young readers

By Robert D. Wilson

to be *what God wants* us to do with our lives. Knowing this, we still aren't really sure what it is that God wants us to do. We know that he reveals his will to us in several ways. We know too that the first step is for us to tell him that we need his help in trying to decide, that is, by praying to him. God's Word is revealed to us through the Bible, and through the Holy Spirit working in our hearts, convincing and moulding us.

To some of us God seems to indicate clearly and early the direction for our lives. Others, like myself, have to do some wandering and searching before we are convinced about what his will for us really is. Perhaps we are too obstinate to listen and accept what he says at first. However in God's economy there is no waste, so these years will be of value to us. In any case our Lord expects us to use the brains we have been given to determine, insofar as we are able, which fields we are suited for and which we are not. He expects us to use the knowledge and information we have been provided with to work out, under his guidance, the direction we should be heading. We can't sit back and say to God—"Okay—reveal your will to me, I'm going to sit here and wait until you do!" We are likely to be left sitting for a long time. The holy God doesn't jump at man's beck and call. He is not our servant, we are his.

Much, in fact by far the most, emphasis today seems to be placed on monetary reward. The importance of one's occupation is measured largely in terms of one's salary. Status, location and manner of living, the kind of car we drive, our activities and interests all seem to be hinged on the incoming salary. Employers complain because one of the first questions young people ask when they get a part-time job is — "How much do we get paid?" What do they expect? Society puts all the emphasis on the profit motive and then complains at the results.

No one would deny that money is important. It pays the bills, offers a form of security, and can remove one from much of the unpleasantness of life. Shall we use this, then, as a yardstick for measuring possible vocations? Are there any other considerations of importance?

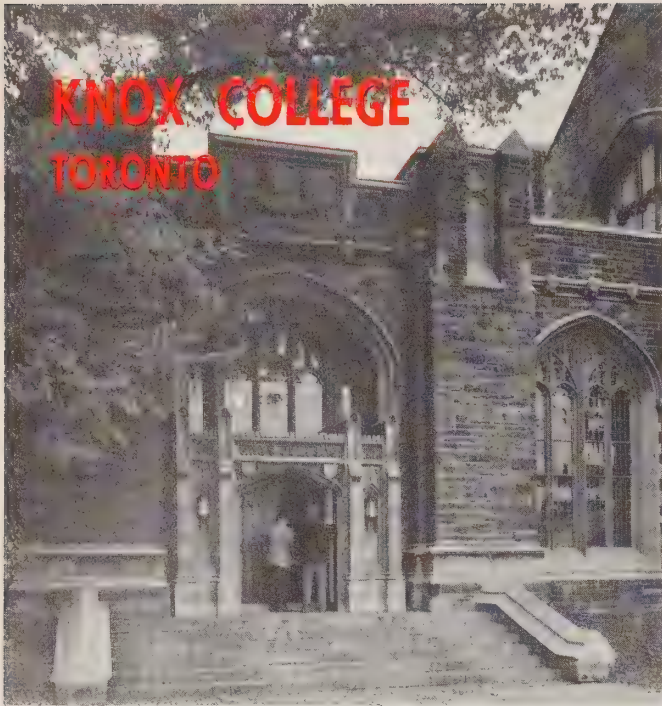
I have been asked this question many times in the last few months, and have asked it of myself. I decided recently to leave the business field which offered much in the way of salary potential to concentrate on a new field, to God's glory. This field, by contrast, offers little in the way of monetary reward. Why would I want to give up a future which could hold a potential of \$10,000 a year or better for one which promises \$3,900 a year and a house? Many people think I've got rocks in my head. Such a decision doesn't fit the normal plan. A person with six or seven years of professional training usually does far better than this financially.

It is difficult to answer this question meaningfully. To me, the important thing is *not* the money — it is the deep satisfaction that comes from doing God's will. Knowing that I am doing so, I can trust him to provide what I need. A minister once told me when I asked him about this, "My wife and family and I have never wanted for anything we have really needed." If we are believers in Christ we must trust his promise to supply all our needs.

Money and a comfortable living in terms of physical ease cannot take the place of doing God's will as the major objective in our lives. If we allow it to do so, money becomes of chief importance to us and is, thus, a sort of

*continued overleaf*





### *Location*

Knox College is located near the main campus in the centre of the University of Toronto.

### *Origin*

Founded in 1844 as the original Free Church College, it became part of the Presbyterian Church in Canada in 1875.

### *Status*

Federated with the University of Toronto. Accredited by the American Association of Theological Schools. Member of the Toronto Graduate School of Theological Studies. Participant in the Toronto Institute for Pastoral Training. Associated with the Canadian School of Missions and Ecumenical Institute.

### *Enrolment*

Undergraduates working toward diploma and B.D.—49; Graduate students taking Masters and Doctoral degrees—43; total enrolment—92.

### *Courses*

Old Testament, New Testament, Church History, Systematic Theology, History and Philosophy of Religion, Christian Ethics, Homiletics, Evangelism, Church Administration, Pastoral Theology, Liturgics, Church Music, Christian Missions, Clinical Pastoral Training, Christian Education.

### *Library*

Knox College has the largest Protestant theological library in Canada with a total of 57,000 volumes. Affiliated with the central library of the University of Toronto.

### *Residence*

Knox College residence has accommodation for 110 students.

### *Principal*

The Rev. J. S. Glen, M.A., Ph.D., Th.D., D.D.

### *Information*

Write to Knox College, 59 St. George Street, Toronto 5, Ontario.

### **Presbyterians and Anglicans Induct Scottish minister**

A joint induction service of a Church of Scotland minister and a Scottish Episcopalian clergyman for work in the new town of Livingston, near Edinburgh, took place in January. Taking part in the unique ceremony were the bishop of Edinburgh and the moderator of the Presbytery of Bathgate and Livingston. Arrangements have been made for the Church of Scotland to share its extension project in Livingston with the Scottish Episcopal Church, and the two churches will co-operate in youth work, lay organizations, and service to the local community.

### **Church and society conference to meet in Geneva in July**

Six Canadians have been named among the 400 persons invited by the World Council of Churches to attend the 1966 World Conference on Church and Society, scheduled for July 12-26 in Geneva, Switzerland. Under the general theme of the "Christian Response to the Technical and Social Revolutions of Our Time," the 15-day gathering will provide a unique opportunity for worldwide Christian examination and discussion of the social trends and problems of today. Two-thirds of the participants will be lay persons, representing the social and human sciences, as well as political and economic affairs. The aim of the Geneva conference is to speak to the member bodies in the World Council of Churches about their tasks in a modern industrial society.

## **your life?** *concluded*

god. To it we give all our efforts and attention. Very easily we push God out of his rightful place as Lord of our lives, replacing him with pursuit of a comfortable standard of living. What a foolish mistake! Only a life grounded in God through Jesus Christ can ultimately satisfy and bring peace and happiness of soul.

I wish to make clear that the full-time church ministry is *not* the only way to serve God fully nor is the ministry a better way than any other field. This is a purely individual and personal matter. The decision to follow God's leading and pay attention to the way he was directing led me into the ministry. He may want you to be a minister too. He may, however, want you to be a lawyer, a carpenter, a labourer, a housewife, a doctor, a social worker or a maintenance man. Each task is important. Each must be done for we depend on each other for the success of our own work. If God is calling you to a task, heed his call. Before you act take a moment to double-check. Ask God to give you positive direction and the assurance that you are doing the right thing. Then count on it. He is faithful. He has given me this assurance and peace of mind.

Above all, remember that there is no place for you in what you plan to undertake if you aren't sure you should be there. God will use you in your task to be his minister wherever you are and whatever you are doing. That is what it means to be a Christian.★



### Students employed in India For Bible Society blitz

A few weeks before hostilities broke out between India and Pakistan 53,000 scriptures were sold in a two month summer program by 18 students. They came from four seminaries and two Bible colleges in various parts of India.

The areas blitzed by the word of God continue as "hot-spots" on the agenda of the United Nations. Along the southern borders of Tibet, Nepal, and Sikkim, and the western border of East Pakistan, these students travelled in temperatures ranging as high as 115 in the shade, by bus, cycle and on foot, covering up to 40 miles in a day.

Other students concentrated on the industrial basin of India in the southern Bihar State with its huge steel plants, collieries, heavy industry and modern suburban housing blocks. This is the new India that has neutralized the religio-social patterns and brought a new secular outlook. Modern cover designs on the gospels now being introduced by the Bible Society of India are aiding in dynamic scripture distribution.

One group of students, sleeping on the roof of the local pastor in the still tropical summer night, awoke to find that thieves had quietly removed all their cycles and clothes. Another group, caught in a cyclonic monsoon storm, had the tile roof cave in on them. A Hindu lawyer invited a team in for tea and from the conversation bought a Bible, refusing the change. One railway official was surprised to meet an Indian Christian. He had never had this experience in the State of Bihar with its 50 million people and only 400 thousand Christians.

There is a great potential in these concentrated student distribution programs. Young men who will soon become church leaders, receive the thrill of direct confrontation, as well as enjoy the dignity of earning income towards their fees and school books. The Bible Society of India finds it the most economical and effective way to reach areas untouched by the church. Literally thousands of young people have enrolled in correspondence courses from this summer sowing which helps to give rootage to the seed sown.

—Russell Self

### An ecumenical bonspiel

Protestants, Jews and Roman Catholics competed in Niagara Falls, Ontario, on December 11 in the first local ecumenical bonspiel. Forty-four rinks of curlers, laymen as well as clergy, participated. The Jacob Rosberg Memorial Trophy was won by a rink from Southminster United Church.

*Some mornings my  
arthritic pain is so  
bad I can hardly  
tie my shoes*



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*...brings deeply-felt relief.*



*specifically*

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**takes**

**many**

**forms**



- **in government sponsored or other programs**

- CUSO (Canadian University Service Overseas)
- FAO (UN Food & Agriculture Organization)
- ILO (International Labour Organization)
- External Aid

- **in business - education - government medicine - engineering - agriculture**

- **in church related programs**

- **Presbyterian Overseas Missions**

teachers		Japan
nurses		India
ministers	for	Formosa
doctors		Br. Guiana
agriculturists		Nigeria

- **World Council of Churches**

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but the person and the purpose  
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For further information write to:

**Overseas Personnel  
Presbyterian Church in Canada  
63 St. George Street  
Toronto 5, Ontario**

## **APPOINTMENTS**

### **Chairman of capital funds campaign**



G. MAXWELL BELL

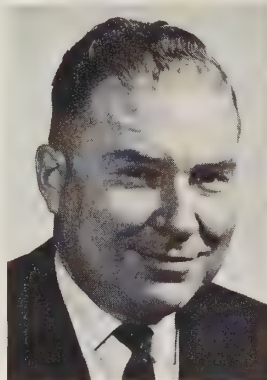
also a director of the Bank of Nova Scotia and the Canadian Pacific Railway.

Born in Regina in 1912, Mr. Bell attended schools in the West, and in 1932 graduated from McGill University with a degree in commerce. He is now a member of McGill's board of governors.

- G. Maxwell Bell, widely known publisher, of Calgary, Alberta, has been named chairman of the Capital Funds campaign of The Presbyterian Church in Canada, slated for 1967.

Mr. Bell is chairman of the board of F. P. Publications which owns eight leading Canadian daily newspapers, including the Toronto Globe and Mail, the Ottawa Journal, the Winnipeg Free Press, the Calgary Albertan, other newspapers in the prairie provinces, the Victoria Times, and the Victoria Colonist. He is

### **Director of missionary education**



R. MALCOLM RANSOM

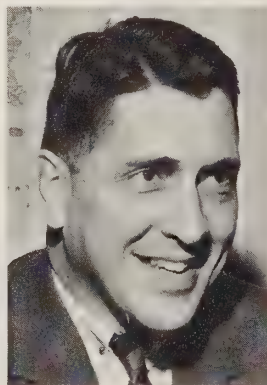
prior to leaving that post, when the chairman of the general board of missions, the Rev. D. T. Evans, and others paid tribute to Mr. Ransom's service to the church.

- The Rev. R. Malcolm Ransom became director of missionary education for The Presbyterian Church in Canada on January 1. In this new position Mr. Ransom will help church members and congregations to commit themselves to active service locally and around the world.

A former missionary in China, Mr. Ransom is a graduate of McGill University and Princeton Theological Seminary. Since 1958 he has been assistant secretary of overseas missions. He was

guest of honour at a luncheon

### **Assistant secretary, overseas missions**



C. RODGER TALBOT

- The Rev. C. Rodger Talbot, a former missionary in Japan, has been appointed assistant secretary for overseas missions. A graduate of the University of Toronto and Knox College, Mr. Talbot went to Tokyo in 1958 to work with the Korean Christian Church in Japan, after three years as minister at White Rock.

While on furlough in 1964 he was taken on the staff of the overseas missions office temporarily. He and his wife helped to arrange the new residence for missionaries in Toronto.



### Fertilizer shipped to India As part of Oxfam's aid

Oxfam International in consultation with the University of Agricultural Sciences, Bangalore, has worked out a way of increasing food production in India rapidly.

Oxfam of Canada reports that a grant has been made by the parent organization to ship 1,650 tons of fertilizer to Bombay and Madras. This is to be used in connection with a special hybrid maize seed which is already available. The distribution of seed and fertilizer will be under the supervision of the University of Agricultural Sciences in Bangalore. It is calculated that this combination of seed and fertilizer should yield about four times as much food as the ordinary grain crop which is normally harvested. It is estimated that it will produce sufficient food for 600,000 people for six months. The important element in the use of hybrid maize is that the crop can be sown at any time and will be harvested about three months after sowing. This means that further acres can continue to be sown throughout the critical period from February to August.

Oxfam's rapid and well-timed help should enable farmers in one region of India, where there is irrigated land, to grow enough food to feed several hundred thousand of their countrymen.

### Maritime synod introduces new radio program

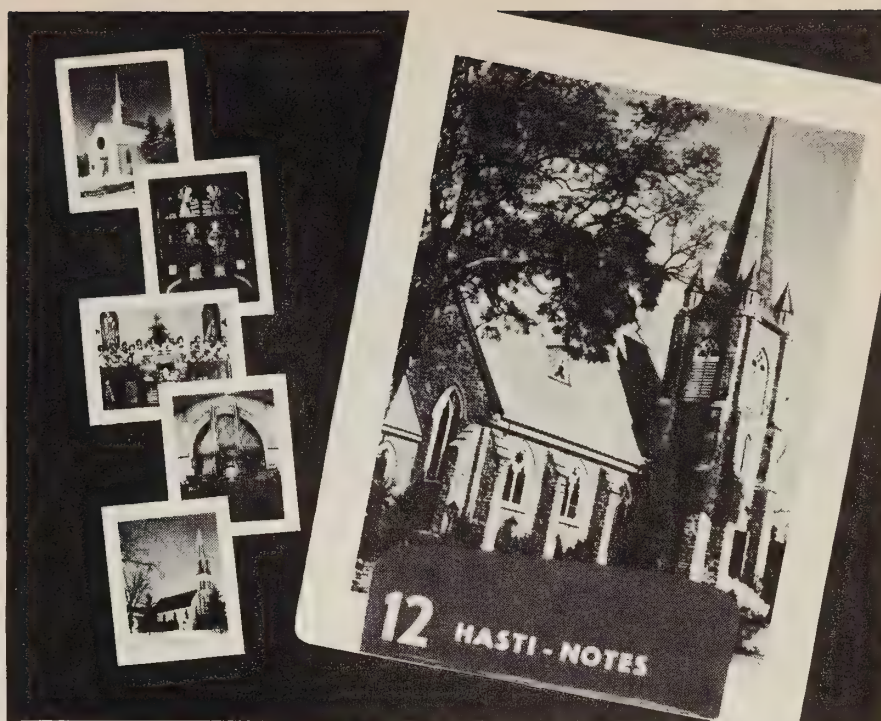
"Time and Eternity", a 25-minute program of music and Bible teaching, is the new radio voice of the Presbyterian Synod of the Maritime Provinces.

It is broadcast every Sunday afternoon as follows: CJRW, Summerside, P.E.I., 5:30 p.m.; CKEC, New Glasgow, N.S., 1:30 p.m.; CKMR, Newcastle, N.B., 2 p.m.

The speaker is Rev. Dr. Mariano DiGangi of Philadelphia, well known to Presbyterians in Canada. The mailing address is Box 35, New Glasgow, N.S.

### Church attendance decrease Reported in United States

Church attendance in the United States during 1965 dropped one per cent from the previous year and was five per cent lower than ten years ago, according to a nationwide survey conducted by the Gallup Poll. The survey discloses that 44% of the nation's adults attended church during a typical week in 1965. The figure is based on answers given by 8,000 persons in various parts of the country.



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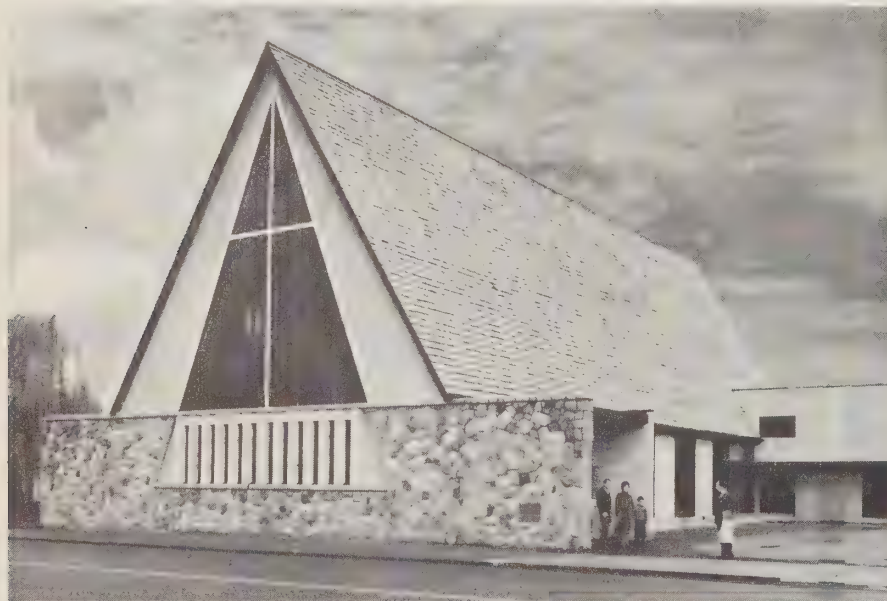
## CHURCH CAMEOS



A plaque marks the dedication of the renovated kirk hall and new Christian education extension of St. James Church, Charlottetown, P.E.I. From left are Reginald MacLean, session clerk; Rev. Malcolm A. McCuaig; Mrs. R. G. Lea, building committee secretary and George Chandler, chairman, building committee and trustees.



The moderator of the last general assembly, Rev. Dr. J. A. Munro (second from left), addressed over 200 attending a presbytery elders' and managers' rally in First Church, Brockville, Ont. With him, left, are Rev. L. R. Renault, Rev. J. J. Hibbs and Rev. R. W. Johnson.



The new Cooke's Church, Chilliwack, B.C., was dedicated on Dec. 5 by the Presbytery of Westminster. Rev. W. Perry is the minister.

■ A pulpit fall was given to *Calvin Church, Saskatoon, Sask.*, by Miss Marian Graham in memory of her sister, Mrs. Kathleen Minetta Graham Gibault.

■ The mortgage burning for the property of the new *St. Stephen's Church, Peterborough, Ont.* was held December 5. A kirk session has been formed and eleven new members were received.

■ *Alderwood Church, Toronto, Ont.* presented a chair and gift of money to their minister, the Rev. A. N. Tomlinson.



The 132-year-old congregation of St. Andrew's, Whitby, Ont. has relocated its building north-west of the present site, as major repairs were needed and facilities were inadequate. From left is building committee chairman Gordon Bales; Keith Hooper; William Morrison, chairman, board of managers; Rev. W. J. S. McClure and son Ronald.



"The Nativity" is shown in the first of a series of seven stained glass windows being installed in Montreal West Church. From the left is Miss Janis Cobb, Rev. John A. Simms and Miss Vera Groves. The window was given by the junior and senior choirs.

■ Bibles have been given to *Alberton Church, P.E.I.* by Mr. and Mrs. Hugh Lowry and the synod P.Y.P.S. in memory of Mrs. F. J. Carpenter.

■ The mortgage was burned at *St. James Church, Toronto, Ont.* in November. The minister is the Rev. A. C. G. Muir.



■ Memorial gifts to *St. Andrew's Church, Lindsay, Ont.* included five windows in memory of Mr. and Mrs. David C. Duncan, Mr. and Mrs. Stanley James, Mr. and Mrs. H. W. Smith and son Jack of the RCAF, Dr. and Mrs. John MacAlpine, and Pilot Officer Thomas Graham Murdock. A clock for the church hall and a pulpit Book of Praise were given in memory of Mr. Sam Endicott. Mr. and Mrs. G. Laurensen presented a lectern Bible to mark the ordination of their son Murray, the first from St. Andrew's to enter the Presbyterian ministry.

## NEWS *continued*

### Presbyterian choir sings In a Roman Catholic church

An unusual opportunity for ecumenical friendship was afforded the choir of The Church of St. Andrew and St. Paul, Montreal, Phillips Motley, organist and choirmaster, when it accepted an invitation to sing Christmas music at St. Malachy's Roman Catholic Church on December 16.

The choir sang in an atmosphere of warm welcome and cordial good will which made the event an unforgettable experience. The large congregation joined heartily in well-known carols. Appreciation was expressed by the parish priest, Rev. Father Michael Healey. Rev. Dr. R. J. Berlis brought the greetings of the kirk session and the people of The Church of St. Andrew and St. Paul.

### Summer stewardship conference To be held in London, Ontario

Westminster College, London, Ont., will be the scene of a theological study conference and two workshops between July 11 and 15 sponsored by the commission on stewardship and benevolence, National Council of Churches.

The conference, entitled "Motivation in the Christian life," will occupy Monday to Wednesday with the following speakers: Dr. Joseph Haroutunian, Dr. Henry P. Van Dusen, Dr. Paul A. Qualben, and Dr. Martin E. Carlson.

William A. Stringfellow, a New York City lawyer, and Dr. Charles F. Kemp, will lead two workshops during the remainder of the week on "Stewardship on the job."

### MacDonald Memorial Lecture

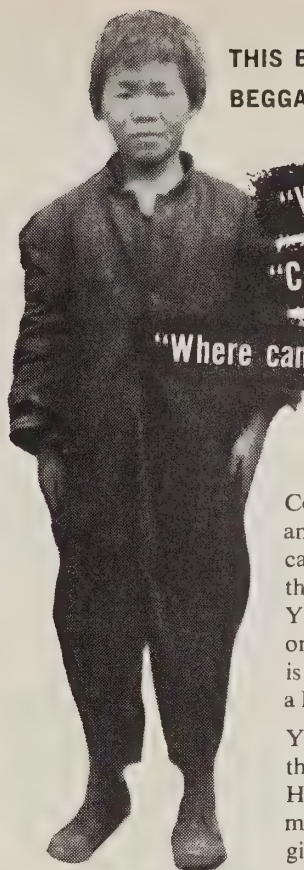
"The Church's Mission in the Inner City" is the subject of the MacDonald Memorial Lecture, to be given by the Rev. John Robson of Toronto, in Knox College on Wednesday, February 16, at 3 p.m.

## THIS BEWILDERED BEGGAR BOY PLEADED:

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"Can anyone give me something to eat?"

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For you it becomes a wonderful, personal relationship. You will get orphanage picture and history, life story, photo and address of the orphan you select. You can write or send parcels as you wish and replies, in English, will be prompt.

Hungry, homeless children, shivering in their rags, are almost daily being brought to our Homes. Only as we can provide for those unsponsored orphans now in our Homes can we accept more children.

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Age 8



Soon Ae (U-5)  
Age 5



Jung Soon (U-6)  
Age 9



Kyung Sun (U-7)  
Age 9



Ki Tae (U-8)  
Age 12



Bok Hui (U9)  
Age 12

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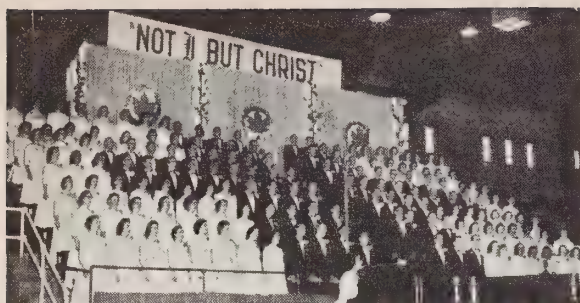
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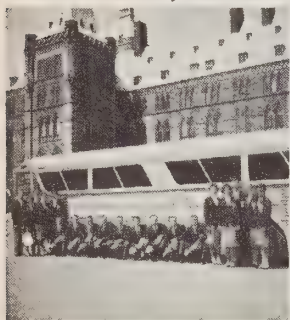
- ☐ Yes, I want to sponsor an orphan. My choice is \_\_\_\_\_ If already chosen when this arrives, I agree to sponsor a similar child. I prefer ☐ Boy ☐ Girl \_\_\_\_\_ Age \_\_\_\_\_. With God's help, I will send \$10 a month to COMPASSION. I understand that I may discontinue any time. Please send child's picture and FULL PARTICULARS. Enclosed is support for ☐ first month, ☐ one year.
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## YOUTH NEWS

A highlight of discussion at the National PYPS executive meeting in Toronto, January 1 and 2, was the forthcoming nationwide leadership training conference. It will be held from August 1-5 at Gracefield Presbyterian Centre, 63 miles north of Ottawa. For information contact: Rev. R. P. Carter, 63 St. George Street, Toronto 5. The biennial national PYPS council meeting will follow the conference.

Subscriptions to the NYPS publication, *National Bulletin*, were raised to \$1 for 6 issues (2 years). The *Bulletin* contains help for specific leadership problems in PYPS. Subscribe through the editor, Mr. Robin Ross, 1962 Acadia Rd., Vancouver 8, B.C.

Forthcoming presbytery PYPS winter conferences in Toronto-Kingston Synod are: Barrie, February 4-6, Collingwood, Ont., theme speaker, the Rev. R. E. MacKenzie; West Toronto, February 4-6, St. Andrew's Church, Humber Heights, Ont., speaker, the Rev. Charles Carter, theme, "Where in the name of God are you going?"; East Toronto, February 18-20 in Markham, Ont., speaker, the Rev. George Hopton, SCM secretary, University of Toronto, theme, "Christ's relevance today."

A council meeting and leadership training conference was held January 21-23 at Knox Church, Sudbury, Ont., by Algoma-North Bay Presbytery PYPS.

Using the theme "Study to show thyself approved unto God", the conference included a missions rally, workshops and a lecture by the Rev. Bruce Nevin on church government.

The following are the new executive: Calvin Brown, president; John Brown, vice-president; Wanda Farquharson, corresponding secretary; Linda Sipila, recording secretary; Karin Beaumont, publicity; Teuny Middlekoop, fellowship; and Allan Oshier, missions.

Over 160 attended the combined Christmas party of East and West Toronto Presbytery PYPS on December 18 at Armour Heights Church. The evening began with two separate groups singing carols at North York's Branson Hospital and the Ontario Hospital, Toronto.

The PYPS at Willowdale Church, Ont. will hold their 35th annual week-end retreat at the Open Circle Centre



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to carry an increase  
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## The Presbyterian Record

in the Caledon Hills, January 28-30. The Rev. Jack C. Cooper, national director of church extension, the general board of missions, will give two lectures on the theme, "Study to show thyself approved unto God."

### HERE'S AN IDEA



Many boys under the age limit of 8-11 wanted to join the Life Boy Team in St. Timothy's Church, Ottawa. So for those who just couldn't wait, this group of Life Boy Cadets was started, probably the only one in Canada. There are 16 members. If you are interested in forming such a group write to: Mrs. R. Saunders, St. Timothy's Presbyterian Church, 2400 Alta Vista Drive, Ottawa.

### NEWS continued

#### How attractive is the ministry today?

There will always be doctors, lawyers, businessmen, and a steady stream of candidates for those positions. But, within the last few years, a whole new list of occupations has risen to prominence from the ever-widening field of science. Where does this leave a young man's outlook for the ministry?

Students picked engineering as first choice from a list of 19 careers including medicine, the armed forces, the arts, advertising, finance and government in a survey taken in the United States.

As a first choice the church career ranked 13th with 1.71% of the vote.

The second choice career for most was definitely in the field of science and the ministry fell to the 18th spot receiving only 1.01% of the students' vote. Armed forces headed up the third choice careers; however, the ministry captured its highest percentage, 2.08 of the poll, but only ranked 17th.

#### Can statistics tell Our future growth?

By using statistics from our church files and from our Dominion Bureau of Statistics, can we predict the growth of our church? Here are some interesting facts that would affect any such prediction:

50% of all boys and girls in Canada

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**NEWS** *continued*

have no church connection;

50% of all boys and girls who have grown up in our church schools leave during their teens;

75% of all Presbyterian churches have no organized groups for teenagers;

20% only of the boys and girls who have grown up in our church schools become communicant members of the church while they are still teenagers;

there are over 1,004,800 young people of all denominations between the ages of 15 and 34 in the Synod of Toronto-Kingston. Of this number, 8% or 80,376 are Presbyterian and our church roll indicates a membership less than half of one per cent.

**Memorial lectures planned  
As tribute to Dr. Gallagher**

The executive of the Canadian Council of Churches has decided to establish a series of lectures in memory of the late Rev. Dr. W. J. Gallagher, who was general secretary of the council for 20 years.

Beginning in 1967, the lectures will be given biennially in centres across Canada.

Contributions may be sent to: Gallagher Memorial Lecture Fund, The Canadian Council of Churches, 40 St. Clair Ave. East, Toronto 7.

**Cybernation and the church  
Theme at stewardship meeting**

The church is still living in the industrial era while the world is moving rapidly into an era of cybernation, economist Robert Theobald of New York told stewardship secretaries in Toronto in December.

Automation will bring totally new materials into production, education and training will provide an enormous amount of brain power, and computers will allow man to control the industrial process, all within 20 years, Dr. Theobald predicted.

Automation is replacement of man power with machine power. The computer allows man to control the industrial process, which is cybernation.

In 1950 the first computer came out, by 1967 there will be 50,000 computers all much more powerful than the early ones, the church secretaries were told.

The big problem posed by cybernation is that of unemployable resources. We cannot continue indefinitely forcing consumption or handing out government aid.

There will be no place in society for the person who is only rational, the middle and executive class who deal

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with structured facts which will be supplied by computers.

The church must begin to think of the problem of the unemployable, for there will be many in this category. They must be given a guaranteed income. Not a minimum welfare hand-out based on approved conditions but an adequate income.

The church must take a stand for guaranteed incomes for the unemployable and insist that an income is good only when it is guaranteed and for no other reason. Spending is required to keep the cybernation age alive.

In the past the church has supported the industrial ideal that toil is meaningful and necessary. In the cybernation age leisure will be provided for many, who must be taught to make use of imagination, creativity and thought.

"You cannot continue to talk about the concept of individual stewardship," the economist told the church fund raisers. "Your problem is to help the nation in its stewardship."

witness of the church of Jesus Christ should be in our changed and changing society.

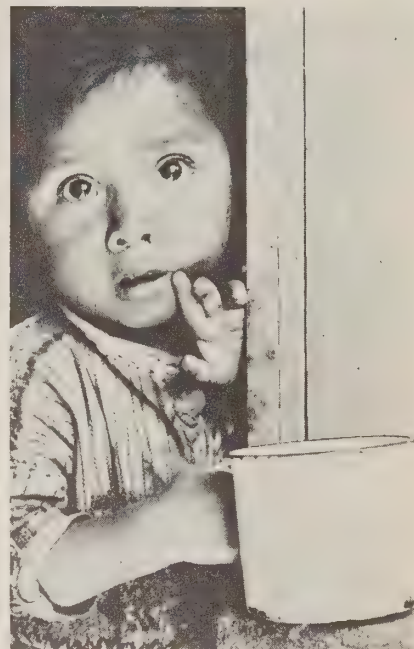
To relate their thinking to real life situations, the delegates visited the industries in their areas and discussed their operations with representatives of management and labour.

### Book for worship and study Is Presbyterian-R.C. project

A common book of worship and Bible study is being prepared by Presbyterians and Roman Catholics in the U.S.A. The Rev. John Middaugh of the United Presbyterian Church and the Rev. Maurice Schepers are working jointly on the manuscript draft.

The first part of the book will suggest programs for united worship on special days. The second part will contain portions of scripture suitable either for worship or study. The third part will be an elaboration of the second, to encourage dialogue and inspire common social action.

## PLEASE



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The Light of Grace Players are a pioneer group of Formosan students who are seeking to communicate their faith through Christian drama. They made their first appearance in churches throughout North Taiwan in 1964. Above they are seen in a dramatization of Bunyan's Pilgrim's Progress, directed by Mrs. E. B. Copland.

### Present day technology Is studied at two institutes

The national committee on the church and industrial society, an interdenominational committee on which The Presbyterian Church in Canada is represented through its board of evangelism and social action, sponsored two institutes on the church and industrial society this fall at Edmonton and Oshawa. The structures of present day technological society were studied in order to understand how industrialism is affecting the lives of men and women, and what the

### Cover scene used for window

The painting of Mary and the babe on the December cover of The Record, taken from a mural at Armagh, was used as the theme for a Christmas window by a Toronto family. The cover was reproduced in enlarged form by employing coloured paper pasted on the picture window.

Dr. James Moffat, obstetrician at the East General Hospital, and a member of Rosedale Presbyterian Church, and his wife and family, used The Record cover for a Christmas decoration in this way.



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### HANDLING THE CHURCH'S MONEY, by Robert E. Peterson

• Nothing new, nothing fancy. But every board of managers should have a copy of this little handbook and make it required reading for each new member. Basic matters of handling church money are discussed in plain, brief fashion to which every competent treasurer will say "Amen." (Welch, \$1.10) **H. F. Davidson**

### PREFACE TO BONHOEFFER by John D. Godsey

• To the reader who has already acquainted himself with the works of Dietrich Bonhoeffer, this small book will prove a valuable acquisition. The book is what the title says it is, "A preface to Bonhoeffer." To those who are not familiar with the works of martyr, theologian disciple Dietrich Bonhoeffer, one must hasten to suggest that many very wonderful reading hours await you in books like *The Cost of Discipleship* and *Letters and Papers from Prison*. (Welch, \$2.25) **Deirn J. Geard**

### INSTANT FUN FOR ALL KINDS OF GROUPS, by Lorell Coffman Burns

• This helpful 126-page volume contains action and write-in games, brain teasers, musical fun games, skits, stunts and riddles. Some are old favourites while others are new. A handy book for the next time you want some "quickies" at a group social or after-meeting recreation period. (Welch, \$3.75)

### PLACE OF QUIET WATERS, by Margaret McIntyre

• Two career women from Vancouver make a dream come true — to live on an isolated island up the British Col-

umbia coast. This racy, entertaining book reports the tragedies and comedies of "life in the rough." Tragedy comes when they find an old man dead; comedy when they try to milk a dry goat sold to them by an unscrupulous farmer. The idyll has to end, but their lives will be filled with memories of the lagoon at sunset, gripped with ice and stirred to its depths by equinoctial gales. This is a good Canadian adventure story which is difficult to put down. (Longmans, \$5)

**Aura Graham**

### TALES FROM BARRETT'S LANDING,

by Helen Dacey Wilson

• These delightful reminiscences of the author's childhood as one of a large and happy family in rural Nova Scotia are told with warmth, humour and nostalgia for a way of life that has now vanished. (McClelland & Stewart, \$4.50) **Margaret Armstrong**

### ULTIMATE CONCERN, Tillich in Dialogue, by D. Mackenzie Brown

• In a series of conversations with theological students, the late Paul Tillich deals with such subjects as: "Are the churches too narrow? Can socialism replace Christianity? Can a secular society survive? Destiny or free will." The dialogue is lively and vivid, giving insights into the personality as well as the theology of Paul Tillich. (Longmans, \$4.35)

### 365 MEDITATIONS FOR TEEN-AGERS, by Walter L. Cook

• This book of daily devotions for high school youth covers a whole year. Fifty-three sayings of Jesus are used as a basis for the brief meditations, each with scripture reference, study and sentence prayer. It is well-written in a simple, contemporary style. (Welch, \$2.75)

### CALL BACK YESTERDAYS by Edgar Andrew Collard

• A collection of first-hand descriptions of life in the city of Montreal in the 19th century. Many sources are used to form a mosaic of interest to all who live in or visit Montreal. (Longmans, \$5.95)

### FOREVER OLD, FOREVER NEW, by Emily Kimbrough

• Even the gods play a part in the adventures of Emily and Sophy who, with Sophy's two teen-age granddaughters, spend a summer in Greece. Here the ancient past still casts its spell over the lives of the people. Situations arise which Emily meets with



amusing aplomb. While it might be classed as travel, the book is more a warm appraisal of the Greeks, not only as they meet the four travellers, but as they appear in tales told by their fellow-countrymen. (Longmans, \$6.25) *Elsie McKague*

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**THE SENSE OF WONDER** by *Rachel Carson*

• The eloquence of this book lies largely in the magnificent photographs, many in colour, taken by Charles Pratt and others. The author's narrative charts the paths which an adult and a child can take to keep alive in the latter his inborn sense of wonder for the mysteries of earth, sea and sky. Recommended for parents of young children. (Longmans, \$6.25)

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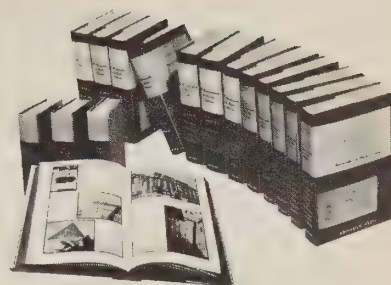
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CAM READY

Cam serves also in the choir and on the music committee. Because he is a capable organist, pianist and choir leader, his services are in frequent demand in the churches and at men's conferences.

Cam and the president of the Ottawa PM training council, have organized a group of 18 members of

The PM personality this month comes from our capital city, Ottawa. Cam Ready has been active in PM since the movement's early days.

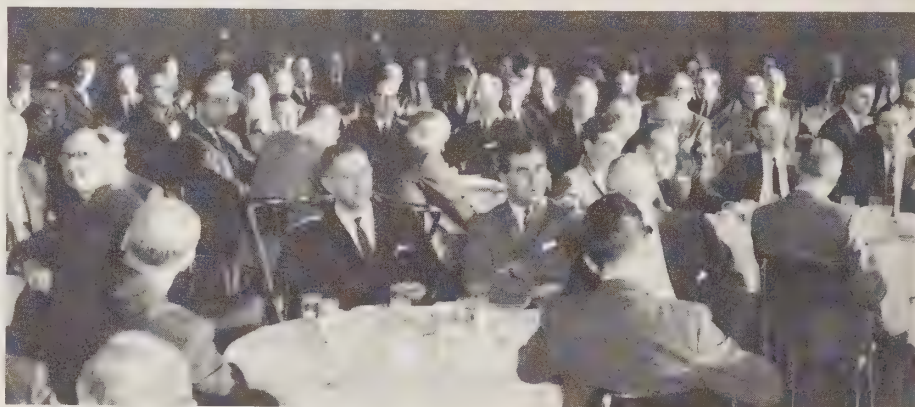
An elder in Knox, Ottawa,

his church (wives and husbands) who meet monthly in homes, discussing together how they can relate their Christian faith to everyday problems. Cam is a member of Ottawa Presbytery's PM training council and secretary-treasurer of the synod council. He's also a member of the synod committee for evangelism and social action.

In business Cam is an administrative officer in the Harbours and Rivers Engineering Branch, the federal Department of Public Works. Active in their recreational association, he organized an orchestra.

Cam's wife, Gwendolyn, is also active in the work of Knox Church in the choir and W.M.S. Their daughter Margaret is in her third year in the Faculty of Music at the University of Toronto, studying for a bachelor's degree.

In addition to his musical interests, Cam has a green thumb.



### Five regional conferences For Presbyterian Men in 1966

The national committee of Presbyterian Men is planning five regional conferences this year. Some of the locations have been changed. Please note the dates for the one nearest you. Full details will be given later.

May 6-8—Truro, N.S.

May 13-15—London, Ont

May 27-29—Montreal, Que.

June 17-19—Vancouver, B.C.

June 24-26—Brandon, Man.

### Inter-faith commitment Draws crowd at Niagara

Some 900 Protestants and Roman Catholics met in Niagara Falls, Ontario on the first Sunday evening in January for prayer and commitment. Laymen conducted the service, led by Dr. D. R. Johnston, president of the Kiwanis Club. The lesson was read by Mayor Robert Keigham.

Frank J. Whilsmith of Willowdale showed a film of the presidential prayer breakfast in Washington, D.C., and called for personal commitment.

Over 200 East Toronto men attended two leadership breakfasts at the Canadiana Motor Hotel. The second of the series of three was held on Saturday, January 15, with Rev. Max V. Putnam of St. Andrew's, Kingston, Ont., speaking on the theme, "The Gospel We Share." The final breakfast on February 12 will be part of a day long conference for the men with Prof. Allan L. Farris of Knox College speaking on "Whose Job Is It?" Chairman of this series of breakfasts is Frank J. Whilsmith of Willowdale, Ont., shown above.



## PERSONALS

The Rev. James M. Ritchie left Stayner, Ontario the end of December to take over the combined charges of Killarney and Boissevain in Manitoba. He will live at Killarney.

The Rev. Harry H. Green, a native of Guelph, Ont., has been called as senior minister of the 1,500 member Whittier, Calif. Presbyterian Church. For the past seven years he has been a minister in the United Presbyterian Church in the U.S.A. A member of his present congregation, St. Paul's, Anaheim, Calif., Jerome Vanover, is a second year student at Knox College.

Rev. Dr. C. H. Hwang has been named an associate director of The Theological Education Fund of the World Council of Churches. He will work from London to give oversight to Southeast Asia. Dr. Hwang was formerly principal of Tainan Theological College and moderator of the Presbyterian Church of Formosa.

Rev. Dr. Hugh F. Davidson, secretary of the board of stewardship and budget, has been elected chairman of the stewardship committee of the Canadian Council of Churches.

## IN MEMORIAM

**AICKEN, THE REV. ALEXANDER CAMPBELL** — The Minister of the Brigid charge in the Presbytery of Sarnia, the Rev. A. C. Aicken, 53, died on January 2 after a short illness. A graduate of the University of British Columbia in arts, he was ordained in 1947 after graduating from Knox College.

Mr. Aicken served the church in Calvin and Elmwood, Winnipeg; Hartney, Manitoba; Northside, Regina; North Surrey, B.C. and Brigid, Ont. He is survived by his wife, the former Marie Elbourne, one son, Paul Alexander, and one daughter, Marion Ruth, all of Brigid.

**SMITH, THE REV. LOUIS MILBERT** — Suddenly on December 23, at Carleton Place, Ontario, the death occurred of the Rev. L. M. Smith, 69, minister of St. Andrew's Church there.

Mr. Smith was received from the Baptist Church in 1954 and served three Presbyterian charges at Burk's Falls, Colborne and Carleton Place, all in Ontario. He is survived by his wife. The funeral was from St. Andrew's Church on Christmas Day.

**ALLEN, TOM**, elder, secretary of the board and session clerk, Grace Church, Calgary, Alta., Dec. 26.

**ALLAN, PETER C.**, 70, representative elder, Knox Church, Weyburn, Sask., Dec. 9.

**ANDERSON, MRS. MARTHA**, 92, St. Andrew's Church, Wyoming, Ont., Dec. 24.

**BATTISBY, MRS. ANNIE**, 97, life member of the W.M.S., St. James Church, Stouffville, Ont., Dec. 12.

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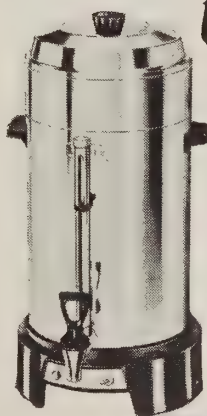
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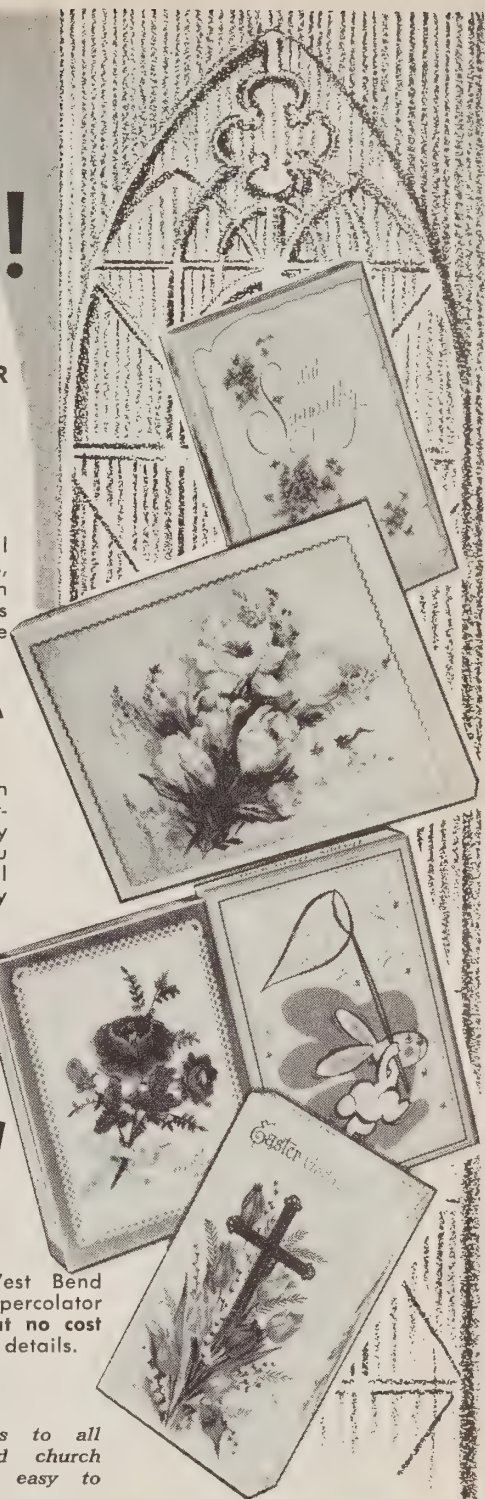
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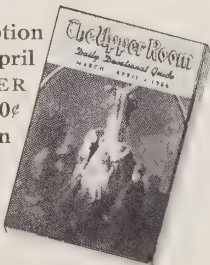
Every family needs to emphasize the meaning of Easter. Each needs to take time for a better understanding and communication with God, to teach their children about Him, to read the Bible, pray, meditate, and experience the spiritual refreshment that comes from communication with Him.

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BODDEN, JAMES, 85, elder, Glebe Church, Toronto, Ont., Dec. 18.

BROWNEE, John H., 49, elder, Knox Church, Midland, Ont., Dec. 2.

BYWORTH, EARNEST A., 71, elder, Victoria Church, Toronto, Ont., Dec. 4.

CAMERON, MRS. DAVID N., 101, life member of the W.M.S., member of Zion Church, East River, St. Mary's, Pictou Co., N.S., Dec. 19.

FOWLER, HERMAN G., organist, St. Andrew's Church, Newmarket, Ont., Dec. 25.

GUNN, MRS. J. N., donor of the Gunn Memorial Bursary in Knox College, member of Grace Church, Calgary, Alta., Jan. 6.

HANNAHSON, MRS. A. C., 94, widow of the late Rev. A. C. Hannahson and a member of Knox Church, St. Catharines, Ont., Dec. 18.

JOHNSTON, DAVID, 78, elder and charter member, St. Andrew's Church, Brandon, Man., Dec. 27.

LUNDY, CECIL A., 83, elder, Knox Church, Leamington, Ont., Dec. 17.

MACLELLAN, NEIL, elder and treasurer, Bethel Church, Sydney, N.S., Dec. 25.

McDUFF, MILTON, 83, elder, St. Andrews East Church, Que., Dec. 11.

McLEAN, ALEXANDER, 63, elder and treasurer, Chalmers Church, Brooke Township, Ont., Dec. 5.

McLEAN, WILLIAM S., session clerk, Zion Church, Eureka, N.S., Dec. 5.

MINTY, GORDON R., 47, elder, The Presbyterian Church, St. Laurent, Que., Dec. 4.

MUNRO, ROY H., elder and Sunday school teacher, First Church, Port Colborne, Ont., Dec. 14.

ZADOW, WALTER, elder, St. Andrew's Church, Arnprior, Ont., Dec. 3.

## BIBLE READINGS

February 1	—	Matthew 9: 20-22
February 2	—	Matthew 9: 27-31
February 3	—	Matthew 9: 32-38
February 4	—	Matthew 10: 1-15
February 5	—	Matthew 10: 16-23
February 6	—	Matthew 10: 24-33
February 7	—	Matthew 10: 34-42
February 8	—	Matthew 11: 1-6
February 9	—	Matthew 11: 7-15
February 10	—	Matthew 11: 16-24
February 11	—	Matthew 11: 25-30
February 12	—	Matthew 12: 1-9
February 13	—	Matthew 12: 10-21
February 14	—	Matthew 12: 22-30
February 15	—	Matthew 12: 31-37
February 16	—	Matthew 12: 38-42
February 17	—	Matthew 12: 43-45
February 18	—	Matthew 12: 46-50
February 19	—	Isaiah 3: 9-15
February 20	—	Isaiah 3: 16-26
February 21	—	Isaiah 4
February 22	—	Isaiah 5: 1-7
February 23	—	Isaiah 5: 8-12
February 24	—	Isaiah 5: 13-19
February 25	—	Isaiah 5: 20-25
February 26	—	Isaiah 5: 26-30
February 27	—	Isaiah 6: 1-8
February 28	—	Isaiah 6: 9-13

## CHURCH CALENDAR

### INDUCTIONS

Humber Heights, St. Andrew's, Ont., Assistant minister, Rev. C. Johnson, Jan. 4.  
Orillia, Ont., Assistant minister, Rev. I. M. Amini, Jan. 11.  
Toronto, Runnymede, Ont., Rev. S. J. Stewart, Jan. 6.

### ORDINATIONS

Bernhardt, Robert J., Biggar, Sask., Dec. 16.  
Murray, J. M., Toronto, Ont., Dec. 30.

### VACANCIES & INTERIM MODERATORS

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Halifax, St. David's, N.S., Rev. R. D. MacLean, 6367 London St., Halifax.  
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Rose Bay, Conquerall, Dublin Shore, West Dublin, N.S., Rev. John R. Cameron, Box 218, Lunenburg.  
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Spencerville, Ventnor and East Oxford, Ont., Rev. David Mawhinney, Box 971, Prescott.  
Winchester and Mountain, Ont., Rev. J. M. Anderson, Box 819, Kemptville.

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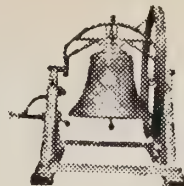
## LETTERS

### A Bilingual Ministry

When is The Presbyterian Church  
in Canada going to demand and pro-  
vide proper equipment for its ministers  
working in the Province of Quebec  
and other areas of heavy French-Can-  
adian population? The equipment I  
refer to is a thorough knowledge of  
the French language!

The policy of our church with  
regard to overseas missionaries dic-  
tates that they learn to carry on their  
ministry in the language of the major-  
ity of the people with whom they  
work. This is especially evident in our  
work among the Koreans in Japan.  
Here we work with a minority  
(Koreans) in communities where the  
majority of the population is Japanese.  
Thus, to equip us properly for our  
ministry, we are required to learn the  
language of both the minority and the  
majority.

I submit that our ministers in  
French-speaking Quebec, and some  
other areas as well, are in a parallel  
situation. They are working primarily  
with the English-speaking minority in  
communities which are predominantly  
French. However, the parallel ends  
here. Unlike our missionaries in other  
lands they are not required by our  
church to learn the language of the  
majority of their neighbours. Why?  
Has a minister in Quebec received  
special instructions from God to limit



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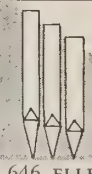
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## LETTERS *continued*

his ministry to the minority English-speaking community? Are our French-speaking fellow Canadians not included in Christ's mandate to "preach the gospel to every creature"? If they are, isn't it high time that the policy of our church at home caught up with the policy of our church overseas with respect to language learning?

We thank God for those of our ministers who have already taken the initiative and made an effort to learn Canada's second language. But is that enough? Should not The Presbyterian Church in Canada provide formal training in the French language for all those who are given the unique privilege and challenge of proclaiming the gospel within French-speaking Canada? We require it elsewhere, why not here?

(Rev.) H. Glen Davis

Seoul, Korea

### The Pipe in the Picture

I refer to the January issue of *The Record*. On page 29 you show a picture of the beautiful new home for overseas missionaries on furlough. Underneath you show a picture of the dining room, and living room in the background. I take strong objection to the ash trays and pipe shown in this picture which you appear to feel are part of the necessities to furnish a missionary's home.

Did our Saviour smoke? You, as well as I, know he didn't and he is our example.

I feel that you have given your approval to smoking by sending this picture into hundreds of homes. Has it occurred to you how many thousands will see this? What can parents say to their children when they tell them they should not smoke and the children reply: ministers and missionaries must smoke because they have ash trays in their home . . .

My prayer is that the Presbyterian Church shall not become so worldly that it becomes obscured in a smoke screen erected by the devil and obliterated from the Light of the world.  
Toronto (Miss) Viva Kellar.

### A Pat on the Back

I would like to offer my compliments on the January issue of *The Record*. I have been reading our church magazine for 50 years, and in my opinion this January issue is the finest that I have seen, and you certainly should be congratulated on its appearance and contents.

I have two old issues, one 1934, and one 1944—what a difference!

(Rev.) Robert W. Ellis  
Manotick, Ont.



# NUT-CUT

## *the monkey*



By Amber Tresham Wood

■ Pets of every kind were always part of our home-life in India, but none ever held the special place in all our hearts as did little Nut-cut the monkey. This is the story of how he came to us.

In the hottest part of the summer we went up to a beautiful hill-station in the foothills of the Himalaya Mountains. On the sides of the mountains the hill people grow their food on little terraced garden-farms and raise water buffaloes for milk.

We got our milk from one of these families. The father usually walked five miles each morning to bring the milk, but sometimes his little son would bring it. One morning when the boy came, I noticed he was carrying something tucked inside his thin cotton coat, as if to protect it from the cold wind which was blowing off the snow-covered mountains. He came inside where it was warm. While measuring out the milk, I chatted with him.

As I handed the empty milk-pail back to him, he pulled his hand out of his coat saying, "Mem Sahibji, do you want this?" Curled up in his hand was a tiny baby monkey, no bigger than a new baby kitten. It was shivering with the cold.

"Does it bite?", I asked. He shook his head. "Oh no, it isn't afraid. It's only a baby." I put out my hand and like a trusting baby it grasped my finger and carefully examined it before tasting it with the tip of its little red tongue. Gently I took the baby monkey and it snuggled down contentedly in my warm hands.

"Yes," I said softly, "Yes, I want it very much. But where did you get it?" He told me he had found it when he was gathering firewood in the jungle. The baby would die if he left it there so he had taken it home, hoping to keep it for a pet. But his father said there were so many to feed in their house, they couldn't feed a monkey, too.

"Please, you keep it!," he begged. When I told him that I'd take good care of the monkey and gave him a coin, he smiled his shy little smile, said his salaams and went out, leaving the wee mite with me.

It greedily drank the warm milk I fed it with a medicine-dropper. After I gave it a bath it settled down in the soft blanket that had warmed and comforted many a tiny creature and was soon asleep in the sun, on the chair by the window.

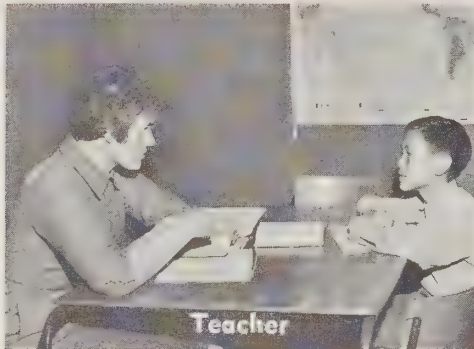
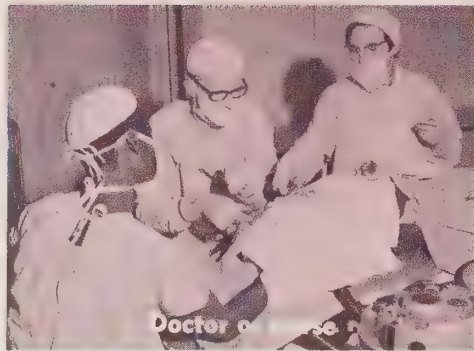
I didn't know the little monkey was awake until I felt something soft against my ankle. There it was, gently touching my foot with its baby fingers, its big chocolate eyes saying as plainly as could be, "I'm hungry again!" I picked up the little ball of fur and immediately it put out little inquisitive fingers and felt my face, then curled down in my arms, closed its eyes and pretended to go to sleep. In a minute it sat up and looked around very much awake, ready to play.

"You are a little mischief," I whispered as I cuddled the wee baby monkey, "I shall call you just that, 'Nut-cut'—mischief—that will be a good name for you. Yes, Nut-cut shall be your name." He nestled his little head down in my neck and won my heart completely. So Nut-cut he was, ever after. And as the days went by we realized how well the name fit him for he was in some sort of mischief all the time.★



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# *The Presbyterian Record*

MARCH, 1966



St. Andrew's Presbyterian Church  
Calgary, Alberta



Is  
the  
rural  
church

on  
its  
way  
OUT?



By A. Donald MacLeod

FOR TWO YEARS now the author of this article has experimented with an area rural ministry in Pictou Presbytery. Taking a bold step forward, the presbytery early in 1964 combined two charges which for years had been struggling along on their own.

The Rev. A. Donald MacLeod became minister of seven congregations with 258 families and 457 communicants. Services are alternated during the winter, and the people co-operate by travelling a little further to worship. In the summer a student assists Mr. MacLeod in ministering to the congregations of the area and student supply is obtained for one point during the rest of the year.

■ "Ministers do not stay long enough in our rural churches," the speaker stated firmly. "Their dedication should express itself in a willingness to give of their talents and training over a period of years, to better an important segment of Canadian life."

These startling words were spoken by the past president of the Women's Institutes of Nova Scotia. The occasion was a radio discussion of the question, "Is the Rural Church on the Way Out?", sponsored by Pictou Presbytery. One minister on the panel presented the other side of the picture. "Too many of our rural churches are unwilling to respond to change, and accept the challenge of



the present."

Is the rural church really on the way out? Statistics for the past 20 years in the Maritime Synod appear to support this idea. Many rural churches in the three Atlantic provinces show a steady decline in membership, year after year.

These figures reflect many things, such as the declining rural population. Young people are leaving the farm. And an economic depression has faced some sections of the Maritimes until recently.

But is there any other explanation? Has the rural ministry failed? Are members of country congregations reactionary, and slow to change? Is there, to quote the synod missions superintendent, a crisis in the rural church in the Maritimes?

Seeking answers, a questionnaire was sent last summer to session clerks and ministers of communities under 2,500 in New Brunswick, Nova Scotia and Prince Edward Island. The synod's sub-committee on the rural church wanted to diagnose the patient's sickness, and discover whether he was healthier than they thought. Replies provided the basis for a report on the rural church presented to the synod. Copies are being distributed to elders in rural congregations with a recommendation that the report be studied by kirk sessions.

The questionnaire brought a surprisingly good response. It indicated an awareness of the challenge of the rural church and a wide-spread interest in its dilemma.

Many answers revealed that country congregations are often plagued with a sense of inferiority. "Rural . . . charges are generally regarded . . . as second-rate in importance," remarked one minister. Although "the individual minister may see the error of this he is tempted to prove his worth by getting a call to an urban centre." Another source of frustration, he said, was "the difficulty of seeing 'success' in a rural church, as it is too often measured by increase in membership and financial support."

What makes a rural ministry successful? Visitation by the minister was rated high, and preaching was also significant. Few felt that the minister should become involved in the various rural organizations because, as one said, he is "more a resource person, not necessarily a member." All emphasized the need for a realistic frame of mind: "a willingness to take things as they are, not to expect great changes or spectacular results" and "respect for the values of rural life."

The rural ministry brings fulfilment, the questionnaires showed. It was unanimously felt that its satisfaction came through "greater and closer contact with the congregation," arising from the role of the pastor as visitor and confidant. But the old picture of the church and community, the Bible and the plough, has disappeared forever. There is too much competition with outside interests, and the man who makes his living from the ground is no closer to God than one behind a desk.

"Are there handicaps unique to the rural ministry?" the questionnaire asked. Is his job more taxing than that of other ministers? Elders spoke of travelling conditions resulting from the growing complexity of multipoint charges. One session commented: "Travelling 75 to 100 miles a Sunday is not fair to a minister." Others told of difficulties in educating children, paying a salary, providing housing. And rural thinking tends to be conservative. Perhaps the

most revealing comment came from a prominent elder: "If he is doing his job, it will not be easy for the minister, no matter in town, city or rural area."

Replies underlined the need for a consecutive and continuing ministry. Long vacancies in rural churches in the Maritimes have been disastrous. "Some ministers do not stay long enough, others stay too long," came one cryptic reply. Generally it was felt that the future of the rural church, tough and resilient as it may be, depends increasingly on the ministry it has. And unless there is greater understanding and appreciation of country congregations and the rural ministry on the part of the whole church, the future will not be bright. As the report to synod noted: "If the rural church and the rural ministry are felt to be inferior, what hope is there across the church for the continuance of a vital segment of our denominational witness?"

All saw the need for examining creatively the difficulties facing the rural church. Minister and lay people must get together to seek a solution. Most admitted that the existing pattern of church life in rural areas is outdated. There are too many unnecessary churches, built for the days of the horse and buggy rather than the automobile. Keeping up many rural churches is becoming a luxury.

But the way out presents tremendous problems. No one wants to see his own church closed. As one elder remarked, "With the country church and school closed, we haven't much left!" Consolidation of schools should be followed by concentration of churches, but the step was so drastic that few suggested this as a practical solution to the complex problem of modernizing the rural church. As a minister observed, "In contrast to schools and businesses, for some reason or other we have to take the gospel to the people, they won't come to us for it. To close rural churches is to stop some folk from attending church."

Not only was it admitted reluctantly that fewer churches are needed in rural areas today, but the buildings themselves are unsuitable for modern requirements. Generally they were erected when the population was larger ("Our church is four times too large for our present attendance.") Effective youth work is difficult because of cramped facilities for church school and Y.P.S. It was generally felt that buildings were maintained, in spite of the cost, as a matter of both spiritual commitment and community pride.

In the face of such tremendous and seemingly overwhelming obstacles, the report revealed great inner strength in rural church life in the Maritimes. Despite problems that would swamp urban or suburban congregations, rural churchmen remained convinced of the continuance of their witness. "We are here . . . to better our community and our nation's life."

All levels of the church need to be educated about the challenge of the rural church, the synod sub-committee concluded. The church at large must see the tremendous contribution in men and service that the rural church has made in the past. The rural church members need education about their own present needs. And there must be realistic assessment of future requirements and responsibilities by the whole church.

Jesus Christ has called his church to a greater sense of mission. This mission surely extends to the white church with the steeple in the hamlets of our Dominion. Their witness to him is as significant as that of any cathedral, with equally lasting results.★



## The means but not the men

■ The summary of budget receipts (on page 22) shows that The Presbyterian Church in Canada had a good year in 1965, at least as far as finances are concerned. Contributions to the general assembly's budget were higher than ever, although the increase was not phenomenal. When the books closed \$2,296,768 had been received for general purposes from all sources.

There are two features about the financial situation that are worth noting. Undesignated bequests amounted to \$209,464, a total much higher than average. Of course bequests cannot be anticipated and are usually directed into capital funds.

There is another fact about the treasurer's report that should give Presbyterians cause for concern. Authorized expenditures were some \$100,000 less than estimated, so there was a surplus in 1965. In business this would be profit and justify some rejoicing. In the church it means that we have failed to carry out our total program, for the largest part of the under expenditure was in the budget of the general board of missions.

The plain fact is that there were too many vacancies in our home mission charges and on our overseas fields last year. We have the means, but not the men and women. As a church we saved money because we fell short in our outreach.

The situation is critical, as the committee on recruitment has told successive general assemblies. Manpower is the great need of The Presbyterian Church in Canada. Recruitment must be given priority this year. A clear call for dedication to Christian service must go out to all of our young people.

## "The Restless Church"

■ The ferment caused by the appearance last year of Pierre Berton's best-selling book, *The Comfortable Pew* has not subsided. McClelland and Stewart have just announced publication of a response to that book. It is *The Restless Church*, edited by William Kilbourn, published in co-operation with the Anglican Church of Canada.

Contributors include such controversial figures as Bishop James A. Pike of the Episcopal Church in the U.S.A. and Bishop John A. T. Robinson, the man who wrote *Honest to God*. It also contains chapters by William Stringfellow, leading American layman, Patrick Watson, a television producer, and Harvey Cox, famous for *The Secular City*.

If you can't stand self-examination or criticism, if you are inclined to cry "heretic" whenever you discover a departure from conventional theology, then for your own peace of mind don't purchase this book. It is intended to aggravate, to set Christian people thinking. It may even prod some of them into action.

## The appeal for famine relief

■ Gifts have been pouring in for the relief of famine in India. They range in size from 25 cents to \$1,000. One boy contributed \$5 from his Christmas tips on a newspaper delivery route. A man sent \$400 to provide a set of agricultural implements for the Bhil field. Residents of a home for senior citizens gave \$150 in appreciation for the voluntary services of local ministers. A minister in the west has offered to collect a carload of wheat if some way of shipping it to India can be found.

The campaign was just reaching its full momentum when this was written. Altogether \$11,026 was received for famine relief in India by the end of 1965, and many individuals and congregations are making a response this year. ★



# The Presbyterian Record

MARCH, 1966



VOL. XCI NO. 3

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The Presbyterian Record



## cover story

This picture of St. Andrew's Church, Calgary, was taken by the editor last October. The Synod of Alberta was meeting there at the time, while the W.M.S. Synodical met in the YMCA shown in the background. For the story of Presbyterianism in Canada's fastest-growing city see page 18.

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DeCourcy H. Rayner

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■ Not many men live to see a church named after them, and not many moderators get to the Peace River country in the middle of winter.

It was 25 degrees below zero when Rev. Dr. J. A. Munro made what the local press called "a sentimental journey" on Sunday, January 23. He went back to the frontier church which he helped to build, and which bears his name, Munro Presbyterian Church at Blueberry Mountain, Alberta.

On that crisp, cold Sunday people travelled as far as 80 miles to hear the moderator preach, 125 of them crowded into the modest rural church.

"I can remember the first service held in an old hall," recalled Dr. Munro. "The wind would blow through it in weather like we're having now. You had to be hardy to attend church in that hall."

He gave credit to Mr. and Mrs. Rod MacDonald for providing the impetus that resulted in construction of the church at Blueberry Mountain in 1952. It was named after Dr. Munro in recognition of his work as superintendent of western missions.

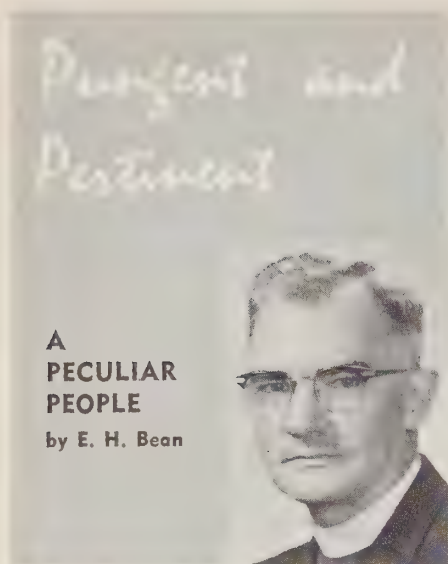
By radio or in person the moderator reached every point in the Peace River Presbytery during his tour. At Whitehorse he attended the consecration of the new Roman Catholic bishop of the Yukon.

Temperatures never went above 15 degrees below zero while he was there, the coldest was 47 below at Fort St. John. Nevertheless the moderator was given a warm reception everywhere.★

*The above is one story from a busy itinerary.*

*Beginning early in January, the moderator of the last general assembly toured the western synods. Dr. Munro started in British Columbia and moved eastward through Alberta, Saskatchewan and Manitoba.*





## A PECULIAR PEOPLE

by E. H. Bean

■ In making a comment on the "comment about the decision of the Maritime Synod not to take part in a Maritime Ecumenical Council" which appeared in the January issue, I acknowledge that while present at the synod I was not in a position to take part in the debate or to vote. On the other hand, to the best of my knowledge the author of the original "comment" was not present at synod. This means that the basis for his comment is at best second hand, or as the law courts would say, hearsay. However, the young man is to be commended for his interest in the actions of the courts of the church in whose jurisdiction he lives as well as in theological subjects generally. He need not feel hesitation about showing this interest.

It is somewhat surprising under the circumstances, that one who did not hear the debate should use four-fifths of his comment to lump all those who supported the action of synod into one category and consign them to an un-presbyterian theological position. So I must comment not on the debate at synod, but on what the young man said in his comment.

The "fundamentalists" of the synod have changed the *Westminster Confession of Faith*, is the thesis of paragraph two. These fundamentalists declare, says this comment, that a person can be saved only by accepting the Confession "wholeheartedly." Now I cannot speak regarding fundamentalists in our church from coast to coast (I presume there may be a few outside the Maritimes), but I can say that in the 25 years of serving in the Maritime Synod I have never heard a minister, elder, layman or laywoman

say that to be saved one must accept the Confession wholeheartedly. Rather their emphasis has been: believe on the virgin born, miracle working, crucified, bodily resurrected, and ascended Jesus Christ and thou shalt be saved. As a matter of fact the persons whom I find most anxious that the Confession should be changed would prefer the label "theological liberal" or "Barthian" rather than "fundamentalist". The shoe doesn't fit.

Paragraph three says that these fundamentalists in the Maritime Synod do not have a confessional attitude but a dogmatic attitude. Dogmatic may "here be understood as the tenacious and often unreasonable acceptance of religious views together with the desire to force them on others." Again as one who was there and knowing the ministers and the majority of the elders who voted for this action of synod, I must say they do not hold "unreasonable religious views" nor have they ever taken steps to force their views on others. Indeed they are in many cases the ones from whom you hear the least at synod and presbytery. When those who may be called more broadminded or liberal minded in their theological outlook, or those who may be called Barthians carry through some motion in synod and those who are called fundamentalists oppose this action, there is no public outcry on their part (perhaps there should be), there is no running to The

Record for space to make the "error" known (perhaps there should be).

I would say in conclusion on this point that the young man is right when he says the term fundamentalism has to be prefixed with "so-called" because the term may mean much or little. But again knowing the men who thus passed this motion at synod and knowing the doctrinal views of most of them, calling them Calvinists in the historic sense would be nearer the truth and much more exact.

Surely the young man's face already burns with shame that he should on hearsay evidence accuse the majority of synod of "grandstanding" and threatening to force their version of the truth "down the throat" of anyone disagreeing with them. Assuming that his gentlemanliness has re-asserted itself and that he regrets that this will always appear above his name in any file of The Record I make no comment on this boorish terminology.

Communication with other denominations is good, so long as we are communicating the gospel. But there may, and probably does come a time when joining them in certain projects or certain councils may not be possible without compromising one's position. Certainly there is a difference between four or five denominations making their positions known to each other and these same denominations bringing into being a formal organization with a constitution.

*continued overleaf*



"Haven't you found a text yet? It's midnight and I'm going to bed!"





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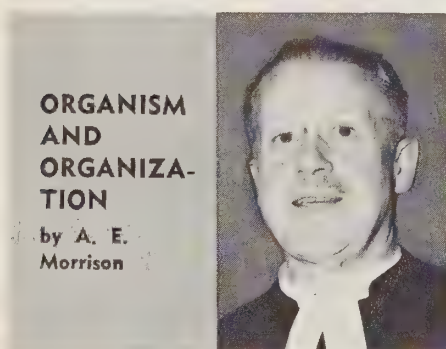
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Toleration is good, but only up to a point. To tolerate cancer in one's physical body is both foolhardy and fatal. Tolerance is sometimes the evidence of ignorance of danger or indifference to danger. The Christian cannot be tolerant of any teaching that detracts from the glory of God as revealed in the written and living Word. Also in order to be a means of helping others in the shifting sands of unbelief and materialism, one may not be tolerant of their position, but must warn them of their approaching fate. This is possible only if he himself is confident of his security and the rock on which he stands. He must know him who is the same "yesterday, today, and forever."

It is true, salvation is by faith and not by having the correct formula. But in this day when Russia glories in "democracy" and Red China in "peace" and Red armies are continuing to keep much of Eastern Europe "free", it is also necessary to make clear what we mean when we say salvation is by faith. Faith in what? Faith in whom?

A peculiar people is what we are. So we can expect that we have a peculiar attitude. According to Webster this means we belong to Someone, we are not privately owned. That someone is Jesus. Since we are a peculiar people, i.e. we belong to Christ, our views will be peculiar too. They cannot be our own views, we must but echo the views of the Bible. This is being a Calvinist. This is being a Presbyterian. This is being a Christian.★



■ Today, great emphasis is placed on the organization. In politics, industry, the club and the church, organization seems to be the ultimate working principle. However, organism comes before organization and is basic to it.

Nowhere is this more significant than in our thinking and actions concerning the church.

As a complex institution the church needs some system of organization. We are frequently accused of being over-organized. Some reformation and surgery might well result in a healthier body (St. Paul). There are such multitudes of councils, boards, committees and sub-committees at the presbytery, synod and general assembly levels, and in the women's organizations. Often they duplicate or invade another's effort and territory, even confusing the issues. An example is the W.M.S., eastern and western divisions.

But what about organism in the church? The Oxford dictionary defines organism as an "Organized body with connected interdependent parts sharing common life." Another definition calls organism "A living body having organs or an organized structure."

Do we in the church have too much organization and not enough organism? Not enough of the God-chemistry called life; too much of physical properties. Not enough Spirit and too much form. The true living cell or life of the church is apart from the organization, not derived from it. It is beyond us.

If we, the church, are the Body of Christ, we are in him and his life is in us. This is the motivating, empowering spirit of our life, our love and service, and our sanctification. And life-giving agape must underlie and permeate the organization.

An organization needs people working under a constitution or some terms of reference. In a business, club or political party where only the human element is needed, organization and allied things may be enough. But in the church this is only a part of what is needed.

The organizational church is relatively easy to assess, because it is visible and subject to human analysis. We often point to this side of the church and sometimes boast about it. Yet we overlook its organism — the intangible, spiritual part.

As a person is a body with a soul, so the church more than anything else needs a soul to keep it truly alive and active. The form and structure without this life is a sham and a farce. God is not only creator, but is forever re-creating and renewing, and his church is a co-worker with him.

Then why have we so many problems? Is the church really poor? Do we

lack gifted people to take leadership? The answer is no. Perhaps the source of our trouble is that we have allowed the secular elements of the organizational church to replace the spiritual and essentially Christian part. Are we "holding the form of religion but denying the power of it"? (II Tim. 3:5 RSV).★



■ How I wish I could paint the picture I see as I write this! I'm sitting on a stone fence 520 feet above the sea, on Slane hill, looking out over the gorgeous Boyne Valley in St. Patrick's country, Ireland. On every side are hills and streams, and valley lakes, with grain fields etched against a sky of unbelievable blue. Such beauty makes one forget for a moment that this land, indeed these very mountains and hills, have been torn in bygone days by war and bloodshed.

Several high hills nearby may at one time have been used as forts. Many have the round formations sometimes called lisses, raths or fairy rings. Some have artificial underground caves believed to have been used as storage places or hideaways up to medieval times.

It's not hard to imagine why St. Patrick chose this hill to light the first fire of Christianity in Ireland. We can picture him with his tiny band of followers, walking through the lovely village of Slane, then turning and climbing up here to this point, easily the highest for miles around. We are told that when the heathen King of Tara saw this fire, he asked his Druid priests, "Who dares to defy me?" The reply is said to have been, "Sir, a fire has just been lighted which if it is not put out now, will burn on forever and ever." That happened in the year 433 A.D.

On this hill also are the remains of a 16th century church erected on the site of the first Christian church built  
*continued overleaf*



# LIFE'S GREATEST INVESTMENT —CITIZENS OF TOMORROW!



*Dr. Daniel A. Poling, Minister, Author, World Traveler, esteemed editor of the Christian Herald, and member of the Board of Directors Christian Children's Fund, with children at one of our Homes in India.*

Dr. Daniel Poling has served on the CCF Board of Directors for many years. Following one of his recent trips abroad he wrote the following.

"... I have felt the fingers of thousands of little children tangle in mine. Korean and Japanese children, Taiwanese children, Chinese children in Hong Kong, children in India from the high Himalayas to the burning south, Arab babies in Jordan, Armenian babies in Lebanon, the little ones in Naples and the tragic orphans who have fled from the Red purge in East Germany. These youngsters by the thousands were in CCF orphanages.

"In India I have visited several times at Alwaye Settlement. Here is one of the most effective answers to Communism I observed in all Asia. The children's schooling includes Bible teaching, which is emphasized in CCF Homes throughout the world. Here is not only a Home with usual school

facilities but also an experimental farm, a dairy, weaving shops, carpentry and other workshops.

"But what of the future?" people ask me. Surely it is to the future that CCF's orphan 'adoption' and the support of the homes, this people-to-people vast enterprise, contributes. The Christian Children's Fund with its homes scattered around the world has become the most unique and responsible agency in the whole field."

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*Pungent cont'd.*

by St. Patrick in this part of Ireland. The church and other precious, sacred places were blindly destroyed by Ireland's ruthless invaders who had little regard for seats of learning or religious shrines. To the east of here are several pre-Christian cemeteries, one known as the burial place of kings, which were also ravished.

These "passage graves" as they are called are interesting. The one nearby has a passage 62 feet long, leading to a cruciform chamber 20 feet high. It gives one the shivers to go into this stone passage and through the side of the hill with only candlelight. The beautifully-carved stones are 1500 years old.

Standing on this hill, one is lead to wish and wistfully pray that the simplicity of faith setting St. Patrick apart from the people of his day might once more be seen in this country. His simple faith and teaching, his strong personal knowledge of Christ's love combined with belief in the scriptures as God's word is doubtless the secret of his success as a missionary and preacher.

We may read of St. Patrick's journeys and work in his *Confession* which is still in existence. A letter written to Coroticus, a Welsh prince, and a copy of his hymn are acknowledged as authentic by many who have studied his life and work. It's interesting to note that in none of his writings does the word "Rome" occur even once. He stated only that he came to Ireland in obedience to what he believed to be a call from God.

Nearby is the spot where St. Patrick is supposed to have picked a sham-rock and, holding it up to the unbelieving King of Tara and the Druid priests, he simply explained the mystery of the triune God.

The following is a verse from his hymn written sometime before his death on March 17, 492:

"I bind unto myself the Name, the strong name of the Trinity. By invocation of the same, the Three in one, the One in Three. Of whom all nature hath creation, eternal Father, Spirit word. Praise to the Lord of my salvation; salvation is of Christ the Lord."

*Contributions to Pungent and Pertinent on subjects of current interest to the church are welcome, but should not exceed 800 words.*

*Letters intended for publication should be limited to 200 words.*

PRESBYTERIAN RECORD



## LETTERS

### Agrees with McKinnon

I have read with great delight and relish "Our Restrictive Antiquated Ministry" by C. Paul McKinnon in the February Record. . . . Here is something that spells out a real departure that is so clearly and urgently needed. . . .

Dayton, Ohio

(Rev.) James G. McDonald

### Disagrees with Felderhof

I would like to voice my disagreement with the interpretation of a confessional attitude found in "A Peculiar Attitude" by M. C. Felderhof, in the January Record: "This is the way things look to me from where I stand. Therefore on these terms I will play the game. Come stand with me and see if you agree with my view of things." The words I, me, my, occur five times in these three sentences.

A confessional attitude is more concerned with what scripture says than with what I say for the scriptures depend not upon me or my acceptance of their truth for their authority but upon God. Therefore the *Westminster Confession of Faith* simply states in short understandable paragraphs the central truths of the scriptures. To take the attitude "this is the way it looks to me" eventually leads to a situation described by the closing words of verse 25 of the last chapter of the book of Judges.

I would also like to commend the author of the companion article, "Why Modernize a Creed" for his timely and perceptive comments.

Binbrook, Ont.

C. Salmon

### Teen and Twenty Chapel

Mr. P. J. Baldwin's letter on the Teen and Twenty Chapel (January issue) puzzles me. He objects that this new style of worship has no warrant in scripture or the Confession of Faith. He cites chapter 20 of the *Westminster Confession*, of Christian Liberty, and Liberty of Conscience. This teaches that the commandments of men must not be set beside or over scripture to inhibit liberty in faith and worship. It also teaches that Christian liberty is characterized by "boldness of access to the throne of grace," and "fuller communications of the free Spirit of God." The next chapter, Of Religious Worship, and the Sabbath-day, lists as elements of worship

scripture-reading, prayer, preaching of the Word, and "singing of psalms with grace in the heart." While not personally agreeing with every detail of the Teen and Twenty approach, I can testify that it contains all of these necessary elements, and that both fervent prayer and joyful singing "with grace in the heart" were very evident in the service I attended.

I don't find scripture teaching any arbitrary restrictions upon the music to be used in praise. On the contrary, I find Psalm 150 (echoing many others) urging me to praise the Lord with trumpet sound, with timbrel and dance, with strings and pipe, and with loud clashing cymbals!

Presbyterians will always try to offer worthy and acceptable praise to God in their worship. Nothing shoddy and sloppy will do. They will always be concerned with clear presentation of the Word of God, and full conformity with its demands, in their worship. But they must not allow any arbitrary traditions of men to inhibit their freedom (freedom for which the reformers fought) to worship God in forms which are meaningful to each succeeding generation. Let's not prevent the kids from giving *their* best to God in praise! Let them "glorify God, and enjoy him forever!"

Knox College

John C. Duff

### What the Moderator Said

According to the press "The Presbyterian moderator says school discipline silly." He is reported to have said in Vancouver that a young man who intended to become a minister quit school because the principal insisted that he get his hair cut.

That young fellow certainly had a sense of purpose. Did he intend to preach in blue jeans and sloppy sweater too? If he could not take criticism from his principal how did he plan to cope with the Ladies' Aid? Of course he could beatle off and join the Rolling Stones.

If the Presbyterian Church wishes to woo young people (and we had better get busy) it can surely be done in a more constructive way than by scoffing at disciplines inherent in our school system. We teachers have the best interests of these young folk at heart—not only as our students but as productive citizens and breadwinners. These are the formative years of their lives, and if slovenly work and slovenly appearance is condoned we are doing a disservice to these boys and girls when they seek to establish themselves in a highly competitive world.

*continued on page 38*

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# SEPARATISM

AND  
THE

By Walter Donovan

■ Forces of separatism are at work throughout *all* of Canada, not only in Quebec. The cords of unity are strained in many parts of our nation, especially where one segment of the population is not in communication with other groups. For the one great cause of separatism is mutual misunderstanding.

Mutual misunderstanding leads to mutual distrust. And mutual fear and hatred quickly follows. The final stage, perhaps the inevitable result, will be declarations of hostility and acts of violence.

If Canada is to survive as a nation, the darkness of mutual ignorance must be destroyed by Canadians themselves. A case in point is the relationship between Indian Canadians and their neighbours. Although desegregation has taken place in many school classrooms, there are still barriers between native and immigrant which can't be broken except through mutual understanding and respect.

Here are five points which help create mutual misunderstanding:

1. History has been slanted against the Indian, both in school textbooks and contemporary motion pictures.
2. A very small minority in Indian society have lost their self-respect, and these are giving a false picture of all Indians to the non-Indian part of Canada.
3. The custom of sharing, invaluable in earlier days, is sometimes providing an impossible burden for today's young, ambitious Indian.
4. Because of our differing attitudes toward work, the Indian is regarded as lazy, while he considers the non-Indian as a slave-driver or fool.
5. The disappearance of discipline in both societies makes it hard for young people to know what is expected of them.

During the early days of European settlement of Canada, the Indian's knowledge helped immigrants to survive. A classic example is the medicine that saved Cartier's band from total extinction during their first

winter at Stadacona. Names like Champlain, La Verendrye, Mackenzie, Thompson and others would mean nothing to the average Canadian schoolboy had it not been for their Indian guides. Joseph Brant and Tecumseh are the only names to which we all point with pride, but no doubt there were countless hundreds of others.

We have failed to credit the Indians with many important contributions to Canada's history, humanitarian as well as technical. The improper and incomplete historical account, the slanted view of most historians and the pseudo-history offered by Hollywood has created a false picture of the invaders' westward expansion.

Consider the case of an incident frequently used to illustrate the bravery and effectiveness of the North West Mounted Police. A lone officer escorted 200-odd Indians as prisoners on a long trek across the prairies. I have never read that the corollary to the policeman's courage was the Indians' co-operation. Here we have an expression of respect for law and order on the part of a loyal band of subjects toward their "Great White Mother", Queen Victoria, whose officer they trusted. And a re-examination of events leading to the Northwest rebellions would show that Louis Riel was less of a villain and more of a hero than most textbooks in English would have us believe.

So much of what has been written makes the Indian appear as a laughing-stock or potential enemy to other Canadians. And much of what was not written might have enabled him to grow up and into the Canadian way of life with a sense of pride in his ancestors' achievements. He would be like the New Zealand Maori, who maintains his pride of race as he reads a less-corrupted account of his people's heroic exploits.

Because of the historian's sin of commission as well as omission, the Indian is regarded as a stranger in his own land. This makes many Indians especially sensitive in personal relationships with the paleface. They have been made to feel almost that the war is still being fought, and they are doomed always to be on the losing side.

This brings us to the second cause of misunderstanding: judging all Indians by their poorest ambassadors. Some of the most unfortunate examples have lost nearly all their self-respect, and exist on Skid Row. Along with non-

*The author of this article, who is now in New Zealand, worked in Saskatchewan and Ontario with Indian Canadians as a missionary-teacher for several years.*





# INDIANS

Indians in a similarly miserable state, they have given up. Expecting nothing from themselves, they hold out their hands and tell hard-luck stories about social injustice, loss of money, the need to visit a sick friend, the inability to find work or do work, and so on. In most communities such persons may be counted on the fingers of one hand. But the very few present a stereotyped picture of the Indian to many Canadians who do not know, or know about, the large majority of steady, industrious Indian citizens who go about their business so quietly that nobody notices them. The freeloader who spends most of his time in non-Indian society is judged as typical of all Indians.

Another difficulty the Indian faces is the change from a co-operative society to a competitive one. That which was a good practice in the old days has become detrimental to "success" as we define it today. The custom of sharing was necessary for survival in much of Canada a century ago. When a brave killed a deer or buffalo, he shared the meat with all members of the community. This was the only logical way to avoid waste in a society that was aware of the need to conserve resources. But in this new day the person leaving a reserve is searching for money, not as perishable a commodity as an animal's dead carcass.

Suppose that John Indian is employed at a job paying \$75 a week. When he returns to the reserve he may find a houseful of his own or his wife's relatives. They may stay as long as the food supply lasts, and it would be highly improper of John even to hint that they are out-staying their welcome. Because he daren't lose face in his home community, his only escape is to quit his job. Or perhaps John is single, but when his relatives ask for money he cannot refuse. He may think about his situation in this way:

"For working two weeks all I have for myself is what I earn in a day and a half. I'll go back to my job, but I'll work for only a day or two and ask for my pay. Then I'll spend ten days at home with my family and friends before returning to work."

To me this seems a sensible plan of action. But how does John's employer react? The boss thought he had a permanent employee. Now he feels that John has let him

down, and he soon tells his friends and neighbours that all Indians are unreliable. Mutual misunderstanding has again led to general distrust.

Another difficulty in the meeting of these two cultures arises from differing concepts of time and work. At an early age an Euro-Canadian is told that he should never put off until the morrow what he can do today. But the young Indian-Canadian learned to enjoy each day as it came, for the future was so uncertain that he had to make the most of the present moment. Obviously, the attitude towards property in the Indian culture didn't encourage people to accumulate a fortune to enjoy in old age. There must be considerable wisdom in the native's philosophy of time, work and property. Otherwise why do we have the Euro-Canadian working like a slave for 50 weeks of the year in order to spend a fortnight living as some Indians do the year round?

Finally, let's look at a custom which disappeared because of a change in the structure of the family unit. Among some Algonkian tribes the grandfather and grandmother, uncles and aunts, along with the cousins lived together in a community that was close-knit enough for the child to call his aunt "mother." Cousins were considered as brothers if the fathers were brothers.

Now in this enlarged family unit the disciplining of sons in the family wasn't the task of the father, but the mother's brother. Perhaps the system developed to prevent tension or hostility between father and son. But today, grandparents are usually in their own home. The household seldom includes the boy's uncles. Then who administers his discipline? In many instances, nobody. Several times the father has failed to step in and fill the need for correcting the child. The result is an uninhibited environment in many Indian homes as compared with most non-Indian households. Although even in the latter, there is growing confusion about civic freedom and responsibility.

The child who is indulged from an early age often cannot see genuine love in acts of parental discipline. As an example, think of what may happen to an Indian child when he has to leave home to attend a residential school. The experience may be just too much for the child to accept. Already he's been given a picture of "white man

*continued overleaf*





boss", for the agent has told his parents they must send him away. Once at the school he is a captive, and like any captive, sees escape as his only salvation. He can't see any love in the paleface who wants everybody to go to bed and get up at fixed hours each day.

Of course, in any institutional life there must be discipline. But to the child who grew up in a setting of almost total permissiveness the principal, the teacher, the supervisor becomes an oppressor, a jailer, an ogre, the custodian of an enemy camp. The child runs away to the security, freedom, love of the reserve. And the parents haven't the heart, nor sometimes even the authority, to make him return to school. With this experience it is difficult for such a child to meet a non-Indian in a healthy social relationship during his later life. In the meantime, the school principal considers the child a youthful outlaw whose parents are more guilty than their son, because they have encouraged him to disregard the laws of the land.

What are the solutions? How can we reverse the trend toward separatism between Indian and non-Indian Canadians? Here are some suggestions for both groups:

1. Our educational authorities should revise textbooks so that all Canadians can take pride in their cultural and national heritage. This step is long overdue.

2. It's a tremendous task to give a man back his self-respect. But the best beginning is to give him work to do. Stop the handouts, ask *him* to make a contribution.

3. The non-Indian isn't in a position to offer advice on how to re-organize life on the reserve. But if an Indian must leave the reserve to earn a regular income, the paleface must make him welcome.

4. Our differing attitudes toward work should help us to teach one another. Owning property isn't itself evil, but surely it cannot be the yardstick by which we measure a man's worth. Maybe we can learn more from the Indians than we can teach them.

5. The whole Canadian society must be educated in the need for control, particularly self-control, if our civilization is to survive and Canada continue as a democratic state. No form of government asks so much from the average citizen as does democracy. Let us take warning from nations that are now dust and ashes, for they fell not because of external pressure. They simply collapsed from within. Separatism, like a weed, grows without cultivation.

But information and education are useful tools only when used constructively. The politician may think his goal is national unity, but the Christian must be concerned about mending broken relationships. Therefore, our only antidote for separatism is the reconciling gospel, the good news that we are brethren because "God was in Christ reconciling the world unto himself."

Reconciliation requires effort, and the church must make this effort or perish. As this work took our Master to Calvary, we dare not preach as Bonhoeffer reminded us, a "cheap grace." To overcome mutual misunderstanding we must practise the compassion of the one who gave himself for the sins of the world. ★

## GIFTS

*by Joy N. Kogawa*

"We own a '58 Chev and  
A Yamaha piano," I said.  
Out on the reserve  
The children eyed me shyly  
And replied "We own  
The sky and no words."  
With my black eyes  
I looked in theirs  
And whispered  
"Here is bread. This is love.  
Here is music. This is sorrow.  
Here is motion. This is laughter."  
They laughed pure electric tones  
Presented me with tears  
And we fled our wordless poverty.



# OVERSEAS RELIEF

## When a typhoon strikes



## Providing tools for raising food



## Training young workers



## Teaching sewing skills



■ What provision does our church make for giving aid in time of disaster or emergency? The annual appeal of the general assembly's committee on inter-church aid, refugee and world service provides a fund to give instant help when the occasion arises.

For example, when word came last autumn of the threat of famine in India and Pakistan, the committee was able to act at once. In November \$5,000 was sent to the Bhil field as an emergency grant, and another \$5,000 went immediately to the World Council of Churches to assist its department of inter-church aid, refugee and world service in its relief in the wider area that includes Pakistan.

Previously in 1965 money had been forwarded to British Guiana to enable our church there to lend a hand in a period of distress. Grants were made to our Jobat Hospital in India and Uburu Hospital in Nigeria to provide treatment for indigent patients. The regular contributions went forward to the World Council of Churches, which organizes aid and self-help the whole year round wherever these are required.

When the special appeal was launched for relief of the famine in India, it was co-ordinated under the committee for inter-church aid and refugee relief. Enough was sent to India in January of this year to enable Mr. Roger Horrell to purchase the tractor that is so badly needed to deepen wells and dig new ones. All contributions for famine relief in India are being used to enable our workers on the Bhil and Jhansi fields to meet the emergency there.

However no one knows what further disasters this year will bring. So the committee is asking all congregations to provide an opportunity for Presbyterians to give to inter-church aid, refugee and world service in 1966.

Sunday, March 27, is the usual time for the pre-Easter offering for this purpose, and promotion materials will be supplied on request to each congregation. However the appeal may be made on any Sunday that fits in with the local church program.

A generous response to the annual appeal will enable the committee to stand ready to meet its responsibilities whenever and wherever emergencies arise. ★



## DISTINCTIVES OF THE GOSPEL

Third in a series



# Every person an evangelist

by A. J. Gowland,

Secretary, the board of evangelism and social action

■ The message of Christianity has rightly been called the greatest story ever told. It is the account of God's love in action — the evangel, the good news of what God has done in and through Jesus Christ, his Son, and of what he has done and is doing by his Spirit for mankind and the world. It is good news for individuals and society, and has to do with every area and relationship of life.

It is "the gospel (or good news) of your salvation" (Ephesians 1:13). This means that God sent his Son to be the Saviour of the world, to deliver us from the power of sin and death. This aspect of the gospel might be described as individual oriented, since it is primarily concerned with our relationship with God, and with the church, the body of Christ. It speaks of being reconciled to God, and of having fellowship with God through faith in Jesus Christ. Paul says the really "staggering thing" is that God not only accepts us in his beloved Son, but also adopts us as his children, lets us know the secret of his plan for mankind and the world, and offers us a share in all that belongs to him.

But the message of Christianity is also "the good news of the kingdom of God" (Luke 8:1). This aspect of the gospel is society oriented. The Lord Jesus Christ by his death on the cross and his glorious resurrection, not only accomplished our redemption and created the church, he also did something of far-reaching significance for society and the structures of this world.

Dr. John Mackay in his book *God's Order* speaks of the cosmic significance of Jesus Christ. He says the cosmic breach in the universe, caused by a widespread revolt against the authority of God, "has been restored in Christ, and a new divine order will embrace 'all things in heaven and in earth' which will include more than redeemed human spirits, and more than the church . . ." This means that Jesus Christ is not only the Lord of the individual and the church, but also of this world. While the kingdom of God is not to be identified with the world's structures, the good news of the kingdom is this: that right here and now Jesus Christ is the effective ruler of this world. The forces of evil may appear to be strong, but in reality they are "dethroned powers." They have been dealt a mortal



blow by Christ, so that their powers are limited and circumscribed.

God has made Jesus, who was crucified, both Lord and Christ. This is not only the assurance that God has not abandoned his world, it is our basis for believing that he is at work in the world as well as the church. He restrains evil, and strengthens and encourages the forces of righteousness and truth. Christ, therefore, is the real hope both for the individual oppressed by sin, and those persons and groups who are the victims of greed and injustice in the world today. This is the evangel, the good news of God's redeeming love in Christ.

But if the evangel is to be good news to those for whom Christ died, there must be evangelists; that is people who will proclaim the good news. God has taken care of this also. He has entrusted this responsibility to all those who have believed and will believe on Jesus Christ — that is the redeemed, the people of God, the church, the body of Christ. This doesn't mean that everyone in the church is equally responsible for the proclamation of the good news. All Christians don't have the same gifts, and all do not have the same opportunities to spread the good news. It is every person according to the grace given him, and each according to his abilities. It does underline the fact, however, that all the people of the church are called to be evangelists, not just a select few.

While God holds the church responsible for this joyous task, the church has entrusted the leadership for proclaiming the good news to the clergy, the ministers of the word and sacraments. After all, ministers are licensed by the church to preach the gospel or good news. While the gospel has been entrusted to the whole church, it is in a sense the special trust of the ministers of the word. They are the official proclaimers of the good news. Some ministers may be more gifted at telling the good news than others, but there is no question that every minister of the word and sacraments is called "to do the work of an evangelist."

However, this is also the laity's responsibility. Jerome in the fourth century said that "baptism is the ordination of the laity." In other words, everyone who has been baptized has been ordained an evangelist. The priesthood of all believers is another reminder of the layman's responsibility. Not only are the laity required and able to communicate the good news, in some instances the good news heard from their lips is more effective.

Since most of those who have never heard or responded to the good news of Christ are outside the Christian fellowship, it is all the more imperative that the good news be proclaimed by both the clergy and laity. If others are to be reached with the gospel, this must be done by lay people taking advantage of opportunities for witness provided in life's normal, everyday relationships.

If lay people are to really grow in grace and the knowledge of Christ, they must participate in this

ministry. Many people within the church are starved spiritually because they lack a spiritual function. Paul in Ephesians 3 states that the blessing of God is not bestowed for our own selfish enjoyment only; it is given in order to serve. It would appear that "God's power only flows in when there is some chance for it to flow out." This doesn't suggest that congregations and Christians begin to share the good news in order that they themselves might be blessed. Rather, it means that "obedience is the one qualification for further vision — and blessing."

There is still another way in which every member of the body of Christ is an evangelist: through the corporate life and witness of the church. The church is part of the gospel because it is part of what Christ has done for us. The church is itself a demonstration of the power of the gospel. Though the church can proclaim the good news of salvation and the kingdom of God by means of its members, the good news can be proclaimed by church courts and congregations also.

Sometimes the church as a corporate body feels it must commend the government for courageous legislation with the Canadian people's welfare in mind, such as improving the lot of the infirm, the aged and the poor. At other times the church will be forced to challenge the government's actions. Unfortunately, some persons in Canada and other parts of the world insist that the church as a corporate body has no business making pronouncements on political, social and economic issues. It is true that church and state have distinctive functions, and the courts of the church must do their homework before attempting to speak in Christ's name. Also, church courts can make mistakes like other bodies. However, if the church keeps silent on issues involving injustice and dishonesty, adversely affecting the lives of all people, this could be like denying Christ's Lordship over all of life, and repudiate our obligations to Christ and our fellow men.

The church must be ready to proclaim the good news of salvation and the Kingdom of God, without fear or favour. How can we say that individual Christians are better able to discern the will of the Lord than the church? How can church members speak articulately on social issues, if they are not discussed by church courts and congregations?

To provide a means to discuss the good news as it relates to individuals and society, and how to effectively communicate it, the last general assembly recommended to sessions that an evangelism and social action council be organized in every congregation. This will help to remind us that whether we are doing friendship evangelism visiting, friendly calling on older persons, or witnessing in other ways, that we do this not as individuals on an individualistic mission, but as members of the church. We are acting under Jesus Christ, the great King and Head of the church, with orders to take the gospel to the ends of the earth, beginning with the communities in which we live. ★





Ladies preparing Hungarian food at Calvin Church.



The fastest growing Presbyterian congregation is St. Giles.



Grace Church, home of our largest membership in the west.

# THE KIRK IN CALGARY

By DeCourcy H. Rayner



Knox Church moved from downtown five years ago.



Self-supporting Chalmers Church in north-east Calgary.

■ Nowhere in Canada is the trend towards urbanization more evident than in the southern Alberta city of Calgary. Rapid changes in the heart of the metropolis, and the spread of residential districts over a wide area, have forced upon Presbyterian churches the need for relocation and extension.

Calgary originated as a post of the North West Mounted Police in the year 1875. A fort was built near the confluence of the Bow and Elbow Rivers, within sight of the easterly range of the majestic Rocky Mountains. Colonel J. F. Macleod named it Calgary, which in Gaelic means clear, running water. The site is 3,450 feet above sea level.

It was eight years before the trans-continental line of the Canadian Pacific Railway arrived. Within twelve months the town of 500 was incorporated. The city

charter was granted in 1898.

For many years Calgary was known as Cow Town, centre of a rich ranching and farming area. Then with the discovery of oil and natural gas in the Turner Valley, and the renewed development of these resources in 1925, Calgary became the Oil Capital of Canada.

Today the rising skyline indicates that Calgary is fast becoming an industrial centre. Four years ago there were only two major office buildings downtown and no high rise apartments. Skyscrapers and towering apartments have sprung up since and four major hotels have been built in the last two years. Calgary claims the largest area of any incorporated city in Canada, 150.8 square miles.

The population of Greater Calgary is now 323,000, an increase of 15.7% in less than four years. At present Calgary is growing at the rate of about 1,000 persons a



month and expects to total 600,000 people by the year 1980. A considerable portion of the population is transient, consisting of oil workers or young executives who stay from three to five years at the most.

The first Presbyterian minister of which there is any record, the newly-ordained Angus Robertson, arrived in Calgary before the railway was completed. In June, 1883 he travelled to what was then the end of the C.P.R., Dunmore Junction, east of Medicine Hat. There he purchased a team of horses and drove the remaining 200 miles. In Calgary he conducted worship in a frontier store on June 11, with 30 people present. Mr. Robertson held subsequent services in the police hospital and in a tent shared by the Methodists.

In September, 1883 construction of the first Knox Church was begun east of the Elbow River. The lumber came from Winnipeg by train, then by ox-cart from Dunmore Junction, a total of 825 miles. The cost was \$1,000, and the church was opened in November free of debt.

When the C.P.R. arrived shortly afterwards, its track extended across the river and the railway depot was built on its present site. So during the winter Knox Church was raised and taken on skids across the ice to a more central location.

The congregation grew so fast that three times in the next 30 years Knox Church was rebuilt and relocated, each time in the downtown area. When the congregation went into union in 1925 the continuing Presbyterians constructed a modest church in the inner city.

During the ministry of the Rev. R. MacKay Esler, 1951-61, it was decided to relocate Knox Presbyterian Church in the south-west section of the city. A large sanctuary with Christian education facilities was erected on a prominent corner site. The Rev. K. Calvin Doka has been minister of the 400 member congregation since 1962.

Grace Presbyterian Church, which now numbers 1,260 communicants, had its origin in a frame building in 1905. The congregation grew rapidly and the present imposing stone structure was dedicated on July 25, 1913. Situated in a central residential area, the church seats more than 1,200 people. The minister during the building period was the late Rev. Dr. Alexander Esler, father of the man who led in relocating Knox Church.

Of course many improvements and additions were made to Grace Church over the years, and this congregation has grown in size and influence to become one of the leading Presbyterian churches in Canada. In 1947 it was host to the general assembly.

The longest pastorate of the many distinguished men at Grace Church was that of Rev. Dr. Frank S. Morley, who was called in 1944 and served for 19 years. It was he who inspired and dedicated the beautiful Grace Memorial Chapel, in which there are panels of wood from 45 places of Christian interest around the world. Rev. Dr. Murdo Nicolson was inducted as minister of Grace Church just over two years ago.

St. Andrew's is another Presbyterian church that has relocated recently in an effort to provide a ministry for the expanding city. Founded by Knox Church, the first St. Andrew's building was erected in East Calgary in 1906. The present sanctuary was dedicated in October, 1962 and is the centre of a growing sub-division in the southern part of the city. When the congregation moved the membership was 128, it has since risen to 275. The

minister is the Rev. Kingsley E. King.

In 1957 the Presbytery of Calgary decided to amalgamate the Pleasant Heights and North Hill churches, and the St. Giles congregation came into being. The combined congregations had a membership of 87 at the time, St. Giles grew to 567 communicants by 1965.

From the beginning St. Giles has been ministered to by the Rev. H. Lindsay Simpson. The congregation has a membership of mixed origin with a variety of accents, and the suburban church is the centre of much mid-week activity. It is not far from the fast growing University of Alberta and the Technological Institute.

In the north-east section of Calgary is Chalmers Church, which was initiated as a mission by Grace Church. The first building was constructed in 1949 by the Rev. R. J. Burton, who was then at St. Andrew's Church. However it proved inadequate, and the present building was dedicated on Thanksgiving Day in 1957, when the Rev. Gerald E. Doran was minister.

The minister of Chalmers Church, which is now self-supporting, is Rev. Dr. G. A. Hadjianтониou. He came from the Evangelical Church of Greece four years ago, and is a distinguished author and scholar.

The only Presbyterian church located in the business area of Calgary is Calvin Hungarian Church. It began as a mission 35 years ago. At first a house was purchased and used for services, then in 1951 the church was built on its present site. A hall was added and a manse provided above it. The congregation, which is self-supporting, has 143 members.

Calvin Church has active men's and women's and youth groups. It has become widely known for its dining hall at the famous Calgary Stampede, where Hungarian foods are served annually. The Rev. Balazs Dezso Nagy is the minister.

Unfortunately a disastrous fire swept Calvin Church on the night of January 19, 1966, destroying the sanctuary, the manse and the church hall. Very little information was available when this article was completed. It is believed that insurance totalled only \$55,000, and that the minister lost all of his possessions as well as his home.

Through this survey of Presbyterian churches in Calgary, it can be seen that much has been done in recent years to adjust congregations and their sites to the rapidly changing conditions in the city. Last year the presbytery purchased land at Varsity Acres, a housing sub-division adjacent to the growing campus of the University of Alberta. As men and means permit, the Presbyterian Church will continue to minister to the thriving city, as it has done since the Rev. Angus Robertson first arrived by waggon nearly 83 years ago. ★



Calgary's Presbyterian ministers, left to right: K. C. Doka, K. E. King, H. L. Simpson, M. Nicolson, G. A. Hadjianтониou and B. D. Nagy, work together in the fast growing city.



# THE WAY TO RENEWAL

■ This is the story of how one congregation found its way to renewal. It could be attempted in many churches, perhaps in yours.

Plagued with discontent, concerned about lack of funds, St. Andrew's Humber Heights, in suburban Toronto, had an every person stewardship visitation of the congregation. Now, many churches have an EPV every year. But what made this one remarkable was the dedication, imagination and hard work that went into it.

When they started to think about an EPV for the autumn of 1965, things looked pretty discouraging. After all, last year's plans never even got off the ground. No visiting was done. No pledges were made.

Why should this be? Situated in an active, growing community, St. Andrew's is a typical suburban church. Most of the 500 families in the 17-year-old congregation are young or middle-aged couples with children. The potential for growth and development is there. Yet in 1965 the congregation was not in a healthy state.

When St. Andrew's pinpointed their problems, it became apparent that these weren't primarily financial.

People were restless and discontented. For one thing, although they'd moved into a beautiful new church in 1960 (cost \$300,000), they didn't feel at home in it. It was unfamiliar, uncomfortable. The newness of everything, as the minister said, "caused a lot of anxiety."

Then there was the current criticism of the Christian church as a whole. Accusations such as those of Pierre Berton in *The Comfortable Pew* were disturbing. People who had been hesitantly asking themselves questions about the church now had to face reality.

A third problem was that new people coming into St. Andrew's hadn't become involved in the congregation's life. The old-timers were doing most of the work, including the EPV. And they were tired of it.

When the five-member EPV planning committee was formed, several newcomers were included. All were carefully selected. The chairman was a person with a genuine interest in others. A sales manager was put in charge of training visitors. A business woman looked after special events such as the family night. Publicity was in the hands of an "idea man", whose profession is to help ailing businesses run their affairs more efficiently. The fifth member, an accountant, looked after recruiting visitors. The minister, the Rev. Walter Welch, worked with the committee.

First they considered the theme. The one suggested by The Presbyterian Church in Canada, "Partnership in the Gospel," just wouldn't do. After all, businessmen think of partnership in terms of dual control, rather than the participation of all. In business, partnership is often equated with tension rather than teamwork. Looking at their situation they agreed that renewal was needed above all else. So the theme became "The Way To Renewal."

Then they thought about the stages of development in a church, and placed themselves. As Mr. Welch puts it, "The growth of a church can be compared to a child becoming an adult. We were between the stages of adolescence and adulthood. We had to learn to accept our growth, get used to the new clothes of maturity." That was to be the primary goal of the visitation.



The Way to Renewal was illustrated in five Sunday bulletins. In the first the background is black, representing hopelessness. Christianity is shown by a white cross. The black cross is the witness of St. Andrew's Church, which is far from Christianity's ideal. A lone member struggles



The blue background represents a coming to life. A second person helps to raise the witness-cross. The family has turned around, facing the action. The Trinity is larger, closer to the increased activity. God's presence is being felt, seen and acted upon.



A background coming, as the Christian cross, looking on is no the Trinity is lar





to keep the church's witness from falling. People are few, uncaring, and not facing the action. The Trinity of Father, Son and Holy Spirit, represented by three interlocking circles, is far out of the picture.

The financial objective was set at \$85,000, a considerable increase over the previous target of \$54,000. The committee decided not to emphasize the budget goal, just state what it was. Instead they would stress the need for each person to raise his standard of giving. For instance, if you had given 1% of your annual income, you'd be encouraged to give 2%. Or if presently giving 5%, to raise it to 6%. St. Andrew's own "Guide to Giving" suggesting a dollar a week per thousand of gross annual income was used as a resource.

Plans for an expanded internal ministry included appointment of an assistant minister. They also hoped to pay an \$8,000 debt to the Presbyterian Church, putting the money back into the lifestream of the whole church.

As time went on the planning committee kept integrating newcomers into the program, striving for a balance between them and the old-timers. In earlier EPVs the session did all the work. This time elders and board members helped with visiting but were not responsible for major preparation. Persons were assigned key responsibilities only after attending a planning session. Many others were selected for special abilities and willingness to help with tasks such as phoning, letter-writing, entertaining, meal preparation and art work. Everything was done by St. Andrew's members with no outside help.

When team captains were chosen, they worked with the planning committee in building the overall program. The material was finally prepared in portfolio form and used as the basis for training visitors.

Each of the 104 visitors had to attend at least one of two training sessions. Anyone missing a session was briefed by his team captain.

The purposes of the visitation were continually communicated. Speakers went to the various church groups. A family night dinner was scheduled, with entertainment as well as a presentation of the EPV program. Two mailings went to each member and adherent. Before any visit was made, the committee tried to reach as many people as possible.

*continued overleaf*



reflects joy at more people. The church-cross moves closer to the original family that was just loved. Others come to help and are closer.



The yellow of hope forms the background for the visitation Sunday calendar. The church-cross is almost up to the Christianity-cross. More people are helping and new ones are close to it. The Trinity is closer, larger.



Against a background of white and black the crosses come together, the witness of St. Andrew's is behind Christ. The people rejoice in gratitude. More are now involved in witnessing, and the witness of the church is shown moving out into the darkness beyond.





## Meet Joe— maybe he'll make church next Sunday ...or the next

Nice guy Joe. Fine family man. Enthusiastic community worker. Always makes church at Christmas and Easter, but not much oftener. Still he sees the children attend Sunday School regularly. HOW MANY "JOES" DO YOU KNOW? A MULTILITH OFFSET can keep him interested and informed through regular newsletters. And an ADDRESSOGRAPH will see it reaches the correct address. This pair saves hours of staff time and labour. A Multilith offset provides all the clean, sharp copies you need for bulletins, pledge lists, announcements etc. for just a few pennies. The Addressograph provides permanent up-to-date records for each member of the family on plastic identification cards. Find out how you can cut church administration costs. Simplify your church records. Save hours of time and labour. Keep information up-to-date. Free booklet shows you how. Mail coupon today to:

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## RENEWAL *continued*

Interest was created during six Sunday services, with visitation on the fifth Sunday, climaxing on the next with an emphasis on evangelism. A series of Sunday bulletins, illustrated on pages 20-21, featured original designs interpreting the theme. The printing, paper and artwork were donated. Various laymen acted as "minute men," speaking briefly at both services each Sunday.

The sermons discussed five aspects of The Way of Renewal. From reconciliation with Christ, they went on to thanksgiving as our natural response. Then the means of grace: listening to God through his Word, having dialogue through prayer, and understanding the church and sacraments. About vocation, renewal would come when Christians took commitment of time and talent seriously. Visitation Sunday brought an emphasis on stewardship of money. The series concluded with evangelism, pointing out that the Presbyterian Church is evangelistic in its theology but unfortunately not always in its outreach.

Every member and adherent was visited, except those who had started to attend in the past few weeks. Before going out to ask others to pledge, visitors were themselves visited, even the minister. They promised to give a total of \$30,000. Only pledgers were accepted as visitors.

Sixteen elders made special calls on about 100 "fringe" members, who seldom or never attended church and whose giving was practically nil. These were friendship calls rather than stewardship visits. About 30 were removed from the roll, but others started attending again. In a few cases visits cleared up misunderstandings that had kept people away.

Follow up of the visitation was quick and thorough. Minute men reported the results to the congregation, envelopes were distributed promptly and questions raised during calls were referred to persons concerned.

What were the results? Twenty, yes 20, teachers volunteered for the church school! And inquiries about the church are still coming in.

"Because we are now involving a lot of people in the church's work and witness, there's a happy feeling," said Mr. Welch. "The restlessness and discontent has by and large disappeared." He explains it this way. "In the visitation we hit our stride. We finally

began to accept our new clothes and grow up as a congregation."

The financial picture has also improved. "Very few were giving up to their potential, and a tremendous number responded to the idea of raising their giving standard instead of a budget. This meant that the finger was pointed at everybody." As Mr. Welch says, "We have to learn to give. An Every Person Visitation helps us grow each year."

Pledges for \$66,000 were received, not the maximum that could be used, but enough to cover most needs. It was an increase of \$12,000 over 1963, the year of the last EPV. The board had to borrow to pay the \$8,000 debt to The Presbyterian Church in Canada, but St. Andrew's now has its assistant minister.

The congregation is already looking ahead to its 1966 EPV. A chairman has been appointed and a completely new committee is being formed. They aren't going to fall back on last year's ideas but hope to generate some new ones. In January preliminary planning had already started.

It is so easy for us to look at our congregational problems and plaintively cry, "Why don't we . . ." St. Andrew's Humber Heights stopped saying "Why don't we" and did! What about you? ★

### Budget Receipts

Congregations contributed \$1,-862,135 for the general assembly's budget in 1965. Late receipts for 1964 received in 1965 amounted to \$39,927, making a grand total of \$1,902,-062.

In 1964 the total from these two sources was \$1,859,083. Thus the increase in budget givings in 1965 was \$42,979.

The total received by The Presbyterian Church in Canada for general purposes, including bequests of \$209,464 and other income, was \$2,296,768. Expenditures for the year 1965 were \$1,984,596. These figures cannot be considered as final since the accounts have yet to be audited.

### Presbyterian calendar, 1967

Clear, sharp, original colour slides, preferably of church life and work, are being sought for next year's calendar. Transparencies of any size are acceptable, and should be submitted by March 30 to: Presbyterian Calendar Committee, 63 St. George St., Toronto.



# You've seen the statue of David; now see where he walked.

You can walk through the streets and alleyways of Jerusalem and out into the Judean Hills, and you will find yourself gazing at a completely bizarre landscape, yet one that is strangely familiar to you.

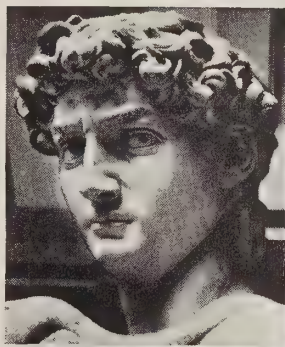
And this is the remarkable thing about seeing Israel. You know with certainty that David, the shepherd who became king, and Solomon, and all the prophets walked the same paths, gazed at the same landscape, drew inspiration from the same stony hills, the same sky so blue, that it seems almost unreal.

The supreme paradox: the unreality that leads to reality. You know the feeling within you is real because you experience it so fully. And all experience in Israel leads to one thing — a sense of holiness which hovers over the land.

Take Mount Zion, for instance, where every path, every tree, every ruined wall shares some portion of biblical legend.

There Isaiah had prophesied, Stephen had been stoned, Peter had hidden in a cavern, Bathsheba had bathed in full sight of David. And there the Last Supper had taken place.

From Mount Zion you can retrace the steps of Canaanites and Assyrians, Romans, Crusaders, and Moslems, and enter the Valley of the Cross where, above a Byzantine-Crusader monastery, you will find the Israel Museum and the Shrine of the Book which houses



the precious Dead Sea Scrolls.

Everywhere, the land speaks of the Bible: from the Galilee to Eilat, from Mt. Carmel to Nazareth.

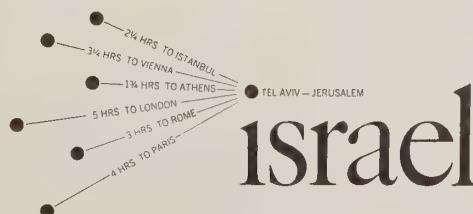
And everywhere you'll see the marvelous efforts of modern Israel to restore the Promised Land to the original lushness depicted in the Bible.

But the landscape is as spectacular as it is rich in biblical lore.

In fact, if you could forget the biblical associations for a moment, if you could forget, too, the miracle of modern Israel, you could appreciate Israel simply because it is so beautiful.

One thing is certain: your trip to the Promised Land will be the most memorable you'll ever take in your life.

And that's a promise.



Contact your travel agent or Israel Government Tourist Office, 1117 St. Catherine St. W., Montreal 2, Que., Canada.





**"God planted a garden eastward in Eden." (Genesis 2:8)**

■ In most parts of Canada it is still too soon to be thinking of planting a garden. This month of March, however, ushers in the first day of spring, and avid gardeners will already be planning their planting.

Most of us appreciate a garden even though many values have changed. We have more forms of recreation and it's easy, when things grow dull around home, to hop into the family car and view the scenery miles away. And many of us devote less time than our fathers did to the cultivation of a garden. But the world of nature thrills us still.

And how fitting it seems that the Bible should picture man's days as beginning in a garden! How necessary, we would say, to make man's paradise complete! Some Biblical scholars suggest that not all of the things in the book of Genesis are to be taken literally. But even if it were only a poetical way of expressing the truth, how comforting is the picture of God himself walking in the garden in the cool of the day!

Perhaps God thus intended to implant in man at the very beginning a love of the good and beautiful. We are preoccupied now with things that are lacking in beauty. There is a great emphasis on the practical. Everyday life is wrapped up in facts, figures and inanimate things. Architecture is devoted to the functional. The world of entertainment is concerned with what it calls reality — and thus often suggests that life is really quite sordid, ugly and unpleasant. We walk in a prosaic, pedestrian way, living by coldly analytical, scientific principles. Our world is run by unfeeling, unemotional, electronic computers.

We too, and perhaps we especially, need to walk in a garden sometimes to be aware of things that are lovelier and more enduring. We need someone to speak to us as Paul did to the Philippians: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A garden reminds us, as the whole world must have reminded the first knowledgeable man, of the mystery of life and growth. We judge wealth by the possession of inanimate things. We face cold facts, we work with hard steel, we use machines without feelings. On every hand there are reminders of death: the news reports of the

week-end accident toll and the unrelenting threat of nuclear weapons. But a garden speaks to us of what is alive, growing and full of promise. Jesus was aware of the mystery and power of life in the world. "Consider the lilies of the field," he said, "how they grow." "The kingdom of heaven is like to a grain of mustard seed." "Behold, a sower went forth to sow." And walking in a garden must sooner or later make a man think about his own life and growth. For man, too, is made not only to live but to grow, and to bring forth fruit. "Herein," said Jesus, "is my father glorified, that ye bear much fruit."

A garden speaks to us of beauty, life, — and the power of God. It is forecast that by the century's end man shall be able to produce life in the laboratory. Science has accomplished such wonderful things that it is difficult to deny even this possibility. Yet even if such experiments are successful, we would still think of God as the giver of life and the only creator. We would still believe in God as one who has arranged for a universe containing all the elements of life and all the necessities for life, and who has blessed us with the intelligence to combine these in remarkable ways. Surely a garden still speaks to us of God as creator, and creator of what is good, lovely and living. It speaks to us of a God who has a design for his universe, and for all the things and all the people in that universe. His design for us is that we should live and grow, and in Jesus Christ find life and fulfilment.

You're planning a garden this year? Good! But Christians are not mere nature worshippers. And when you walk in your garden in the cool of the day, let it speak to you of the things that are real, good and enduring. Let it speak to you of life and how life ought to develop and be fruitful. And perhaps there may come to you there some portion of that life that never ends through him who prayed among the flowers, appreciated "the lilies of the field," and was himself raised to life and glory in "Joseph's lovely garden."

#### Prayer

O God, who created the world and saw that it was good, who created us and made us for thyself, grant that in the beauty of the world as in the person of Jesus Christ, we may see thy love and find the life and purpose thou hast intended for us all. Through Jesus Christ our Lord. Amen. ★

BY D. GLENN CAMPBELL



## CHURCH CAMEOS



At the opening of the new manse of St. Andrew's Church, Innisfail, Alta., are, left, Wilfred Harrison, builder's agent, Mrs. Hartley and Rev. B. Hartley, the minister, and Rev. Kenneth Knight, moderator of Red Deer Presbytery.



—Calgary Herald photo

The interior of Calvin Hungarian Church, Calgary, after the fire on the night of January 19. Flames swept the manse, church hall and sanctuary in 25 degrees below zero weather. The minister and his family and the caretaker and his wife lost everything. The Church of the Nazarene across the street immediately offered meeting facilities.

■ In the *Synod of the Maritime Provinces* the committee on missionary education is circulating film strips on mission themes through each presbytery convener.

■ A plaque was unveiled on January 16 in *Bethel Presbyterian Church, Sydney, N.S.*, in memory of the late Hubert MacDonald who has served as church treasurer for 20 years. The plaque was presented by his nephew James W. Lees of Chester, N.S.

■ The original Communion set used in *St. Andrew's Church, Bolsover, Ont.* in 1866 was presented to the congregation by Mrs. G. Thrasher and Ronald McRae, with a display cabinet.

■ A lectern and Bible, and a Communion table runner was given by Mrs. Min Legge to *Rosetown Church, Sask.*, in memory of her mother, Mrs. Annie Robinson.

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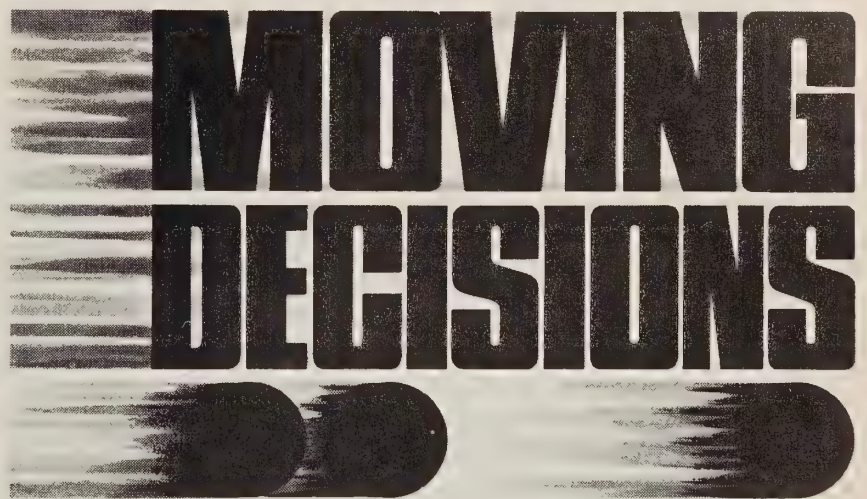
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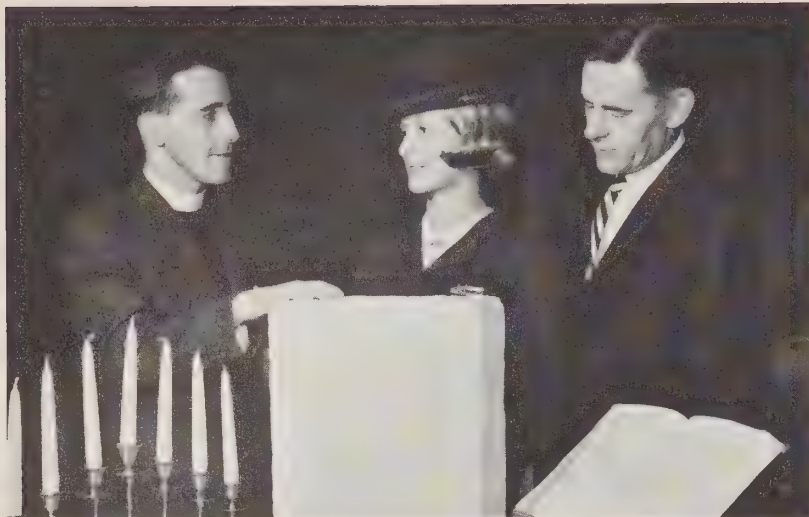
where? east, west or centre how?

# ALLIED

YOU CAN ALWAYS TRUST YOUR ALLIED MAN







- A stone brought from Jerusalem, near the Mount of Olives, was presented to St. Laurent Church, Que. by John Clowes, right, and Miss Jan Clowes, shown with the minister, Rev. Harry A. Crawford. The stone will be used in a table for the church vestibule.



Rev. and Mrs. Donald MacInnes (second from right and from left) were honoured on their 40th wedding anniversary by members of New St. Andrew's, Dover and St. James, Chatham, Ont., and friends from First Church. Also shown are, left, Mrs. Jack Graham, president, St. James ladies' auxiliary, Mrs. Murray Hind, president, New St. Andrew's ladies auxiliary, and Mrs. D. B. Mackay, wife of the minister of First Church.



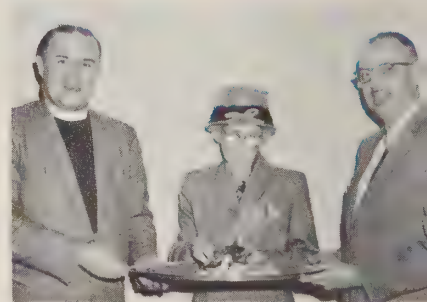
The Children of the Church group at St. David's Church, Campbellville, Ont., presented a pulpit fall in memory of Mrs. R. C. Menries. From left is Brenda Collins, vice-president, Mrs. Roger Mahon, leader, Rev. J. Schriel, the minister, and Anne Mahon, president.



The cornerstone was laid for the Christian education building of Duff's Church, Puslinch, Ont. on January 16. Shown is the minister, Rev. L. H. Nanson, with Mrs. R. D. Clark.



—London Free Press photo  
Scaffolding and ladders form an unusual setting for Sunday morning worship at New St. James Church, London, Ont. The sanctuary is being completely redecorated, and the entrance redesigned.



Burning the mortgage on the manse of St. Andrew's Church, Mount Forest, Ont., is Mrs. Jean MacIntyre, oldest charter member. Rev. F. A. Pickering is the minister, and Frank Cutler, right, session clerk.





Rev. Donald Mackay (second from left), who is leaving First Church, Chatham, Ont. for St. David's, Halifax, received gifts from PM of the congregation and the presbytery. With him, left, are Harold Smith, council president, Wilfred Webber, past president and Clinton Podvin of First Church.



St. Paul's Church, Pt. Hope, Ont., received a pulpit fall from the Explorers, with a history of the church prepared by the girls. Rev. W. H. T. Fulton is shown accepting the gifts.



At the dedication of the memorial carillon in St. Paul's Church, Warton, Ont., is the minister, Rev. George H. Millar, with Mrs. Christine Miller who was largely responsible for the project.



led by piper Adam Murray, members of Hamilton Presbytery approach the new sanctuary of Eastmount Church, for the dedication on Jan. 16. Immediately following the piper is the moderator, Rev. D. Neil, the clerk, Rev. J. K. West, and the minister of Eastmount, Rev. Peter Walter. The sanctuary will seat 360 plus 32 in the choir.

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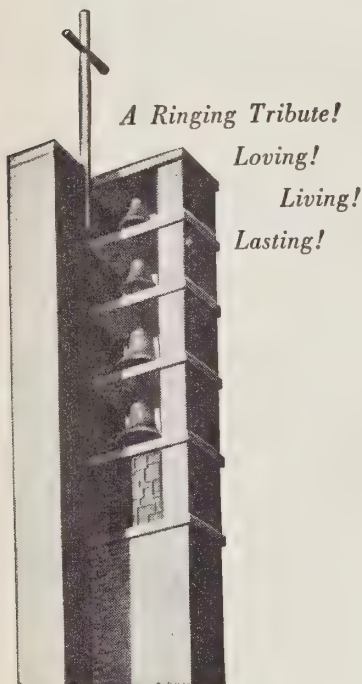
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## NEWS

### Canadian Conference on Aging Recommends action and study

The Canadian Conference on Aging, sponsored by the Canadian Welfare Council and 12 co-sponsors, was held in Toronto the last week of January. It brought together over 500 delegates drawn from every province, the Northwest Territories and the Yukon. Many of the delegates were office-bearers in the major health, welfare, social and recreational units of Canada.

The addresses of the morning sessions set forth the characteristics and necessities of the aging — "the young old of 65 or even 60 years, the middle aged, the old old, and the very old old" — the latter referring to the growing number of people of 100 years and over. One speaker deplored the seeming disregard or neglect of the elderly today and appealed for a greater recognition of their worth and experience and a more general willingness to give them employment or otherwise keep them involved in community affairs.

The larger portion of each day was given over to various groups for discussion and action planning. From these there went forward to the executive committee of the Canadian Welfare Council recommendations. Some of these called for the co-ordination of standards for homes for the aged and nursing homes, and the regular inspection of such institutions; establishing a training course for the administrators

### Family planning to be theme For doctors and ministers

"Counselling in Family Planning" will be the subject of a one day symposium for ministers and physicians, to be held in Toronto at the Inn-On-The-Park on Wednesday, April 20.

The work of counselling married or engaged couples is a delicate and important one. Ministers and family doctors share this responsibility, and this symposium will provide an opportunity for them to become better acquainted, and to receive up-to-date information on the subject of marriage counselling in general, and counselling on family planning in particular.

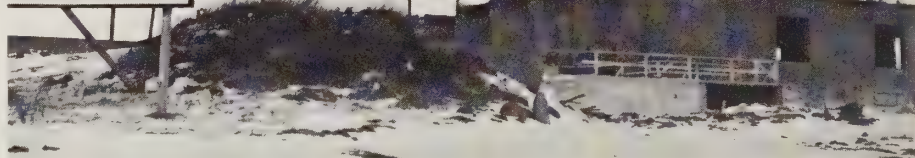
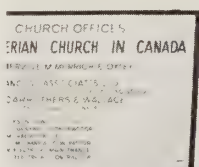
The final hour of the afternoon will focus on the moral issues involved in family planning, led by Dr. J. C. Wynn of Colgate Rochester Divinity School, and Dr. T. M. Roulston, Professor of Obstetrics and Gynecology at the University of Manitoba.

The symposium has been planned by an advisory committee of doctors, and clergymen of major Protestant denominations. Further information may be had from the Rev. R. P. Carter, 63 St. George St., Toronto 5.

### Alliance area council Elects Canadian chairman

The Rev. Charles C. Cochrane was elected chairman of the North American area council of the World Presbyterian Alliance when it met in Atlantic City, January 11-13. Mr. Cochrane is minister of Melville Presbyterian Church, Westmount, Quebec.

Rev. Dr. Ross K. Cameron, minister of York Memorial Church,



Building is on schedule for the new offices of The Presbyterian Church in Canada at 50 Wynford Drive, Don Mills. Brickwork is now past the first level and final steel structures have been placed for the top floor. The cornerstone will be laid in April when the administrative council meets.

of homes caring for the aged, and such revision in the Central Mortgage and Housing Corporation as to make available low interest loans for the building of public or private nursing homes. Other recommendations called for a counselling service for older people, and the provision of a greater number of physiotherapists.

—J. M. Laird

Toronto, and convener of our delegation, was appointed to the executive. Delegates from North America and the Caribbean area represented 13 Presbyterian and Reformed churches with a communicant membership of over eight million.

The council was told by the commission on civil and religious liberty that "there is no basis for anti-Semitism



in any authentically reformed theological position."

"We bear upon our consciences a share of the guilt for wrongs inflicted on Jews by us who claim the Christian name. In penitence, but also in anticipation of great mutual benefits, we urge our people to seek out and hold conversations with our Jewish brethren."

The commission warned that preoccupation with foreign affairs might "overshadow the need for justice on the North American continent." The delegates voted gratitude to the president of the U.S.A. for "his determination to maintain the momentum of programs for social and economic reform" and to the prime minister of Canada for his declaration of "open war on poverty in Canada."

### Mother of the year

Nominations are open for the 1966 Canadian Mother of the Year. If you wish to nominate an outstanding mother who works for church and community, write to FTD, Box 4044, Ottawa, by March 31. The mother selected will be honoured on May 3-5 in the capital.

### Bhil doctor becomes head of Jobat Hospital, India

Dr. Sunderlal Daniel, who has been the only doctor at Jobat Christian Hospital in India since Dr. Arnold Carter left last April, has been permanently appointed chief medical officer from March 1, 1966. The critical staff shortage at the 80-bed hospital was temporarily relieved when Dr. Fernandes of Goa joined the staff for a year before undertaking further study.

The hospital has also accepted for temporary service a young Jewish doctor from Toronto, Dr. H. Tanzer, who with his wife arrived in Jobat in February. Dr. Tanzer spent three months at Vellore Christian Medical College in South India as a student on a Smith Kline and French Fellowship. This confirmed his interest in Christian missions and made him aware of the needs to be met in India, and he and his wife looked for an opportunity to work there for a period. Dr. Tanzer will be employed by Jobat Hospital for about a year at the usual salary for Indian doctors.

For more than a year Jobat Hospital has been unable to find a doctor in India willing to work in such an out-of-the-way place at the salary offered, nor could the board of missions find a missionary doctor, so these temporary appointments are very welcome. However, a permanent assistant to Dr. Daniel will be needed as soon as possible. Anyone interested should contact the Overseas Personnel Secretary, 63 St. George Street, Toronto 5.



## This little boy knows the heartaches of LOSTNESS!

Hunger, abandonment, hopelessness . . . these are etched deeply into the face of this little boy pictured as he was taken into one of our Orphanage Homes. Now he, and the other children shown below—and hundreds of others—need a SPONSOR.

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The cost is small, only \$10 a month (that's about 33 cents a day) . . . *your sponsorship* will provide food, shelter, clothing and medical care. And you will be assured that your orphan will be brought up in an atmosphere of Christian love; all of our Korean staff members are Bible-believing Christians. Who knows, perhaps your orphan will one day, under God, grow up to be a Christian leader in this poor land.

What a privilege and blessing sponsorship of one of these orphan children will be to you—or to a group. You'll receive a photo of the child, of the Orphanage Home, brief history, and an opportunity to enter into a relationship which will bring joy and satisfaction into your life. Do what your compassionate heart tells you to do—and do it today. The need is urgent.



In Soo (V-1)  
Age 9



Myung Hui (V-2)  
Age 8



Sung Bok (V-3)  
Age 9



Kyung Sook (V-4)  
Age 9



Kwang Shik (V-5)  
Age 12



Kyung Joo (V-6)  
Age 6

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## Fellowship '66

### SPRING FELLOWSHIP

Annual track and field competition on Sat., May 14th in Peterborough, Ont.

### WEEKEND RETREAT

Held annually at Glen Mhor Camp, Beaverton, during the August Civic Holiday weekend—July 29 to August 1. Theme: "For Freedom — Christ". Lecturer: Rev. A. A. Ross, Mitchell, Ont. Cost: \$8.00

### WEEK CAMP

Held annually at a first-class Ontario lodge. This year during August 27 to Sept. 3 at Haliburton Lodge on Drag Lake, Haliburton. Theme: "CHRISTIANITY IN CRISIS". Dean/Lecturer: Rev. Donald L. Campbell, Pierrefonds, Que.

### FOR FURTHER INFORMATION

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13 Knox, Waterloo, Ont.  
20 St. Mark's, Don Mills  
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## YOUTH NEWS

A number of opportunities for study and service are open to young people this summer.

• *A national conference for young adults* will be held August 1-5 at Gracefield Presbyterian camp and conference centre, Quebec, about 60 miles north of Ottawa. It's open to 75 young adults from young people's societies and other young adult groups across Canada. The program will feature searching discussion of major issues and problems confronting young adults; examination of the gospel and the church in the modern world; and use of the arts as media of Christian communication. You will have opportunities for personal growth through training sessions in leadership development and group work. Apply as soon as possible to: The Board of Christian Education, 63 St. George St., Toronto 5, Ont.

• *"Operation Beaver"* is an ecumenical work camp program sponsored by the Canadian Council of Churches. Each camp is centred around a work project to meet a community need. Indians, other Canadians and young people from other lands will live and work together. Campers live on or near an Indian reserve, co-operate with the local people, and learn to understand some of their problems and needs. The program includes discussion, time for creative cultural exchange, and recreation. Application deadline is March 25.

—July 26-September 6, at Chibougamau, in northern Quebec, 500 miles north of Montreal. Project: a friendship centre.

—August 2-30 — Georgian Bay, project: to build a friendship or recreation centre serving one or more Ojibway Reserves.

• *Ecumenical Voluntary Service* — Work camps and study seminars in the U.S.A. and abroad, in countries such as Holland, Switzerland, Greece, India, Taiwan, Nigeria and others. Most camps are four to six weeks, others are longer.

• *Summer of Service '67* This is a program of voluntary service sponsored by about 15 denominations and groups, to help young people become aware of and involved in social problems facing Canada during the centennial. In the summer of 1966 the program will send volunteers into Canadian communities to meet with youth groups and community leaders, to stimulate them to initiate projects for 1967. The minimum period of service is two months.

Information about all the above programs is available through the

Board of Christian Education, 63 St. George St., Toronto 5, Ont.

• Are you interested in spending three weeks at a *work and study camp in Montreal*? The group of about 15 will do the following: help in families where infirmity or separation put a heavy burden upon parents of many children; take underprivileged children on outings; washing and painting in homes of elderly people, run a nursery for mothers who "never get out"; help in Christian hostels such as Tyndale House. Studies under the theme "Where is Christ today?" will focus on a relevant faith, the meaning of the gospel and new forms of the church.

The camp will be based at St. Matthew's Church. You pay a \$5 fee and transportation; food lodging and personal liability insurance would be provided. Applicants should be 18-28 years of age. Dates, depending on interest shown, will be either June 27-July 16; August 1-20; or August 22-September 10. For information write: Rev. W. K. Pottinger, 586 Bourgeois St., Montreal 22, Que.

Peterborough presbytery PYPS held their first winter conference during February 12 to 13 at St. Giles Church, Peterborough. Rev. Arnold Bethune, chaplain of Ontario School for Boys in Cobourg, Ont., spoke on the theme "Called to be." The weekend program included the installation of their newly elected officers: Miss Brenda Estabrooks, president; Don Calder, vice president; Paul Everitt, treasurer; Miss Jane Webster, recording secretary; Miss Jean Parker, evangelism and stewardship; Miss Joy Randall, fellowship; Miss Katherine Powers, publicity and correspondence; and Miss Virginia Anderson, worship.



## PRESBYTERIAN MEN



WILLIAM H. STEWARD

FROM THE SHORES of the Pacific comes our PM personality for this month. Bill Steward of Vancouver, an elder and trustee of Robertson church, has made a fine contribution to the life and work of the Presbyterian Church in Westminster Presbytery.

Bill graduated from McMaster University in basic radio engineering and served in the RCAF in World War II and in Great Britain as a radio tech-



nician, from 1942-6. Now he is a property valuator, an accredited appraiser of the Canadian Appraisal Institute and member of the B.C. Real Estate Institute.

Active in the British Columbia Synod PM council, Bill has been its president for some time. He has also served as president of the Westminster Presbytery training council.

Bill is fond of fishing and colour photography. His wife Joan is the church treasurer and C.G.I.T. leader. Their daughter Edythe, 16, is secretary of the PYPS and Robbie, their 13-year-old son, is a Scout.

### The ministry of the laity Theme of Chicago conference

For the first time since 1952, churchmen from all parts of the U.S.A. and Canada convened early this year to probe into their roles as Christians in their everyday lives and work. For four days, January 13-16, more than 450 laymen from all walks of life—lawyers, social workers, teachers, labour unionists, business managers and others—met together in Chicago to review their particular responsibilities as Christians faced with today's complex ethical, legal and theological problems.

This second North American conference on the ministry of the laity in the world was called jointly by the National Council of Churches and the Canadian Council of Churches. In addition to four plenary sessions, the delegates took part in 22 occupational

groups which presented their reports to the final session. They also issued a message which, as finally debated and adopted, called for closer working relationships between the clergy and laymen, more decision-making by laymen in the church's life, and greater lay involvement in Christian social action. The convener of the message committee was L. F. D. Purnell of Lancaster, N.B.

Highlights of the conference were the views of top-ranking lay leaders from Germany and Great Britain. The general secretary of the German Kirchentag, Dr. Hans H. Walz, stressed that different approaches to the lay ministry might be necessary in this country but added: "I am not impressed by those who fear or wish that the days of Christianity in human history are near their end."

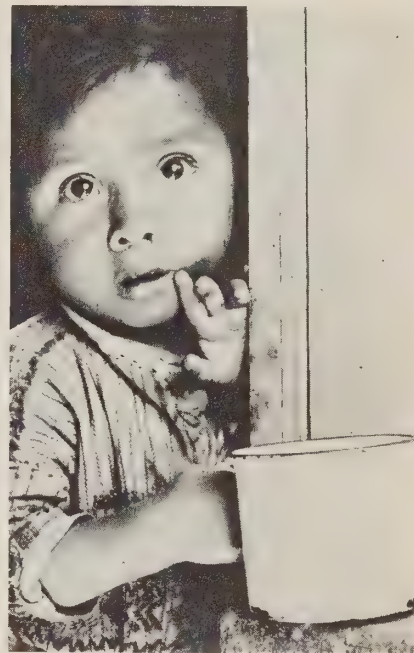
Canadian Presbyterian delegates were: Miss Barbara Corbett, Cooksville; Miss Ruth Lowe, Montreal; Dr. Christine Fraser, Vancouver; the Hon. Matthew Dymond, Port Perry; Lyman Purnell, Lancaster, N.B.; Tom Gilchrist, Toronto; Miss Donna Wells, Toronto; E. C. Treleaven, Toronto; Dr. Walter MacKenzie, Grimsby; Alex Deans, Rev. R. M. Ransom, Rev. S. B. Coles, Roy Hamilton and Rev. Donald Powell, all of Toronto.

### Anniversaries

134th—St. John's, Grimsby, Jan. 16  
(Rev. Russell T. Hall).

7th—St. David's, St. James, Man.,  
Jan. 23, (Rev. N. W. B. Phills).

# PLEASE



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## YOU WERE ASKING?

**Q** In the July-August issue, 1965, you indicate that God's name is "Jehovah." Why does not the church use this name commonly in its services?

**A** The Hebrew people did not write the vowels in their language. Like our telephone books, somewhat, "merchant" would be mrchnt. By the time of the seventh century of our era vowels were added above and below the lines as a guide to reading. The name "Jehovah" had never been pronounced; it was too holy. In reading, vowels from another word for God, "Adonai" (Lord), were substituted and these "misleading" vowels now appear in the Hebrew text. Scholars conjecture that the correct pronunciation is "Yahweh." The King James

version prints "Jehovah" or translates it as "LORD." (These capitals in the King James version indicate an original "Jehovah"). Certain of our metrical psalms in the *Book of Praise* revert to "Jehovah," and the word is found also in hymns. See numbers 16, 109, 138, 144, etc. in the *Book of Praise*.

However, there are other reasons why we do not commonly use "Jehovah," and I shall give them in two questions, (1) Can you find in the Gospels that Jesus ever used it? (2) Would you call our Queen to her face "Elizabeth," or would you say, "Your Majesty"?

Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.

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• The establishment of this dictionary was made possible by a bequest to the University of Toronto by the late James Nicholson. Laval University assumed the responsibility of publishing it in French. The first volume of this much-needed work is impressive, nearly 600 persons are covered in sketches that range from one paragraph to many columns. Champlain rates 9½ pages. All of them were active in the seven centuries of the period from 1000 to 1700 A.D. There are also five essays on such subjects as "The Indians of Northeastern North America" and "New France." The remaining volumes will round out a great reference source. (University of Toronto, \$15.)

MINISTERS' WIVES, *by William Douglas*

• In this book, the microscope of social science research is focused on the woman who fills the role of minister's wife in the modern American Protestant parish. A representative group of 6,000 women co-operated and the most modern scientific methods of survey research were used. The result is a body of dependable data on many significant issues.

The title is plural, and not "the minister's wife" as the researchers early discovered the MWs to be of infinite variety. It is therefore not a portrait of the ideal or the "norm" but a collage in which we may find at least part of our own faces and selves.

The following are samples of issues raised in the study. Would you describe yourself (or your minister's wife) as a team member, a background supporter, or as detached-in-principle. Is a MW's first task her home and family? Do you feel that today's manse is really emancipated? Do you think that many MWs are lonely and without close friends? Are most ministers adequately financed and housed? Do you feel that most MWs find their lives satisfying and fulfilling? Do you believe that ministers have any time left for home and family?

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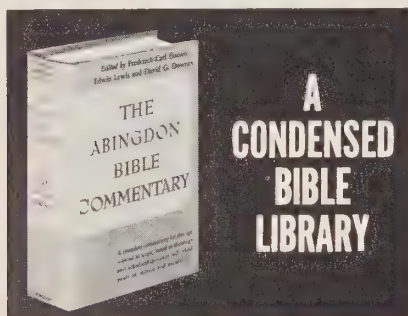
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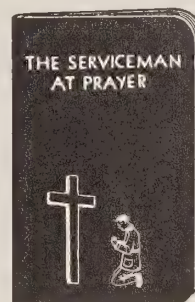


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## PERSONALS

*Alex M. Deans* has been re-elected president of the Upper Canada District of the Canadian Bible Society. He is assistant to the secretary of the board of stewardship and budget.

The *Rev. A. J. Gowland*, secretary of the board of evangelism and social action, is one of six Canadians invited to the World Conference on Church and Society, to be held in Geneva, July 12-26.



S. B. PATTERSON

*Dr. S. B. Patterson* will become secretary of men's work for the Presbyterian Church in the United States on March 1. A layman, Dr. Patterson is at present moderator of the general assembly of the southern church.

*Prof. J. C. McLelland* of McGill University lectured at the new Lakehead University in January on "The Death and Life of God." The lecture was sponsored by First Presbyterian Church, Port Arthur, Ontario.

The *Rev. Donald Campbell* of Zion Church, Charlottetown, P.E.I., was the guest speaker for the Week of Prayer services in Sydney, N.S.

The *Rev. Ian Wishart* left St. Stephen's Church, Regina, Sask., on February 28 to become assistant minister at Calvin Church, Toronto.

The *Rev. Graeme Duncan* of Northside Church, Regina, has been called to Knox Church, Carberry, Manitoba.

*E. J. Nesbitt* was honoured by the church school teachers of Orillia Presbyterian Church in January when he retired as general superintendent. He has served 20 years in the church school. *James Beaton* presented a lectern Bible to the school in recognition of Mr. Nesbitt's services.

*Rev. Dr. R. H. L. Slater*, formerly of Harvard University Divinity School, has been appointed to the staff of the Ecumenical Institute of Canada. He will move to Toronto in September.

At Mount Pleasant Church, Vancouver, B.C., the congregation paid tribute to the *Rev. F. G. St. Denis*, who has been minister for 25 years. Mr. and Mrs. St. Denis were presented with luggage and a cheque.

The *Rev. Donald B. Mackay* has accepted a call to St. David's Church, Halifax, N.S. and has left First Church, Chatham, Ont.

The *Rev. John Elder* has left Crinan and Largie, Ont. to become minister of Knox Church, Tiverton, Ont.



## CHURCH CALENDAR

### INDUCTIONS

Claude, Caledon East and Caledon, Ont., Rev. J. M. Murray, Jan. 10.  
Welland, Knox and Crowland, Ont., Rev. Gerald E. Graham, Jan. 28.

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Boularderie, St. James' and Knox, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.  
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Campbellton, Knox, N.B., Rev. Murray M. Graham, 259 King Ave., Bathurst.  
Dalhousie, St. John's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.  
Grand River, Framboise, and Loch Lomond, N.S., Rev. Neil J. McLean.  
Richmond Bay, P.E.I., Rev. Leslie Files, New London.  
Rose Bay, Conquerall, Dublin Shore, West Dublin, N.S., Rev. John R. Cameron, Box 218, Lunenburg.  
Sussex, Hampton and Barnesville, N.B., Rev. John Humphreys, 350 Main St., Saint John.  
Tatamagouche, Wallace, Pugwash, The Falls, N.S., Rev. L. M. MacNaughton, Scotsburn.

#### Synod of Montreal and Ottawa:

Carleton Place, Ont., Rev. Gordon A. Beaton, Almonte.  
Hawkesbury, St. Paul's, Ont., Rev. H. Douglas Stewart, c/o Knox Presbyterian Church, 120 Lisgar St., Ottawa.  
Lochwinnoch, Stewartville and Braeside, Ont., Rev. William Reid, 460 Raglin St. S., Renfrew.  
Ormslow, Que., Rev. W. M. Brown, Howick, Que.  
Spencerville, Ventnor and East Oxford, Ont., Rev. David Mawhinney, Box 971, Prescott.  
Winchester and Mountain, Ont., Rev. J. M. Anderson, Box 819, Kemptonville.

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Durham and Rocky Saugeen, Ont., Rev. J. N. Balsdon, Box 381, Arthur.  
Holstein, Dromore, Amos and Normanby, Knox, Ont., Rev. A. Newton Reid, Holstein.  
Scarboro, St. David's, Ont., Rev. D. R. McKillican, 59 St. George St., Toronto 5.  
Stayner, Jubilee and Sundindale, Zion, Rev. R. E. MacKenzie, Duntroon.  
Stirling, St. Andrew's, and West Huntingdon, Ont., Rev. A. L. Sutherland, 57 Meadowvale Ave., Belleville.  
Toronto, Dovercourt Rd., Ont., Rev. J. K. Latimore, 2 Ellis Park Rd., Swansea, Toronto 3.  
Toronto, St. Matthew's, Ont., Rev. Dr. H. F. Davidson, 63 St. George St., Toronto 5.  
Warkworth, St. Andrew's and Hastings, St. Andrew's, Ont., Rev. A. A. Bethune, 26 Coverdale St., Cobourg.  
Weston, St. Stephen's, Ont., Rev. J. K. Latimore, 2 Ellis Park Rd., Swansea, Toronto 3.

#### Synod of Hamilton and London:

Bluevale, Knox and Belmore, Knox, Ont., Rev. Gordon L. Fish, Box 598, Wingham.  
Brigden, Bear Creek and Dawn, Knox, Ont., Rev. K. A. Heron, Box 636, Petrolia.  
Brussels, Melville and Belgrave, Knox, Ont., Rev. R. U. MacLean, Clinton.  
Brantford, Greenbrier, Ont., Rev. Wm. Skelly, 167 William St., Brantford.  
Chatham, First, Ont., Rev. Wm. Lawson, 425 Victoria Ave., Windsor.  
Chatham, St. James and Dover, New St. Andrew's, Ont., Rev. Donald MacInnes, 48 Erie St. S., Ridgeway.  
Crinan, Argyle and Largie, Duff, Ont., Rev. Alex. Clements, Dutton.  
Dart and Turin, Ont., Rev. Mervyn E. Tubbs, 25 Erie St., Ridgeway.  
Fingal, Knox, and Pt. Stanley, St. John's, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.  
Hamilton, St. Andrew's, Ont., Rev. W. H. McLennan, 16 Eastwood St., Hamilton.  
Molesworth, St. Andrew's and Gorrie, Knox, Ont., Rev. Douglas O. Fry, Seaforth.  
St. David's, First, and St. Catharines, Scottlea, Ont., Rev. Peter J. Darch, 899 St. Paul Ave., Niagara Falls.  
Shakespeare and North Easthope, Knox, Ont., Rev. R. Bisset, R.R.2, St. Pauls.  
Thamesville, St. James and Kent Bridge, Knox, Ont., Rev. Wm. Black, Dresden.

#### Synod of Manitoba and North Western Ontario:

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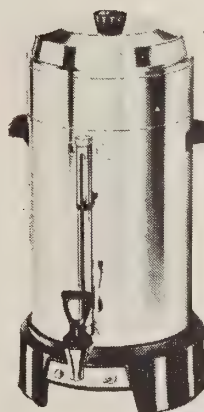
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## IN MEMORIAM

**KENNEDY, THE REV. T. E.**—A retired Presbyterian minister, the Rev. T. E. Kennedy, 75, died in Listowel, Ontario on January 26. He was a graduate in arts from McGill University, had studied at The Presbyterian College, Montreal, and held a B.D. from Princeton.

Ordained in December, 1918, Mr. Kennedy served as minister at Cranbrook and Ethel, Temple Hill, Mount Brydges, Carluke, Norwich, Janetville, Southampton, Rodney, Warkworth and Bluevale, and Belmore, all in Ontario. Surviving is his second wife, the former Annie Hughes, and one son, James E.

**ANDERSON, JAMES**, 86, session clerk, Knox Church, Belgrave, Ont., Jan. 21.

**ANDERSON, WILLIAM**, elder of Knox, Oakville, Ont., and mayor from 1956 to 1964, Jan. 11.

**BAILEY, MRS. T. MELVILLE** — The wife of the minister of South Gate Presbyterian Church, the former Jean Towers, died in Hamilton, Ont. on January 22 after a long illness.

**BAKER, MRS. JOHN C.**, 83, St. John's Church, White Rock, B.C., Jan. 6.

**BISSET, WILLIAM**, 75, elder, Knox Church, Goderich, Ont., Jan. 24.

**BRAND, THOMAS ROY**, 85, elder, St. James Church, Forest, Ont., Jan. 31.

**BROWN, RICHARD NICKLIN**, 86, elder, church school teacher, manager and trustee, Knox Church, Acton, Ont., Jan. 16.

**CAMERON, KENNETH A.**, 61, elder, St. Andrew's Church, Barrie, Ont., Dec. 25.

**COCKBURN, MRS. HUGH E.**, 79, honorary life member, W.M.S., and children's worker in Duff's Church, Puslinch, Ont., Dec. 25.

**CORBETT, MRS. MAE D.**, 73, founding member of Richmond Church, mother of Rev. D. J. M. Corbett, of Vancouver, Jan. 22.

**DENNISON, G. ERIC**, 60, elder, St. Andrew's Church, Amherstburg, Ont., Jan. 5.

**GRAHAM, SAMUEL M.**, 68, elder, trustee of St. Andrew's Church, South

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Mountain, Ont., father of the Rev. Murray Graham, Bathurst, N.B., Jan. 26.

HASHELL, MISS SEPHUNA, 90, primary Sunday school teacher, life member of the W.M.S., St. Andrew's Church, Fenelon Falls, Ont., Jan. 31.

HUGHES, SIDNEY MacALPINE, 82, elder, roll clerk and trustee, Knox Church, Dundas, Ont., Dec. 26.

LESLIE, GEORGE CLARK, 74, elder, Erskine Church, Ottawa, Ont., Jan. 17.

McGOWAN, JOSEPH W., Sunday school superintendent and elder, Davenport Road Church, Toronto, father of the Rev. J. Keith McGowan, Milton, Jan. 19.

McIVER, JOHN, 70, elder, Knox Church, Ripley, Ont., Jan. 6.

McPHAIL, ALEXANDER L., elder, Knox Church, St. Catharines, Ont., Jan. 13.

MOFFITT, MRS. MANZER, 74, Saint Stephens Church, N.B., Jan. 6.

MURPHY, HILLIARD JOSEPH, clerk of session, former reeve, Knox Church, Bobcaygeon, Ont., Jan. 8.

PINKNEY, MRS. SARAH ALLISON, 91, Dixie Church, Cooksville, Ont., Jan. 15.

PORTER, ALEX F., 63, elder, Westview Church, Toronto, Jan. 14.

PRINGLE, WALTER, elder, Calvin Church, Halifax, N.S., Dec. 18.

REID, MRS. JOHN, 84, active in choir, Sunday school and W.M.S. at Westminster Church, Toronto, Jan. 13.

RUDELL, DR. MATTHEW JOHN, elder, St. Andrew's Church, Guelph, Ont., Jan. 30.

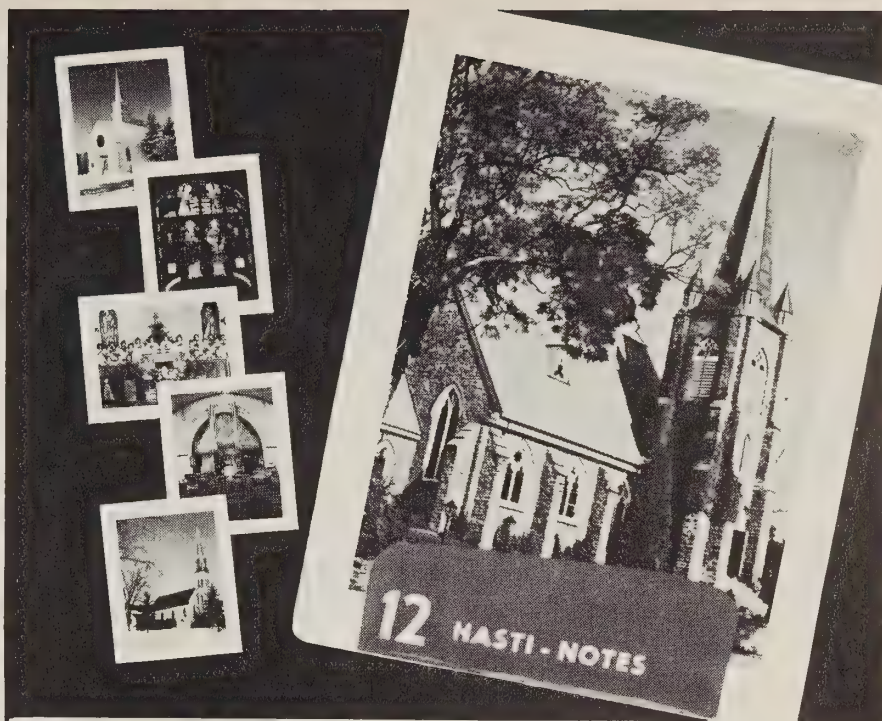
SUMMERS, D. ALEX., 84, elder, St. Paul's Church, Winchester, Jan. 6.

TOWNE, MRS. THOMAS, 85, honorary president, Lanark and Renfrew Presbyterial W.M.S., active in children's work, Renfrew Church, Ont., Jan. 12.

## BIBLE READINGS

March 1—2 Chron. 14: 1-7  
 March 2—2 Chron. 15: 1-10  
 March 3—2 Chron. 18: 1-11  
 March 4—2 Chron. 18: 17-26  
 March 5—2 Chron. 18: 27-34  
 March 6—2 Chron. 19: 1-7  
 March 7—2 Chron. 19: 8-11  
 March 8—2 Chron. 20: 1-13  
 March 9—2 Chron. 20: 14-19  
 March 10—2 Chron. 20: 26-32  
 March 11—2 Chron. 23: 2-11  
 March 12—2 Chron. 24: 4-14  
 March 13—2 Chron. 24: 15-22  
 March 14—Hebrews 1: 1-14  
 March 15—Hebrews 2: 1-10  
 March 16—Hebrews 2: 11-18  
 March 17—Hebrews 3: 1-11  
 March 18—Hebrews 3: 12-19  
 March 19—Hebrews 4  
 March 20—Hebrews 5  
 March 21—Hebrews 6: 1-8  
 March 22—Hebrews 6: 9-20  
 March 23—Hebrews 7: 1-10  
 March 24—Hebrews 7: 11-17  
 March 25—Hebrews 7: 18-28  
 March 26—Psalm 19: 7-14  
 March 27—Psalm 20  
 March 28—Psalm 21: 1-7

*continued overleaf*



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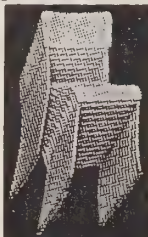
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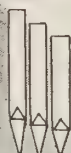
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## BIBLE READINGS *continued*

March 29 — Psalm 22: 1-8  
 March 30 — Psalm 22: 16-31  
 March 31 — Psalm 23

## LETTERS

*continued from page 11*

Young people desperately need the best the church can give. They need inspiration, not desperation, and if the church lowers its sights by being concerned, as the moderator is reported to have said, "whether we are doing the waltz while others are doing the frug" we are in sore straits indeed. Incidentally, the frug has given place to "the monkey." Is that an omen?

(Mrs.) Margaret W. Campbell

Ormsdown, Que.

*In explanation of his statement, which was part of a long interview, Rev. Dr. J. A. Munro has written:*

I believe in discipline, and my own experience in all kinds of schools would make me the last person in the world to throw discipline out the window. It is an essential part of life and we certainly all need discipline both imposed and voluntary. However, it does seem to me that if anyone takes exception to my remark about pressing the matter of a haircut to the limit where a child loses time in school, I should like to take that person on a tour of the colleges or universities where class pictures are hung and have been so hung for great numbers of years. Not so long ago the pictures of graduating classes were those of young men with queer cut beards, long hair and terrific mustaches. It does seem to me that it is a man's privilege to do his hair in whatever manner he wishes. I can think of a few of the most outstanding men the world has ever known who took pride in hair that was certainly not crew-cut or a moderate cut. Even today we see leading people in various walks of life who let their hair grow to greater lengths than is the average through Canada. Moreover haircuts vary from nation to nation.

Why should anyone make so much of a matter such as this? It seems to me that discipline which is going to be respected is discipline with good common sense behind it. If principals and teachers and the community dislike long hair then they probably could do more about it if they took no particular notice of it and allowed the young people at least this much freedom in the care of their hair and their general appearance.

I only wish I had the ability to grow a great head of long hair!

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## NUT-CUT *the monkey*

By Amber Tresham Wood

■ When I accepted Nut-Cut I hadn't thought what Drake our golden retriever might do when he came home with the children from play. Drake was so huge, people often asked if he was a lion cub. Although he was gentle and affectionate, the instant I heard them coming, I picked up Nut-Cut.

As Buddy, with the energy of a 12-year-old, came racing in with Drake at his heels and saw Nut-Cut, he could only stutter, "Where did you get him?" Behind him came Beth. Her eyes got bigger and bigger and her smile was of unbelievable wonder and delight. Drake wagged his tail, offering Nut-Cut his friendship, too.

"Let me hold him!", both children begged. To Beth he was a baby to be cuddled and fed his bottle. Buddy taught him to ride on his shoulder and clutch his shirt collar or hair, to keep from falling. When Drake curled up on the rug, Nut-Cut nestled in the thick fur of his neck and Drake accepted him by putting his paw tenderly over him, and became his constant guardian.

Nut-Cut had a different cry when he was hungry, or angry, or afraid. If something frightened him, he'd give a little sharp cry of fear, and Drake would rush to see what was the matter. When he was hungry he'd whimper and follow me around, then sit on my foot and cling to my ankle. If he didn't get his bottle soon, he'd get very impatient, jump up and down as he uttered little cries of anger and throw himself face down on the floor, kicking and screaming.

As soon as he got his bottle he'd roll over on his back, grab it with both hands and hold it up with his feet and finish every drop.

Whenever Nut-Cut saw someone coming to the door, he'd dart behind it and hide, jumping out to scare them as they stepped inside. The scream that followed, whether real or make-believe, sent him running to hide but he'd soon be peeking to see if he dared to come back.

We had a small table with one fat squatty leg, and

Nut-Cut would hide behind that and wait for someone to come near so he could reach out and grab their feet. The children entered into his games, enticing people to come in the door or go near that table.

One day when we had guests to tea there was a scream and the crash of breaking china. A nervous little lady was in hysterics. She'd gone near the table where Nut-Cut was waiting and when he touched her foot she let out a scream, dropped her cup and spilled her hot tea. Nut-Cut couldn't understand why he was shut up in the storeroom.

He learned to climb the trees in the yard and found out how to get on the children's swing. He'd climb the tree, crawl out on the limb to the rope, let himself down hand over hand to the seat and gently swing back and forth with great enjoyment.

He loved digging in the grass among the fallen leaves for tender shoots and little seeds which he'd pick open with his tiny fingers to get out the wee tit-bits to eat. Sometimes he'd get so dirty he had to be bathed. He knew his name and would come with little springing jumps whenever we'd call, "Nut-Cut!" He did until one day, — but, well, that is another story.

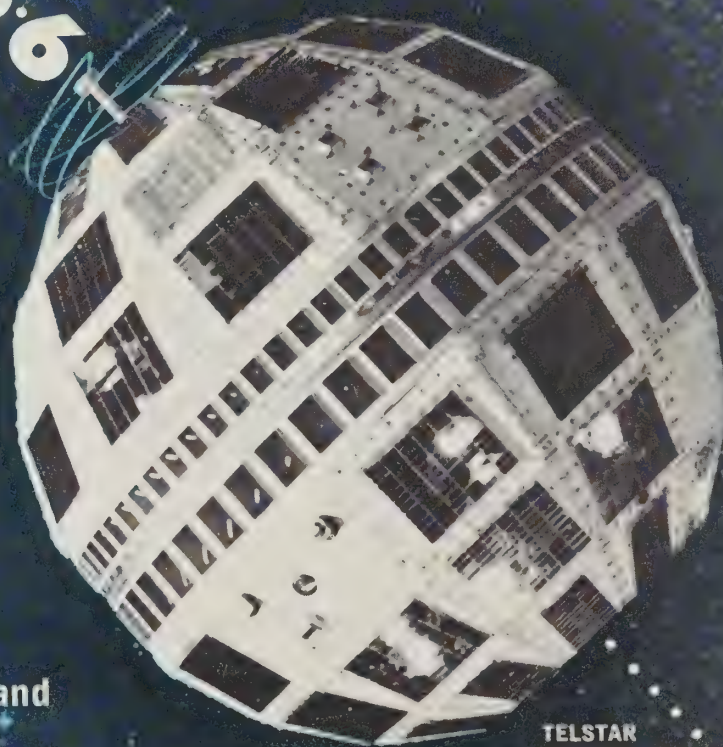
### *Something for you to do*

After reading this story, think about the many children in India who will be hungry during the coming months. There has been no rain, even the rivers are dried up and the grain will not grow without water. Look back to the January Presbyterian Record, pages 12 and 13, and the children's page in the November Presbyterian Record. Money for food for India may be sent to The Treasurer, The Presbyterian Church in Canada, 63 St. George St., Toronto 5, and marked "Inter-Church Aid, Refugee and World Service."



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\* '66 Conference Theme





# *The Presbyterian Record*

APRIL, 1945







# **WE CELEBRATE JESUS**

by Gerhard E. Frost



**H**e lives! God is not dead! And because he lives, we celebrate. We celebrate Jesus.

Jesus, no martyred saint or fallen hero, no frail and gentle memory, no fading echo and dimming afterglow, but living Love, victorious, strong, enduring still. We celebrate him as Lord of all. My God and King!

Death, bend your stiff neck. Bow your proud head, for we celebrate Jesus. Death, you are no match for Love. It is presumptuous to think that you can hold him fast. Your reign is broken. He lives. He has won, and in his victory your crown is struck from your head.

God is not dead. "He stirs up the people," they said. They said it about Jesus when God walked the streets of time and space for those brief years. It was true. But it was not only true then. It is true today, for he lives.

I cannot escape him, this living one. When I celebrate him he gets me into trouble. I want to be just a face in the crowd. I want to hide but he keeps drawing me out and I am afraid. I want to run!

Why are you such a high voltage presence, Lord Jesus? Why must my choice be between you and my pleasant stagnation? Why can I not celebrate "in peace," in comfortable aloofness from the festering facts in our human situation? Why must you, the Prince of peace, come as the Messenger of strife? Why? Why?

Because you live.

"He stirs up the people . . . teaching . . ." What a frightening definition of teaching. And yet, I find it to be true. To celebrate Jesus in reflection is always to be prodded into action. To be taught by him is to be stretched and I fight that. It hurts to be stretched. Can it be that all learning is change and change is pain?

When I listen to Jesus I can't stop with formal mastery of facts. Fierce street fights break out along the avenues and back alleys of my mind. New thoughts engage old prejudices and big burley lies challenge truth's right to the road. I am anxious and again I want to run. But we celebrate Jesus, and in faith's fellowship you and I may learn to stand.

He lives! He lives! We will repeat it. Words shatter under their burden as they try to say it. All language fails and our best doxologies break into wordless wonder and silent awe. But the word finds words for his purpose, inadequate though they be. Though they cannot say it all, they are enough, enough for you and me.

"Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time."

No, God is not dead. And to you who have said this, we who celebrate Jesus quietly affirm that it is not so. If you mean that our God is hidden, that he is the God who hides in the testing circumstances of our dangerous time as he once hid in diapers and on the cross, we agree. He is not only the God who is revealed in Jesus Christ. He is the "hidden God" as well. *But*

*he is not dead.*

If your intent is only to raise some questions which we may not ignore, then raise them, but not with words which mislead and even blaspheme! If your purpose is to say that we are dead to his loving approaches, say this, but do not presume to fashion a death bed for God. Death is death, and if God were dead no tongue could tell it. No man could proclaim it, for it is by the creating and sustaining hand of the ever-living One that we live.

"And the third day he rose again *according to the scriptures*," says our ancient creed. I come to the scriptures in order to celebrate Jesus. I come remembering what a friend has said: that a love letter must be read for what it is; that a young lady, receiving an urgent message of proposal from one who loves her will not read it as an English composition, though it is that, nor as a sociologist collecting data on courtship in our culture, though it is that, too, but she will read it for what it is, a heart's expression of a great longing, the longing to be one! This is what the Bible is to me, God's message of longing and willingness, but more than that, God's news that all barriers have been broken down, that I am accepted and forgiven.

**"F**ather." When I say that in faith and trust, I celebrate Jesus, for when we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him." Where there is Easter there is Christmas and Pentecost, too. Whenever I say, either alone or with you, "Our Father," I celebrate my baptism into the body of Christ.

I know that life is single file. It is true, as Luther said, that "every man must do his own believing even as every man must do his own dying." Remembering that there is a world of difference if I say only "He is risen" and do not affirm that he is risen for *me*, I place myself before his face. I build my house of life on this rock, that "He has redeemed *me*, a lost and condemned creature, bought and freed *me* from sin, death, and the power of the devil, not with silver or gold, but with his holy and precious blood, and with his innocent sufferings and death."

Today the Lord of the church "stirs up the people." He arrests us and addresses us. He calls and sends. He asks his church to leave her sheltering walls and walk the streets with him. He uncovers long-forgotten issues. He exposes frontiers more vast than any we have ever known before. I am a member of this church but my temptation is to "send him to Herod." I have been well schooled in this art of sending him to "someone else." I still like "truth in the sky" better than truth in the flesh, wearing work clothes. I prefer to think of love rather than *acts* of love and justice rather than *acts* of justice.

In a world that is glutted on trivia and sick unto death of itself, a world starving for the daily doxology of loving service, the holy liturgy of selfgiving and fellowship, we affirm: No, God is not dead. He lives. And "no one who believes in him will be put to shame. ★



## EDITORIALS

### A fixed day for Easter

■ Why is Easter on the tenth of April this year? Because the first full moon falling on or before the 21st of March is on April 5, and the tenth is the Sunday following.

Sounds archaic, doesn't it? What does the celebration of a Christian festival in this 20th century have to do with the moon?

For some years now some church leaders have advocated a fixed day for Easter, and the proposal seems to be growing in popularity. The World Council of Churches is consulting its members on the matter. The Second Vatican Council indicated that Roman Catholics would endorse a fixed Easter if other Christian churches concurred.

Now the Church of England has taken action. The church assembly voted overwhelmingly in favour of a motion by the Archbishop of York proposing a fixed day for Easter, and suggesting the Sunday following the second Saturday in April.

If the churches take the idea seriously, as we feel they should, then national and international action may follow. It is time to adjust calendars to a fixed date. Meanwhile we will observe Easter on April 10 this year, then move it back to March 26 in 1967.

### Arbitrary detention in British Guiana

■ Fourteen citizens of British Guiana were prevented from seeing Her Majesty the Queen when she visited that South American country early this year. Like the elder whose story is told on page 18, they were placed in detention without benefit of a trial or the usual legal safeguards.

The excuse was that a state of emergency existed, and the Queen had to be protected. We question seriously whether this breach of individual liberty and flagrant defiance of democratic rights can be justified on that ground.

British Guiana expects to become independent on May 26 next, and the constitution contains definite guarantees of freedom for its citizens. The world will watch to see whether these are mere flowery phrases or the bases for establishing genuine democratic government.

### The situation in India

■ Government and inter-church agencies are working closely together to assure that the hungry in India are fed. The government has given priority to unloading and transporting food. The churches are co-operating to ensure distribution in a fair and equitable manner.

The people of Denmark have contributed generously, air lifting milk powder and vitamin tablets. According to the press the Dutch raised \$5,500,000 for India famine relief in response to a one day appeal!

The answer to the long term food problem in India lies in the development of water resources. The government has made some idle well-digging machines available to United Church of Canada workers and our own Roger Horrell.

Meanwhile Canadian Presbyterians contributed \$38,369 up to March 9, in addition to the \$11,026 for India famine relief received in 1965. Funds are being forwarded without delay so that a maximum program of relief and well-deepening may be carried out.★



# The Presbyterian Record

APRIL, 1966



VOL. XCI NO. 4



■ From Formosa comes news of the appointment of the Rev. David Chen (Tan) as principal of Taiwan Theological College. He succeeds Rev. Dr. James Dickson, who has retired after more than 30 years in that office.

The Rev. James Sutherland, who is shown in the photo at the top of this column reading the new weekly, *The Christian Tribune*, has been appointed vice-principal. Mr. Sutherland, now on furlough, has taught Hebrew and Old Testament since 1954. He will return in August to act as principal until Mr. Chen takes over in 1967.

The Rev. David Chen, who took a B.D. degree at Knox College, Toronto, in 1954 under his Formosan name of Tan, is studying at the Pacific School of Religion, Berkeley, California. He is the first Formosan to be named principal of Taiwan Theological College, which has an enrolment of 140 students. Chen is the Mandarin Chinese version of his name, since Mandarin is now the official language of Formosa.

Appointments to the college faculty are made by the North Synod of the Presbyterian Church of Formosa.

Dr. Dickson, to whom Taiwan Theological College owes so much in so many ways, is at present with his son at Salana Beach, California. He will complete his deputation work in Canada shortly.

Dr. Dickson has a number of personal projects under way for Formosa, including a search for seeds to be used to improve agriculture in the mountain area.★

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## cover story

So many parts of Canada had a severe winter that we decided to anticipate spring with a cover display of blossoms this year. Photo by Valerie M. Dunn.

### EDITOR

DeCourcy H. Rayner

### ASSISTANTS

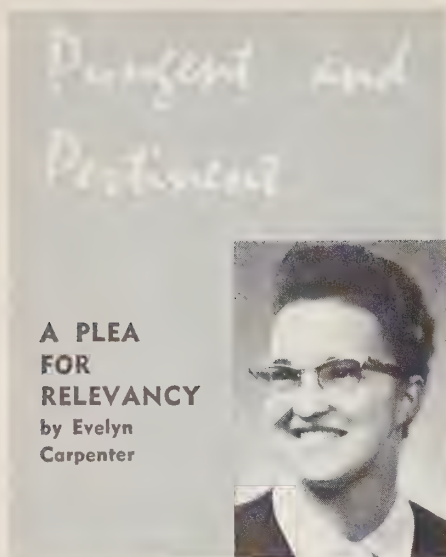
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■ Not wishing to overwork that word "peculiar", I want merely to continue consideration of the attitude of Presbyterians that is presently disturbing many PYPs members within the Maritime Synod.

Last fall at a Maritime YP conference, a central core of delegates became very concerned about not only the refusal of our church to join the Maritime Ecumenical Council, but also our church's theological approach to many misunderstood and dogmatized biblical issues. I supported the views of "the young man" in these issues at conference time, and I certainly do now. Furthermore, I feel that I would be shirking my Christian responsibilities if I chose to remain silent about issues that I know are crucial for young people in deciding about the relevancy of the Presbyterian Church in the age in which we live.

There are so many inconsistencies within the Presbyterian status quo: inconsistencies due to the incompatibility of 17th century thought forms with the dynamics of 1966, and due, above all, to the incompatibility of "the law" with the spirit of Christ. So many Presbyterians have become so concerned about remaining consistent to the teachings of the classic fathers, that they have become inconsistent with the demands of 1966. Furthermore, for the church to be consistent with 1966 is not to compromise! It is, rather, to face the challenge of a newer and broader form of witness. Surely an active and Spirit-filled Christian does not have to tip-toe about wondering if he is compromising.

If such a Christian has any heart-

felt conviction to speak, he does so, even as Luther did. The same spirit of freedom that allows one to buy a new car whenever one wants to, is not restricted to the field of economics. Neither, by the way, is it restricted to the male!

We either choose to stay within our own institutional confinements, or we choose to carry whatever relevant witness we have to the world outside, using the channels offered by contemporary society. If we do not make use of such channels to spread the gospel as are being used by the Teen and Twenty Chapel in Toronto, then our proclamations will merely flow back in upon ourselves, becoming stagnant. Perhaps this is what Emil Brunner meant when he said, "Institutionalism grows as the Spirit declines." Surely this whole issue of the old versus the new parallels the controversy begun by Christ when he established the New Covenant over and above the Old Covenant.

If Presbyterians do not enter these newer avenues of witness and if they are not willing to even consider re-interpreting dogmatized biblical issues — and I do not mean compromising — then more and more "thinking" young people are going to be lost to the traditional and historic approach to Christianity, and rightly so. In fact, many young people are lost now as to any reality in Christianity of a traditional nature because they do not really understand that to which they belong. Neither have they been given the tools to connect their Sunday

school experience with the exciting age in which we live.

Very few Presbyterian young people (and older people too) really know anything about this Frenchman, Calvin. Relatively few people have ever had the opportunity to read his *Institutes*, not to mention that other historic document, *The Westminster Confession of Faith*. If we are going to keep dragging out these historic dogmas ("a principle . . . doctrinal system, esp. as laid down by authority of church" — Oxford), then at least make copies of them available to individuals in the congregations so that they can make their own decisions about these documents, rather than merely accepting what they have heard about them, as hearsay. On the other hand, this hardly seems to be the way to make the curriculum relevant to the space age.

If there is any shame to be borne, it is on the part of those who have sent their young people out into the changing contemporary world with outmoded thought-forms, hence putting youth through literal torture struggling with inconsistencies which are unjustifiable. A stereotyped Christianity will just not serve a Pepsi generation; neither will an autocratic, nor an ego-centric and defensive attitude foster Christian ideals of dialogue in this modern, scientific, and dynamic society in which we live. Stereotyped thinking is indicative of inhibition, a lack of projective thinking, a fear of anything that seems wrong, and a

*continued overleaf*



"Sorry, neighbour, I can't come to church. This is my only day of rest."



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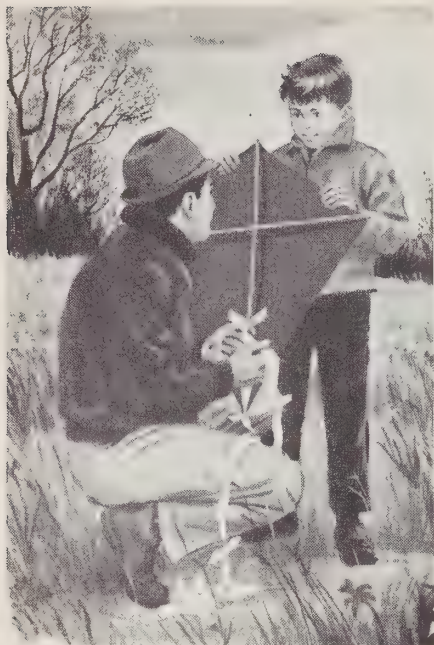
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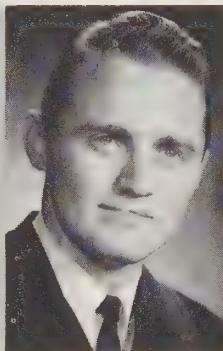
## Purgent cont'd

mistrust of any idea that cannot be put into a "pat rule." The flexible thinker in Christ does not fear the uncertain or the unknown.

For me, it is no longer possible to endure such inconsistencies of thought and action. I believe other young people will continue to express themselves in these matters, perhaps clumsily, but at least in a sincere and self-examining attitude. ★

## A PECULIAR EXPERIMENT

by K. A. Heron



■ I have no desire to add fuel to the debate begun in January with "A Peculiar Attitude" and continued in March with "A Peculiar People." From an outsider's point of view, we seem to be experiencing an exercise in bad temper.

I would like to report an experiment in ecumenical relationships that is taking place in Lambton County. In our community of Petrolia we presently enjoy co-operation between the Protestant and Roman Catholic churches on daily vacation Bible school, young people's program, a Christmas choir service and Week of Prayer services. Recently we were able to hold a centennial service that embraced the whole community. In Sarnia we have the new "Lambton Ecumenical Conference," a forum for frank, honest discussion involving priests and ministers. Beyond this we have enjoyed social intermingling that causes one to look upon another as a friend and fellow Christian, forgetting that spirit of separatism that has caused so much isolation in the church.

At times we have been embarrassed by the amount of common ground we share. Always we are amazed at the rapidity in which suspicion and fear, so long a problem in communication, disappear in the midst of friendship. Both Protestant and Roman Catholic clergy have felt the relief of being able

to lay down a bundle of misinformation that we have so gullibly cherished.

We are not deceiving ourselves or our parishioners. There is much that separates us. Basic questions exist that have not even been raised. The "road to unity" (whatever that means) is very long and will be very hard.

We are just realizing that we are brothers and co-workers with Jesus Christ, in the fullest sense of that term. The Protestant clergy are gaining much from the refreshing winds of renewal in Roman Catholicism. It is our prayer that we can effectively contribute some of the spiritual wealth of our Reformed tradition. We haven't moved any mountains. We have only become Christian friends. But surely this is where we must begin. ★

## THE "BANK INSPECTOR" FRAUD

by James Mackey  
Chief of Police,  
Metropolitan  
Toronto



■ Any time during banking hours of a weekday, the telephone may ring in an average middle-class home — usually that of an elderly widow. The male caller, in a very business-like and authoritative manner, will identify himself as either a "bank official" or a member of the police department, presently investigating a dishonest bank employee suspected of tampering with the customer's account. The caller will then, in a very persuasive tone, obtain from the victim information concerning the amount of money on deposit in her account. He will then request that she go to the bank and withdraw a substantial sum of money from her account. As part of the scheme, the victim is advised that in making this withdrawal, she will assist in trapping the dishonest employee; she will also be advised not to tell anyone, and to wear gloves in order that she will not leave her fingerprints on the money. The caller will likely tell the victim that he will send a taxi around to take her to the bank and back home. If she expresses doubt that the caller is a police officer, he will tell her to hang



up and call the police department, however, he will keep her line open by not hanging up and when she dials, he will answer—"Police Department".

In a very short time, a taxi will arrive at the victim's home and take her to her bank, where she makes the withdrawal, usually refusing any advice from the teller or accountant, that she take a certified cheque. The victim is returned to her home in the taxi and the telephone rings almost immediately; it is the original caller advising her that one of his men will be around to her house, and she is to give the money to him, in order that it can be checked and returned to her account. At about this time, a man usually does come to the victim's door and the money is handed over to him.

There are variations of the scheme, for example, the victim will be advised that when she made a recent withdrawal at the bank, she probably received some counterfeit money and that she is to give it to a plainclothes police officer who will be sent to her home.

This scheme has been used with increasing regularity in cities and towns across Canada and the United States. Thousands of dollars have been taken from trusting and unsuspecting elderly people, which they can ill afford to lose; in some cases their life savings, and perhaps money they have put aside for their own funeral expenses.

Relatives and friends of elderly people should impress upon them that they should never — under any circumstances — withdraw money from their bank accounts, when approached in the manner outlined in this article. They should *always* consult the *police*, or their *bank manager* — *personally*.★

## WHO'S IN THE MINISTRY?

by S. B. Coles



■ The lead editorial for February, "Our doctrine of the ministry," caused me much astonishment. The heart of

its argument may be indicated by quoting one sentence: "We are not a sect in which all members claim the title of minister." I am moved to take up a brotherly cudgel, partly because there is such a disconnection between the point of view quoted and Paul McKinnon's extremely urgent and perceptive comment in the same issue.

My other reason for writing is to call the attention of your readers to a body of thinking, radically different to the editorial, which our general assembly has recognized in adopting a number of documents over the past ten years and more.

The first one that comes to mind is the 1954 *Declaration of Faith Concerning Church and Nation*. That declaration is based on the categorical recognition that God has chosen ministers of civil order and administration no less concretely than he has ministers of ecclesiastical order.

Second, the assembly of 1958 adopted a considered statement drafted by Dr. Scott Mackenzie: "... the power and authority which the church possesses in gift from Christ belong to the whole church, and not to any select group within it who may be supposed to have received a special divine authority of government. On this point there can be no compromise. It is upon this sublime conception of the church that the whole structure of Presbyterian order rests..."

Third, in the study book "*Presbyterians and the Church Catholic*", the heart of the argument runs (1) The ministry is the redemptive and high-priestly ministry (i.e. work) of Jesus Christ; (2) He entrusts the mission, the administration, of this ministry, to his people, his laos, "for the sake of the world"; (3) in the variegated wholeness of this body Christ provides teachers and pastors "for the sake of unity and order in the church."

Fourth, the general assembly in 1963 adopted the following "Shorter Alternative Preamble" for the ordination Vows:

"All ministries of the church proceed from and are sustained by the ministry of the Lord Jesus Christ. He is our prophet, priest and king, the minister of the covenant of grace. By the operation of God's word and spirit the church is gathered, equipped and sent out to participate in this ministry. It is the calling of all her members to share the gospel with the whole world, and through Christ the only mediator

*continued overleaf*



## Meet Joe — maybe he'll make church next Sunday ...or the next

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## *Pungent cont'd*

to represent the world before the Father in worship and service, until Christ comes again. That the church may be continually renewed and nurtured for her ministry, Christ furnishes her with pastors and teachers . . ." (1963 A. & P. page 300)

This is a more comprehensive, more organic, more missionary, more churchly concept of ministry. It is examined at some length in the 1965 *Acts & Proceedings* pages 318-332, study article entitled "What Does Ordination Mean?", on which the assembly's articles of faith committee is awaiting the findings and comments of the presbyteries.

Analyses such as the cogent one by Paul McKinnon, and a flood of others, are surely signals of great import, warning us against any thought that if we can just hold tight for another ten years or another ten generations, the tides of change will subside and we can get back to the way "the ministry" used to be.

In a former age, when our feudal image of the clergyman was framed, it was a mark of piety to pray "God . . . keep us in our proper stations" (viz, the people keep down, so the squire and the parson can stay up). That idolatrous image no doubt still appeals to frightened clerics and superstitious, irresponsible laity.

No doubt it would be immensely reassuring if we could stop the clock of history, or better still, retrace our steps to a more protective time. But in the context of today's advancing opportunities for maturity and education, and the proportionate heightening of each person's degree of responsibility, the laity cannot get off so lightly. They are slowly discovering that they cannot pay somebody else to do their Christian studying and thinking and praying and ministering for them. "We are not meant to remain as children . . . but to grow up in everyway into Christ the Lord . . ."

In a fellowship of truly adult, free, responsible members, there is no valid role left for an ecclesiastical manager and arbiter of ideas on behaviour.

There is a valid role, vastly challenging and worth a real man's or a real woman's finest mettle, namely, to be a *partner* with other such fully functioning members in the body of Christ.

The God of the gospel does not give his living word to men in order to

authorize or encourage them to lord it over other people. He intends, and is driving us all toward, freedom. Freedom for pastors from the terrible bondage of being idols ("little tin gods", in one of J. B. Phillips' more felicitous phrases of translation). Freedom for all others to be fully linked with them in the lively but demanding ministry of the word and sacraments of the judging-saving God who became not a clergyman but a man, for the world's redemption. ★

## **LETTERS**

### **The Maritime Synod**

With all due respect to the Rev. E. H. Bean, moderator of the Synod of the Maritime Provinces, I think his article last month might have been more to the point if he had stated that we are a peculiar synod rather than a peculiar people.

Our general assembly has decided that there is no compromise of our doctrinal purity and our integrity of church government in joining councils of churches. The Presbyterian Church in Canada belongs to the Canadian Council of Churches and the World Council of Churches. Our Maritime Synod has, by a majority of two, voted to decline membership in the Atlantic Ecumenical Council. We are now a peculiar synod, more theologically pure and ecclesiastically safe than the rest of the church, because we have declined to be associated with the United Church of Canada in the A.E.C.

The chief argument by the Rev. Robert Ross, who moved that the invitation be declined, was that a named United churchman had declared that he could not accept the virgin birth of Jesus Christ and that to vote against this motion was to vote against the truth. Some of us did not accept this line of argument as being relevant. Councils of churches do not have any responsibility for the doctrinal divergences of member churches, let alone individual clergy within the several member denominations. Councils are formed by churches agreeing to a statement of faith acknowledging Jesus Christ to be the Lord.

Mr. Bean hopes that Mr. Felderhoff is red-faced concerning his article in The Record. He may be pleased to know that I am red-faced, not because I am a minister of The Presbyterian



Church in Canada, but because I am a member of a synod which can take such a hypocritical stand. I'm peculiar too in having been among those who recorded their dissent to this decision of the synod, despite giving unequivocal assent to all the articles of the Apostles' Creed.

Saint John, N.B. *B. David Hostetter*

### Against Cartoons

The juvenile draughtsmanship let others criticize, but I write protesting strongly against making our ministers and their wives the butt of a cartoonist whose delight is to make fun of the clerics of our church, and more inexcusable still, to make shrews and morons of their wives. . . Now when our church is imploring our youth to enter the ministry we place before them dolts and imbeciles as ministers, and, what makes any church member see red, brings into obloquy and ridicule, the heroine of ANY church, the minister's wife.

Toronto *Wm. D. Dodd*

### The Rural Church

It was a pleasure to read the article "Is the rural church on its way out?" in the March Record. Mr. MacLeod is to be commended for undertaking a noble and difficult experiment.

The picture portraying a rural church was pointed out to me by my clerk of session, Byron G. Colburn, as being that of the Hardwood Land Presbyterian Church, Nova Scotia. Even though the picture bore no caption, the people here are proud that their church was pictured in The Presbyterian Record.

Elmsdale, N.S. *Joseph E. Delgatto*  
Student Minister, Hardwood Land Church

I read with interest the article in the March Record under the heading "Is the rural church on its way out?" It seems to me it is to some extent. One reason is the farmer with modern machinery can farm so much land that it would take a little army to do with hand labour. Why keep up a lot of rural churches with no one to fill them?

Another reason is nearly everyone has a car and with the roads ploughed for snow in the winter it is no trouble to drive a few miles to church or take the children to Sunday school where they will meet and get acquainted with other children of their own age. Also, the Sunday school teachers like to have a fair size class.

Alma, Ont. *John Rennie*

### Better to watch TV

"Our young people's society is really growing. Last Saturday we had 25 out to the hay ride and this week we expect 150 to attend the dance. Our regular meetings are terrific but don't let the first part scare you. Stick around for the fun."

That "first part" is either the worship service or a business meeting, both of which are to be endured. Why would a minister or youth leader allow a "fun" YPS to develop? Is not the answer fear? — fear of losing the youth — fear of the charge of being anti-youth — fear of the church dying when the old stalwarts pass away. So we desperately struggle to please our youth.

The whole endeavour is senseless. The church today is in no position to entertain its youth. We have neither the money nor the persons capable of delivering a slick performance every week. We don't have the facilities for a sports program. We can't round up enough handsome fellows and stunning beauties to attract the opposite sex. As professional entertainers, we are flops.

When did entertaining young people (a better term might be babysitting) become the business of the church? Our task, whether it be with young or old, is to present Jesus Christ. Will this approach scare youth away? No. Just listen to the thoughts of young people today. "Who am I, really? I'm just a little nothing. What's the use of living, let alone studying?" The church of Christ can answer these questions. Christ will give his youth their identity, honour, and purpose. Young people will come and stay when the church meets them head on with the gospel of Jesus Christ.

If your youth group is just being entertained, I suggest that your young person stay home and watch TV. At least there he will see a professional show.

Knox College *Robert R. Robinson*

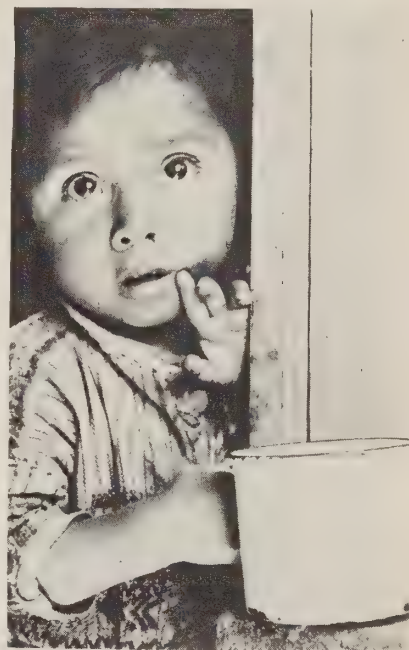
### The Choice of Church Music

Last year one of your readers claimed that much of our music today is uninspiring, and does not stem from the sheer joy and enthusiasm of the singers. What is the cure?

It is true that many of the hymns in our book are unfamiliar. Why? Because in many cases fine words are joined to tunes which, although they may be good in themselves have a very limited appeal to the man in the pew.

*continued on page 39*

## PLEASE



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*In her own words,  
Frances Hughes McCormick  
tells about a moving,  
intensely personal experience.*

## MY HEART

■ “It is just a matter of hours, can you come?”

“I’ll be there,” I said, taking a quick breath at the sharp stab in my breast. “Oh God,” I prayed desperately, “please let me be with my mother once more, while she is alive.”

No words were spoken as I quietly entered the house. Just anguished eyes directed me to the study. The white hospital bed looked so out of place in this beloved, comfortable room. I saw my brother first. He nodded briefly as he held the hypodermic needle high against the light to check for air, exactly as the doctor had shown him. I prepared a smile upon my face as the figure on the white sheets came into focus.

Is this my mother—this struggling, gasping, bubbling bit of decaying flesh, shrieking from some inner place for one more breath?

Then her lovely pale blue eyes, misted by a strange translucent veil, fixed upon an unknown point, said, “Yes, your mother.”

Gulping down waves of horrified nausea, I whispered pleadingly, “Dear God, please, please take her, unloose that dying grip on life, please don’t let her suffer so . . .”

In the stillness of the room I remembered the cry of Another, “Father, if thou be willing, remove this cup from me: nevertheless not my will, but Thine, be done.”

What was it the doctor had said to me one time? Oh yes, he had often wondered at the air of spirituality that seemed to transfigure believing people suffering from horrible afflictions. It was a spirituality that made them completely unaware of their ravaged bodies. How strange that he, an agnostic, should see this.

A sip of air sighed its way into the yearning lungs—the room came alive again. Carefully, I let my eyes go to

the bed once more. It was true. This was not a dying body but a spirit, labouring towards a new birth.

As I listened to the long trembling pauses, my father came and stood beside me. He patted my hand and motioned for me to leave the room with him. His weathered face working with emotion, he told me of an episode that had taken place the past Sunday.

He had greeted my mother after church service, carrying the elements of Holy Communion. He placed them lovingly on her bedside table.

“You are my beloved wife,” he said, “and I am both your husband and your minister, so I have brought you the symbols, that we might share in the Lord’s Supper together.”

Oh human woman that she was, my mother wept violently, cowed by fear of the unknown. The storm calmed and they took the bread, and the wine, and gave thanks . . . “And then,” my father continued, “we shared a remembered sweetness of parenthood, as your mother settled, and sorted the present day affairs of her children, in her mind. She spoke one last time. She begged me to be sure to tell you’ — her last born who had lost and found her faith again — ‘I forgive her for any heartache or sorrow she may have brought to this family. Tell her I understand.’ ”

As he spoke I remembered the words of Christ on the cross when he saw Mary and one of his disciples among the hating crowd: “Woman, behold thy son.” And, to the disciple, “Behold thy mother!” From that hour the disciple took Mary into his own house.

With a soft cloth dipped in cold water, I returned to mother, and gently wiped her lips.

“Hold her upright in your arms,” my brother said, “it



# BREAKS



# WITH JOY!

is time for this injection.”

Gathering her to me as though she were the child and I the mother, I tried hard to communicate to her from my full heart. A whisper of breath left her lips.

Suddenly there came a silence too beautiful to be borne . . . tenderly I let her body, now at peace, lay down. I then brought her husband to her to say farewell.

“I really believed God might have reached out, even now, to heal her, she was so good,” he said in anguish. He took the gold band from his finger and placed it upon hers. Her hands were bridelike at last, since they had been freed from the toils of her household. Then he pressed his lips to her forehead.

I laid out her soft grey dress with the discreet touch of pink at the throat—her missionary dress, we used to call it. Upon the shoulder of the dress I securely fastened the tiny bronze pin with the cross in the centre.

We left her now to others, my father and I, and we looked out the window together; across the road, upon his stately, pillared church. At the side of the building a shimmering sun was trying to warm the hard earth that would receive her body. The pale green spire rose majestically, to lose itself in the heavens.

A dream I'd had some weeks before came to my mind. I was entering the church looking back over my shoulder at a gathering crowd of weeping people. As I started to go to the minister's pew at the front of the church, I looked up and saw my smiling radiant mother, beckoning me to sit with her, in an unaccustomed spot halfway down the aisle, on the right. As I did so I asked her why everyone was so sad. She looked at them with great tenderness and said, “They think I am dead.” Then she looked me full in the face and said, “But you know I am not really

dead.” Suddenly we were caught up in a vortex of wondrous, thunderous, ethereal music. I turned toward her—she was not there!

I remembered the words of Jesus when he raised Lazarus from the dead: “. . . he that believeth in me, though he were dead, yet shall he live.”

On the third day the pageantry of the burial began. A solemn line of black-robed ministers led the mourners slowly into the church. Directly behind them came my father, then his children, the oldest first. As I am the youngest, I entered last. Taking a deep breath, I raised my head to look upon the congregation. Half way down the aisle on the right side the coffin rested. I was suffused with coldness. The lid was firmly shut. I was frightened.

As the music of the service swelled, I was held with rapt attention by the words being read . . . “Let not your heart be troubled; ye believe in God . . . I will not leave you comfortless: I will come to you.”

The coffin was placed carefully upon the device for lowering it into the gaping hole . . . “Ashes to ashes, and dust to dust . . .” A handful of earth thudded, crumbling upon the wooden box.

It was done. The mourners took their leave, murmuring their kind concern. Then a minister, a stranger to me, clasped my hand in his, and from some inner fire that must be expressed, said simply, “I feel so close to you at this moment.”

“Dear unknown friend,” I asked myself, “is it because you see, you really see, that my heart breaks—with joy?”

“Oh Jesus, I whispered, “did she greet you gloriously, in the echo of the words even now being chipped in stone, ‘I have kept the faith?’”★

*Mrs. McCormick belongs to St. Stephen's Church, Scarborough.*



## OUT — ALIVE



**He is risen — Mark 16:6**

■ Four years ago a rockslide trapped two men in a gold mine at Kirkland Lake. The rescue operations were reported most vividly. Almost everyone in Ontario was listening for the latest word. Finally, on Saturday morning, one man was rescued alive. Because of a communication problem, news of his rescue did not reach the rest of us until hours later. But the night edition of a Toronto paper carried the story. In bold, black type the front page headline read: “OUT — ALIVE”. The next day was Easter Sunday. It seemed most fitting.

No matter what the future brings, no matter what unbelief sweeps the world, nothing shall ever erase the changes brought about in two thousand years of history by three words in the New Testament narrative. These three words are the essence of Christianity, its reason for being, and the very charter of the church. They have changed the lives of thousands of people. They have inspired great courage and hope in the most discouraging times. They have enabled men to live by faith despite all the scorn of skeptics. “He is risen.” Theologian and artist, musician and philosopher may express the meaning of this in different ways. Essentially, all agree with the poet who wrote:

*Shakespeare is dust, and will not come  
To question from his Avon tomb,  
And Socrates and Shelley keep  
An Attic and Italian sleep.*

*They see not. But, O Christians, who  
Throng Holborn and Fifth Avenue,  
May you not meet in spite of death,  
A traveller from Nazareth?*

This is the basis of the church’s faith. Jesus Christ who was dead and buried is out — alive. “He is risen.” This makes all the difference to what we believe about the past.

It also makes all the difference to what we believe about the future. One minister officiated at a funeral for people without any Christian faith and to whom the Christian burial service was only a form. When the service was over, a young woman looked into the grave and said brokenly, “Good-bye, father.” Unconsciously she was using the old contraction for “God be with you.” Even a devout Christian might have said, “Adieu”, for taken literally, “Adieu” means “To God.”

Jesus said: “He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.” The first Easter taught the first disciples and teaches us that God was not defeated at Calvary, but emerged from that battle as the Victor for all time and eternity. In addition to this is the promise that his victory may be our victory also. And when the Christian dies he is more truly alive than he has ever been. One man died in that mine disaster and yet we might well believe that he, too, is out — alive.

But all of this makes a difference to the present, too. One man was rescued. I do not know him nor what has befallen him since. All things being equal, I would suppose that the past four years have been the most wonderful years of his life. When a man has been snatched from the very jaws of death, life must surely take on new meaning. One must appreciate it much more, understand it a little better, and live more fully than ever before.

So it was, at any rate, in the experience of the first Christians. The news of Easter morning was the best news they had ever heard. It filled them with a new spirit, a new courage, new power. Not only did they expect that one day they, by God’s grace, would learn how to live forever; already they began to live as they had never lived before. They were no longer afraid, nor did they worry about the consequences of living like Christians.

Today, too, because “He is risen,” we ought to be out in the world — alive. Eternal life is not something reserved for us at the end of our days, but is a quality of life in which we may share right now. As someone has said, we ought not to be concerned with how long life shall last, but with what lasting life is like. Said Paul: “As Christ was raised from the dead . . . even so we also should walk in newness of life.” When we begin to live like this, the world will know that something profoundly significant has changed our lives. On our roads and streets, on the high seas and jet routes around the world; in the midst of men at their work and play, — we will be out among them all in the Name of the Lord. We will be really, helpfully, confidently, and everlastingly — alive!

### Prayer

Eternal God, who raised thine own Son from the dead, may we through him learn not only to look with hope to the future but to live in his power now, and walk in newness of life. Through him who was dead but is alive again, and who lives and rules for evermore. Amen. ★

BY D. GLENN CAMPBELL



# Sermons from Science at Expo 67



by J. A. Crabb

■ I was one of more than a million and a quarter people who saw the "Sermons from Science" presentation at the New York World's Fair. The pavilion was so popular that even when attendance at the fair dropped by more than 40% in 1965, the number at "Sermons from Science" increased by 29%.

Many of these people were confronted by the challenge of the gospel for the first time. I noticed that at nearly every showing, as soon as it became evident that this was a religious matter, several young men left their seats and defiantly stalked out. This seemed to me a good sign. It meant that the program was reaching those at whom it was aimed — the unchurched — and that many remained who would not have attended if they had realized in advance that it was a religious program.

This program of films and live demonstrations will be presented in a 300 seat theatre and will be electronically given in six languages simultaneously. The project is produced by an interested group of Christian Canadian laymen in conjunction with the Moody Institute of Science.

The building will be strategically located in the industrial area of the fair and will be directed specifically to the unchurched and non-Christian.

There is neither conflict nor competition between Sermons from Science and the Christian Pavilion. The two projects have different purposes and are aimed at different constituencies. Sermons from Science is designed to attract

those who are not interested in, or even antagonistic to religion, and who would immediately shy away from anything to do with the church. Such people are apt to believe that science has all the answers and has rendered faith in God unnecessary. By demonstrating some of the wonders of science and nature, this program will challenge such to reconsider their dependence on God and their need of a Saviour.

While this is not an official church project, the church will be deeply involved before, during, and after the fair. Already ministerial advisory councils, both English and French, have been formed with ministers of all denominations, to advise and assist the directors. Committed Christians will be required to act as counsellors and ushers every day throughout the fair. Individuals may give this time and service in different ways — several days or weeks in succession, or a day or half day or evenings for a period of weeks.

The "follow-up" of enquirers, brought to a desire to know more of Christ and the Christian life must be done by the churches. At Sermons from Science they will be advised to "go to the church of your choice", and their names will be forwarded to the ministers of such churches or of the nearest to their home address.

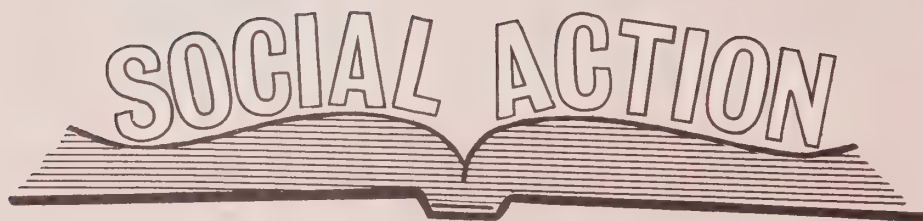
Those interested in this project should write to Sermons from Science 1967 Inc., P.O. Box 602, Station B, Montreal 2, Que. A short film and speakers are available.



## DISTINCTIVES OF THE GOSPEL

Fourth in a series

# The biblical basis of



by A. L. Farris, Professor, Knox College

■ Christians who are not concerned about the condition of the world in which they live do not possess a full gospel. The Christian gospel is intended by God to project its saving power into every part of the world. Any gospel therefore which lacks a social dimension is not true to the teaching of the Bible.

What does the Bible teach us about social action?

1. The main thrust of the Bible has to do with God's involvement in this world. God has created the universe, the world and everything in it. The staggering dimensions of outer space and the minute molecular relationships are of his ordering. He has created man the crown of creation and set him in the midst of the earth to master nature and to enjoy her benefits. He himself in the incarnation of Jesus Christ entered into the time stream, became a human statistic, subjected himself to all the stresses and strains of the economic life of the Mediterranean basin and dwelt under the

totalitarian regime of the Roman Caesars. The Lord of human history, while in history, lived as a human being like ourselves; at the same time he shouldered our guilt, shared our sorrows, died our death and defeated the evil principle of life which makes difficult our way and destroys our peace.

A continuous sequel of this saving-redeeming work in history is carried out by God, the Holy Spirit, who makes possible here and now participation in what Christ has accomplished before us and for us.

Those, therefore, who bear Christ's name and who are empowered by his Spirit, can never with Christ's blessing withdraw from the world which he has created and which he has willed to redeem, and in which he is presently active as a life giving and creative Spirit.

2. Both the Old and New Testaments show God's concern for the marginal person, the neglected, the oppressed; the forgotten people of the race who are not in a position to defend themselves or improve their



lot. "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless." (Exodus 22: 22-24) "Pure religion and undefiled before God and the Father is this," added James in the New Testament context, "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." God is obviously specially concerned with the exploited and the underprivileged and those for whom misfortune is a walking companion.

Can we who claim to take the Bible as our supreme guide in faith and morals sit idly by while the defenseless, the weak, the ignorant and the helpless are ground beneath the wheels of man's drive for power and privilege? The refugee, the mentally retarded, the habitual criminal, the compulsive gambler, the alcoholic, the unemployed, the unemployable, the orphan, the illiterate, the misled — these are the marginal folk of our day. Who is to speak for them? If not the church of the God of the Old and New Testaments, then it will be some other institution which God will raise up to fulfill his inexorable purpose.

3. The Bible's teaching about the inseparability of spirit and body warns us against limiting Christ's work of redemption to the renewal only of our spirits. Man has not a soul; he is a soul. The soul is the unity of spirit and body (Genesis 2:7). A disembodied spirit for a biblical writer is an unnatural condition. The Christian belief in the resurrection of the body bears further witness to this profound biblical truth. The salvation of man therefore has to do with the body as well as with the spirit. Christ died to save *men*; to redeem them from the whole gamut of the thralldom of sin — from what enslaves the body, as well as the spirit, of man. We are always tempted to renew the old gnostic heresy which views salvation in terms of a release of the spirit from the trammels of bodily existence. Physical existence is somehow evil and salvation enables us to escape the pressing demands of the material world in which we live. But this denies the Bible's insistence that God has created everything good including bodily existence.

4. The Bible tells us that sin is not only individual, it is also social. Just as no man lives unto himself so no man sins to himself. Our sin is part of the corporate sin of humanity.

The distress, destructiveness and death which are rampant in society are therefore my responsibility. My sin has contributed to it. The forgiveness of sins involves restitution to any who have been wronged by my sinning. Restitution therefore involves me in going to work to ameliorate the condition my sin has caused. Can I therefore remain unmoved by any social distress or iniquity brought about by the sin for which I must accept my share of blame? Surely not!

5. The Bible urges all Christians to love their neighbours as themselves. Indeed one cannot truly love God without loving one's neighbour. "Inasmuch as ye have done it unto the least of these my brethren," said Jesus, "ye have done it unto me." (Matt. 25:40)

But who is my neighbour? How do I bind up his wounds? How do I pay the cost of his recovery? I may strive to love my neighbour by meeting the immediate needs of those with whom I come in contact. But this kind of help is limited and sporadic. The whole world is my concern. Anyone who needs the fruit of my mind or heart; anyone who needs my skills, my wealth as the price of his survival or his healing is according to the well known parable of the Good Samaritan — my neighbour. (Luke 10:29-37)

But how do we help a man on another continent whom we do not know and may never meet? Through church-sponsored relief programs only? We also help them through political and economic means. We as Christians must be concerned with the proper use of these instruments of power. We must see that they are used for the proper ends and goals, namely to serve the widest range of human needs and not the desires of a privileged few. The Christian therefore cannot avoid political or economic involvement: to seek to do so would be to deny one's responsibility to one's neighbour who will be affected by a proper or improper use of these forms of power.

6. The Biblical teaching concerning the church is also a basis for social action. The church is the community of people who care for one another because Christ has first cared for them. They are the recipients of Christ's gift of costly friendship and outpoured love. Called by him into the church they are to accept responsibility for one another as Christ has accepted responsibility for them. Those who share with us in the church were once enemies from God and our enemies — but we have been reconciled to God and to one another by the cross of the Lord Jesus Christ (Eph. 2:12-22)

Our fellow members in the church are living reminders of those outside still alienated from God and from ourselves, but those nevertheless for whom Christ died and to whom we ought to give ourselves for Christ's sake.

What has been accomplished within the church is the primary stage of a movement of redemption, helpfulness and healing which ought to reach out into the whole world. We are predestined, Paul reminds us "to be conformed to the image" of Jesus Christ, God's Son. (Rom. 8:29) Insofar as it becomes clear to us that Christ gave himself in total commitment to the whole range of human needs, we must by the power of his spirit emulate his costly service to humanity.

Dare we who claim to be biblical Christians put to the periphery what God by intent and design has placed in the very centre of his redemptive acts? ★



**A protest against arbitrary detention  
in British Guiana**



■ When Queen Elizabeth visited British Guiana in February an elder of the Guiana Presbyterian Church, Aaron Rachpaul, was kept in detention for four days. The police asked no questions and made no charge.

This violation of human rights was the subject of a sermon by the Rev. Alex S. MacDonald the following Sunday night. Preaching in Burns Memorial Church, Georgetown, Mr. MacDonald took his text from the prophet Amos, who was not afraid to denounce injustice in his own country. Part of the sermon follows.

We know what Amos would say: Thus saith the Lord, for three transgressions of Georgetown, and for four, I will not turn away the punishment thereof.

Try to fit yourself into this picture. You are a member of the Guiana Presbyterian Church. You are a member of the board of managers of your congregation. You are



an elder of the church, a member of the presbytery. You are an insurance salesman, and actively concerned in community affairs.

For years, you have heard ministers and missionaries saying that we must express our Christian faith and conviction in all parts of life, and not merely within the four walls of our church buildings. You are the president of the Displaced Persons' Association, and over the past 18 months you have given hours — days — weeks — to trying to do something for your people. Your name is Aaron Rachpaul.

The date is Thursday, February 4. The time is 8:30 p.m. — just a few hours before Guiana is to welcome its Queen. You are just home from work, when four detectives come for you in a jeep — they show no papers, and make no charges: they have just come for you — you are wanted at the station.

They are not rough in any way — they allow you to have some food, and to pack some clothing. You are taken to the local police station, and then to police headquarters in Eve Leary with a group of other men. You and one other are put in a room off a corridor on the ground floor of Balaclava Barracks. The room is about 12 feet long, and 6 feet wide, and 9 feet high. The walls are concrete. There is a small space, barred, and up high on the outside wall, for light and ventilation. For furniture, there are two cots.

You are kept there from Thursday night until late Monday afternoon. You are occasionally let out of the room, but you take your meals there, and for someone accustomed to tables and chairs it is a bit awkward eating on a cot. Your meals are sometimes late, and the food has grown cold, but after all the police are very busy with Her Majesty's visit.

At 4:30 one morning, four of them were able to go to your home, where your wife had been left, and search it without a warrant — but presumably they had the time when the Queen was sleeping.

You have some trouble with pain in one ear, and the police kindly escort you twice to the hospital for attention. They kindly allow you to buy the newspapers, so that you can read about the royal visit, instead of just lying on your cot staring at the ceiling above you. Your wife is allowed to see you twice, and to leave some things with you.

On Monday afternoon, finally, you are taken to a detective-corporal who asks you questions about yourself: name; your father's name; when you were born; where were you born; what do you work at; what was your job before this one; do you know about any meetings to boycott the Queen — No? Oh, of course, this happened in the next village to yours. Do you know about plans by the Displaced Persons to picket the Queen — No? Have you association with any political party — No? Do you know that these Displaced Persons are connected with the Peoples' Progressive Party?

But let us leave the corporal filling out his form. You are finally brought home Monday afternoon at about 5:45. No one has charged you with anything. No one has given you a reason for this little holiday excursion to Balaclava Barracks.

. . .

Is this arbitrary use of power justified? How does this kind of thing live beside that list of wonderful freedoms,

in the 1961 British Guiana Constitution? Here are some of them: protection of the right to life; protection from inhuman treatment; protection from arbitrary arrest or detention; protection for private and family life and home; protection of freedom of conscience; protection of freedom of movement; protection from discrimination on the grounds of race, place of origin, religion, or political opinion.

Protest — real protest — must be made. For this kind of arbitrary use of power corrupts, the longer it continues to be used. And it has been in use now for almost two years. It corrupts those who use it, for it becomes ever more easy to take quick action without going through the time-consuming and costly procedures of warrants, and charges, and trials. And it corrupts society as a whole. How should we respect the law, where the law seems to be expedience? And people dare not speak out — fear begins to dull our senses.

Our Presbytery Council met on Thursday. Why did it not protest, at least about Aaron Rachpaul? It was not because the members did not know. It was not because they were not interested — all of them felt very badly indeed. They know that he is not a perfect man, but they do not think that he is a danger to royal visitors, or to the public safety in general. I cannot believe that it was through apathy that the council did not put a simple minute on its records, and forward a short letter to the governor and the prime minister. And so I must conclude that the reason was fear — if such a thing could happen to *one* of us, it could happen to *any* of us.

We are all at the mercy of the faceless people who carry tales and spread rumours, who thrive on this atmosphere — and British Guiana even before this time was noted as one of the world's leading rumour factories. What organizations do you belong to? Is there a file at Eve Leary on them? Is there a file at Eve Leary on you? Is there a file on me?

Tonight I challenge you, in the name of Christ, that we can keep quiet no longer. I have waited for the Christian Social Council to say something. Silence. I have waited for the Council of Evangelical Churches to say something. Silence. In the case of Aaron Rachpaul, at least, I had hoped that our Presbytery Council would say something. Silence. For almost two years I have hoped for a clear word from one of the important pulpits of Georgetown. Silence.

What are the trade unions doing about this? Silence. What on earth has happened to that highly vocal group of ladies and gentlemen called the Defenders of Freedom, who flourished like an exotic plant from 1962 to 1964?

Silence, silence all around, except for the protests from the extreme left — and the shouts from the extreme right that there should be MORE detentions.

Let me close with this reminiscence of the great German evangelical, Martin Niemöller, speaking on the mid 1930s in Germany.

*They came for the communists, but I was not a communist, and so I said nothing.*

*Then they came for the Jews, but I was not a Jew, and so I said nothing.*

*They came for the Catholics, but I was not a Catholic, and so I said nothing.*

*And then they came for me — and there was no one left to say anything.*



## Does the church present a female image?

**Yes**

says Denis H. Mahood

■ Well, of course the church presents a female image in the average Canadian's mind. Ask any young Joe who is driving aimlessly around town on Saturday night what the church is for, and he will probably say, "for old women and nice men. You'll be right at home there if you're against teen-agers, or smoking, or dancing or things modern."

And if only Joe would enter a church building some Sunday morning, he'd see the female image alright. The bulk of the congregation would be older widowed females, plus a smattering of men — mostly elderly. The choir would be mostly women and the Sunday school teachers likewise. Indeed the minister might even present a female image both in the pulpit and in the community, drinking tea so daintily and speaking in dulcet tones to the gals. Always dressed immaculately with a stiff white bull-dog collar. He's quite gentle really — superhuman almost.

Oh I know there are exceptions and it's not all that bad. There are some full-blooded masculine daredevil preachers, and there are fiery individuals on the kirk session and hard-headed businessmen on the board of managers, and indeed the odd young man who works because he refuses to allow the womenfolk to take over completely. Come to think of it, if we ordain women as ruling and/or teaching elders, there goes the last masculine "keep out" stronghold of the church. This may not necessarily be a bad thing, just so long as the men realize they have lost another battle of masculine exclusiveness.

But where are all the men who enjoy squaredancing? Where are the men who go regularly to lodge? Where are

the tennis players, and the billiard players, the bowlers and curlers, the hockey players and footballers? What has happened to the beatnick creative types, and the youths who frequent the discothèques? Where have all the bums gone and those men who feel more comfortable in casual clothing, or those who have no good suit? These types of masculine creatures are conspicuous by their absence at worship on Sundays.

It isn't as if there were no males in the community. It's just that the church seems to appeal primarily to one type, and remember, when Christ sent out his disciples, there were no women among them.

I think the trouble must be placed squarely upon the shoulders of men themselves. They have allowed women to take over jobs which they were unwilling to do. And unfortunately it isn't just the church which presents a female image today — most homes are female orientated and female dominated; so are hospitals and many other institutions that were once patriarchal. All the while the men have retreated to "men only" groups where they sit drinking beer and licking their wounds.

Come on men — stop hibernating! The women of the church really need us, and if the gospel message is ever to reach the unsaved, we must resume leadership positions and not leave it all to the W.M.S. Be men and start acting like men, and get back into the church and begin to push the womenfolk around a bit. I believe they'd love to see your muscles ripple and hear your manly voice of authority and watch you work for a change.

Every man who has read thus far should take up his Bible and read 1 Corinthians 14: 34/35, and having read, be prepared to relieve the faithful women of burdens they were never intended to shoulder. ★

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THE AUTHOR is minister of St. Andrew's Church, Nanaimo.







## No

says Marion R. Webster

■ The new woman member nervously removed her gloves and opened her church bulletin. She glanced at the lesson for the day, Matthew 22: 35-40. What was it about? In her Bible she read, "Jesus said . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself." A little later she heard the minister read this passage.

The service proceeded. It was Communion Sunday and the minister read, "Thou shalt love the Lord thy God . . . and thy neighbour as thyself . . . not unto those . . . out of charity with their neighbour are these benefits offered . . ." There was that word neighbour again. She heard no more. What more was there to hear? Hadn't Jesus said it? And had not the minister, in his name, read it? It was not enough to make the claim that one loved God or that one loved one's neighbour. To enter into communion with Christ meant more . . .

Her mind hurried on. Yes, she was to love her neighbour as herself. She had also learned that in Christ there was neither Jew nor Greek, bond nor free, male nor female, for we are all one in Christ Jesus, as Paul said in Galatians 3: 28-9. Yet, she was in a quandry. She had to remember constantly that any word from the pulpit about the "ministry" of Jesus Christ wasn't to be misunderstood by her as Christ speaking through his church to *her*, that day. At that point he was only speaking to men. The trouble was that the minister never seemed to explain when he meant "men" to mean her, and when he

meant "men only." It was confusing for a new member, especially the Sunday he preached on the priesthood of all believers.

That day she had thought for a few minutes that she was one of this priesthood without qualification, but this was not so. She had to remember that she was a woman. As such she was not to consider the preaching of the Word or administering the sacraments as part of her "priesthood" — to say nothing of being a ruling elder. In these instances God dealt only with male Christians in the priesthood of all believers.

Then one Sunday she heard the minister preach on the sovereignty of God (apparently this is very important to Presbyterians). But she guessed that he had really meant "men only" when he talked about "men", because he had already explained to her that God wouldn't hold her accountable for decisions made in the church courts. She was excused from responsibility in this area of his work. Indeed it was confusing!

And then, when visiting Christian friends, she heard the father teaching his little daughter that it was alright for her brother to become a "servant for Christ" in his "ministry" when he grew up, but not for her. Her brother could offer the sacraments to his neighbours, but not she. And her brother could take on the responsibility of becoming an elder, but not she. Yes, God *loved* her and her brother the same, he just *treated* them differently. The mother agreed with her husband, of course, because this was what acknowledging Christ as the only King and Head of the church meant to her. Yes, men and women did love their neighbour as themselves, they just treated one another differently. *continued overleaf*

*THE AUTHOR, a graduate in theology of Knox College, is assistant cataloguer at the college library.*





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- Taichung Home for the Blind, Taiwan (Formosa).
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## female image

*continued*

The new member (and the little girl) were to try to understand that this was really the same as Paul's statement that we are all one in Christ; that God makes no distinctions based on colour, on social standing or on sex. Somehow, she thought, it must be possible to reconcile all that the church was teaching her with Jesus' commandment to love her neighbour as herself. Yes, it was very confusing!

Was it true that Jesus Christ's coming into the world was the most important event in history? Before having to think of the importance of this, was it more necessary for her to remember her sex? She might be tempted to forget her place if she really appreciated just what the incarnation meant to the world, that is, when one was a woman. Did God really make a person's sex the determining factor for ministering to the world in his Son's name? Maybe only converted Jews were to become ministers anyway; Jesus didn't choose any Gentiles to go out in his name.

It was confusing to a new Christian — if she happened to be a woman. She had even heard people complain about the number of women in the church compared to men. Maybe she wasn't supposed to come asking about God until the clergy had figured out how to make Christianity appear challenging and meaningful to men. When would that time come? For centuries men had allowed only themselves to state Christ's case officially, and yet some seemed to resent the fact that women responded.

With a sigh, she stood up dejectedly for the last hymn. No wonder she was nervous about being a Christian! Perhaps when she had been in the church for a few years, she too would be able to "never give it a thought" as one elder had assured her. Maybe in time these teachings would become less a problem. Anyway, did these problems really come with the grace to love God and her neighbour as herself? Or did they perhaps come from humanity's side; the contribution of sinful man? And here she could take "man" to mean both men and women who had refused to think; who had refused to witness to the truth when it presented problems.

Maybe she could hope that as the church had been humbly reformed by the Holy Spirit from time to time, it one day would dare to make the unequivocal assertion that Jesus Christ is the glory of God, and the hope of the world. ★



## NEWS

### Four Formosan churches join In publishing a new paper

Wu-Tung Hwang is the only son of a village grocer in eastern Formosa. His father wanted him to be a political leader. Since he was familiar with ancient Chinese literature, he named the boy for the emperor's military councilors who sat on the right or Wu side and for the civilian advisers at his left or Tung side.

At seven, W. T. (as he is called) came to know the King of the Thieves, a local bully who was so powerful he extorted whatever he wanted from the local merchants, W.T.'s father included. One day this gangster, dressed like a peddler, slipped into the grocery store and offered to make restitution on all he had taken. Astonished and wary, Father Hwang mentioned a nominal sum. The man persisted until he repaid the full value, explaining, "I have accepted the barbarian's religion, Christianity. Would you go to the village church with me?" The Hwang family also became Christians and threw out the family idols.

Young W. T. was the top student in the village school. From there, his father sent him to the Tainan Christian Middle School. Subsequently, he was graduated from the Tainan Theological College.

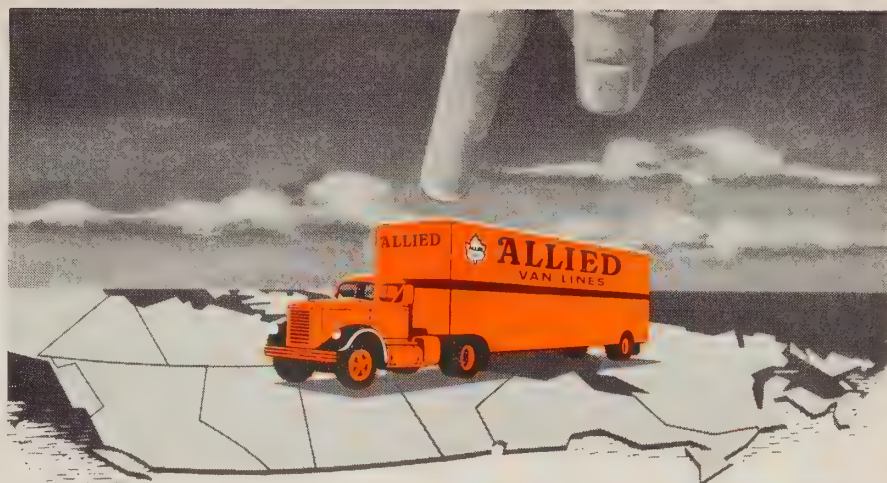
Now Rev. Dr. W. T. Hwang is managing editor of *The Christian Tribune*, the first tangible achievement of the plan of Formosan churches to go into the second century together. For several years he was general secretary of the Presbyterian Church of Formosa, and was moderator of its first general assembly. He has advocated an inter-church periodical for some time now.

The advisory editor of *The Christian Tribune* is Moses Hsu, a journalist with experience in Singapore and the U.S.A. His services have been made possible by the Committee for World Literacy and Christian Literature, which is supporting the inter-church publication for five years.

The paper is a joint venture of the Episcopal, Lutheran, Methodist and Presbyterian churches. The first edition came off the press on October 31, 1965.

### Year of the Bible Celebrated by Society

The "Year of the Bible" has been formally opened in Washington, D.C., with the presentation to President Lyndon Johnson of a Bible symbolizing



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the 750-millionth copy of scriptures distributed by the American Bible Society since the organization's founding in 1816.

The formal presentation was the first official event marking 1966 as the 150th anniversary year of the Society. A special three-day observance of the anniversary year is scheduled to start in New York City on May 11 with a commemorative service at the city hall.

### Brazilian Reformists approve Baptism by immersion

Baptism by immersion, when requested by the convert, has been authorized by the synod of the Evangelical Reformed Church in Brazil. Traditionally the church, which was brought to the country by Dutch immigrants, baptizes by sprinkling.

The problem of baptism arose after some converted by the church's mission went over to Protestant bodies practicing immersion when they learned they could not be immersed in the Dutch Church. In approving immersion the synod stressed the equal status of both modes of baptism.

### United Presbyterians Merge Missions Offices

Ministry to the developing situation of urbanization, whether overseas or at home, is to be centred in one unified office for world urban mission by the United Presbyterian Church in the U.S.A.

Church officials hope that by merging their overseas and home urban mission efforts they can better focus the resources of the church on problems of urbanization throughout the world.

### Agreement in Scotland Sought by group leaders

A leading group of ministers of the Church of Scotland and the Scottish Episcopal Church has issued a public statement asking Scotland to forget the old "connotation of the word bishop and all the unhappy memories of the past centuries and to accept him as a unifying figure and shepherd of the flock."

On intercommunion they say "we reject the view that intercommunion must wait on full organic unity. Holy Communion is not only the goal of unity but is itself creative of unity."

The statement concludes "we are at one in seeking in Scotland a unity between our two churches (and eventually unity with other denominations), and in believing that this need not wait upon negotiations with the Church of

England, but may be realized north of the border in a shorter time than has hitherto seemed possible."

The ministers are all members of the Leighton Club, a group which has existed for over 20 years for the purpose of mutual understanding and sharing of traditions and experience.

### Chorus being formed By Christian Performing Arts

Do you sing? The Christian Performing Arts Foundation is planning to build a first-class chorus of 100 voices. Its aim is to gather trained Christian singers for a group of professional calibre. Inquiries from the Metropolitan Toronto area may be made by mail to the director, the Rev. Arthur R. Poynter, 3 Gibson Ave., Rexdale, Ont., indicating voice training, experience and voice classification.

The work of C.P.A. will eventually cover all departments of the performing arts including drama and dance. Formation of the chorus is the foundation's immediate plan. Then an orchestra will be organized to work with the chorus and as a unit. First-class instrumentalists may inquire at the above address.

### New general secretary Of World Council



DR. BLAKE  
Rev. Dr. Eugene Carson Blake has been elected general secretary of the World Council of Churches. He succeeds Dr. W. A. Visser 't Hooft who has been chief executive officer since the W.C.C. came into being in 1948. Dr. Blake is now stated clerk of the general assembly of the United Presbyterian Church in the U.S.A.

### Generous and civic-minded Congregation of Medford

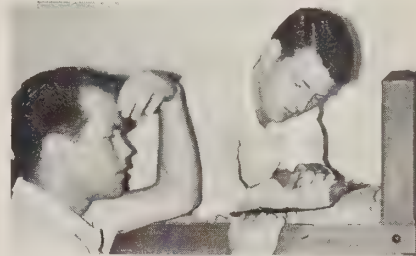
First Presbyterian Church in Medford, Oregon, has voted to send \$500 to the city of Medford to pay for part of the benefits it receives from local government.

Under Oregon law, property and improvements used by religious groups are exempt from tax assessments.

Officials of the Medford congregation, in forwarding the money to the city treasurer, made special mention of the services received from police and fire protection. City officials expressed surprise and satisfaction when informed of the church's voluntary action.

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Ask for free copies of the following booklets:

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*A Book List for Christian Laymen Overseas*  
*Working Abroad as a Christian*

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These lovely youngsters are just a few of nearly 600 girls and boys in India rescued from the streets, slums, hunger and disease and now provided with love, education, health and Christian training in Dr. Graham's Homes, "Children's City of the Himalayas" (founded 1900). These children (toddlers to Sr. High) need friends and sponsors to assist them to a new life of hope and opportunity. Over 100 now sponsored by Canadians. WILL YOU HELP?

You, your church group or Sunday School can "adopt" a child for \$10 per month. You will enjoy the privilege of exchanging letters, photos and sharing interests. Write, without obligation, to the Canadian Secretary for literature and full information.

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## Teen & Twenty Chapel NOW AVAILABLE

"There's Rhythm In Religion"  
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Full-length tape recording of Chapel Service produced to broadcast quality. \$10.

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Newberry Sound Systems  
1356 Eglinton Ave. West  
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## Kenora Fellowship Centre Is popular with Indians

Over 400 Indians visited the Kenora Fellowship Centre on the last Saturday in January. It is meeting a long-felt need in the town, and during 1965 it was used by an average of 150 people daily. In one 48-night period overnight accommodation was provided for 257 women, 133 men and 115 children. During the year about 10,000 items of clothing were handled at the clothing depot, most of it sold at less than a dollar a piece.



A piano has been given to Armagh, the Presbyterian home for unwed mothers at Clarkson, Ont. It was dedicated on Feb. 17 by Rev. Dr. Howard Doig, right, acting home missions secretary. At left is the executive director of Armagh, Mrs. M. Herri.

## Teen and Twenty Chapel Draws crowds in many centres

Close to 2,000 young people jammed Metropolitan United Church in London, Ontario, March 6, for contemporary worship featuring rhythm and blues music. The interdenominational service was sponsored by Toronto's Teen and Twenty Chapel, the Presbyterian ministry to youth reported in the November Record.

In the last six months the Chapel has been flooded with requests to conduct services outside of Toronto. A limited number have been accepted, only those where a strong follow-up program is likely.

A service in Galt, Ontario drew 1,200 youth to Knox's Presbyterian Church. In Guelph the sanctuary of Westminster-St. Paul's was so crowded that many were unable to get in. Future plans include a short tour of

five Ontario centres the week after Easter, with perhaps a longer tour this summer. Interest has also spread beyond the Presbyterian denomination. Requests for information have come from Anglican, Baptist and United Church congregations.

The Chapel will appear on two CBC-TV programs, *Spectrum* and *Heritage*. A series of 13 radio broadcasts, *Teen Theme*, each 15 minutes long, is in preparation. One station has already bought the series.

A new long-playing record, *There's Rhythm in Religion*, explains the Chapel's theology and structure and presents a condensed service. It is intended to help those interested in starting their own chapel-style program. Sheet music of new contemporary songs, hymns and music will be published this month.

## Mission to children Under way in Toronto

Under the title "Metro Children's Missions," an interdenominational committee has organized an evangelistic crusade among the more than 200,000 public school children in the metropolitan Toronto area.

The special missions will be conducted throughout the coming weeks in a network of co-operating churches. The object is to increase Sunday school and church attendance, and to help decrease juvenile delinquency throughout the metro area.

## College Convocations

The 122nd convocation of Knox College will be held in Convocation Hall, University of Toronto, on Tuesday, April 26 at 8 p.m. Speaker, Rev. Dr. Finlay G. Stewart of St. Andrew's Church, Kitchener, Ontario.

The speaker at the convocation of Ewart College at 8 p.m. on Thursday, April 21 in Knox College chapel will be Rev. Dr. Kenneth G. McMillan, general secretary of the Canadian Bible Society.

The 99th convocation of The Presbyterian College, Montreal, will be held in the Church of St. Andrew and St. Paul on Tuesday, April 26, at 8:15 p.m. The Rev. Donald A. Campbell of Zion Church, Charlottetown, will be the speaker.

## Budget Receipts

At the end of February the budget receipts from congregations totalled \$117,833, as compared to \$111,664 last year.

Expenditures for the first two months of 1966 were \$285,058, as against \$256,012 in 1965.



## You Were Asking?

**Q** Why did Jesus weep at the grave of Lazarus? It seems to me that St. John 11:36, "Behold, how he loved him," is not sufficient explanation.

**A** To me this is one of the most poignant stories in all scripture. Did Lazarus himself send for Jesus through his sisters, or did the sisters send for him against the will of Lazarus? It seems to me that the latter is the answer, though there are other possibilities. If they sent for Jesus against the will of Lazarus, then Lazarus chose to die rather than bring Jesus into danger! And, if this be so, then the tears of Jesus were more than ordinary affection for a great-hearted friend; they were for a man who gave his life to protect another. After St. John chapter 12 we hear no more of Lazarus, the very man whose witness would have been so great in the early days of the church. Was he being protected by the church because of the threat of 12:10? This construction of events and reasoning is supported by many students of the Bible. It explains, *from the human point of view*, the Palm Sunday entrance into Jerusalem. Was there anything else he might have done to draw the attention and fury away from Lazarus and to himself? I think not. But by going to Jerusalem he fulfilled the scripture and aroused the killing anger of his enemies. With this action, as in so many places in scripture, the human and the divine came sharply into a common focus, and we see them together. Jesus had saved Lazarus from the tomb, and now saved him for a second time from death. He proceeded to save all of us, for Palm Sunday was followed by Good Friday and the resurrection and the ascension.

Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.

## THE EASTER MESSAGE

"He rose again the third day according to the Scriptures."

1 Corinthians 15:4



The Bible Society enables millions to read the Easter message of hope and the good news of victory over death.

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Auxiliary of The British and Foreign Bible Society

National Office, Suite 200, 1835 Yonge Street, Toronto 7

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bad I can hardly  
tie my shoes



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...brings deeply-felt relief.

## PERSONALS

Mrs. Beatrice Setterington of Knox Church, Leamington, Ont., has been presented with a scroll and bouquet in recognition of 36 years of faithful service in the church school.

The Rev. Donald Collier of Toronto spent three weeks in March on an observation trip in the U.S.A. in connection with his new work with the Alcoholism and Drug Research Foundation of Ontario.

John A. Brown, an elder in Davenport Road Church, Toronto, has been awarded the medal of merit for service to Scouting.

The Rev. M. S. Chung has been appointed general secretary of the Presbyterian Church of Formosa. He was formerly chaplain of the middle school for boys in Tainan.

On April 26 at the convocation of Knox College the degree of Doctor of Divinity *honoris causa* will be conferred on the Rev. David McCullough of Toronto, business administrator of the assembly's committee on synod corporations; the Rev. DeCourcy H. Rayner, editor of The Presbyterian Record; and the Rev. Stanley W. Vance, minister of St. Paul's Church, Hamilton, Ont.

On the same evening The Presbyterian College, Montreal, will honour the Rev. Donald A. Campbell, of Zion Church, Charlottetown, P.E.I., with an honorary D.D.

Peter Laing, retiring after 36 years as superintendent of the church school, received presentations from the congregation and school of Alma Church, St. Thomas, Ont. on February 26.

The Canadian Bible Society announces the appointment of the Rev. Allan J. Barrett, minister of Memorial United Church, Grand Falls, Newfoundland, as district secretary for Newfoundland.



SIR FRANCIS Ibiam is to receive *The Upper Room* citation for 1966, awarded annually for an outstanding contribution to world Christian fellowship. Sir Francis is governor of eastern Nigeria, one of the six presidents of the World Council of Churches, and president of the World Council of Christian Education and Sunday School Associations. *The Upper Room*, a devotional guide published in 36 languages, will present the 1966 award later this year.



Prof. C. Ritchie Bell of the Presbyterian College, Montreal, was the preacher at noon hour Lenten services in St. Paul's Anglican Church, Halifax, N.S., from March 28 to April 1.

A plaque commemorating the service of the late Rev. Dr. Allan S. Reid has been placed in Montreal West Presbyterian Church by the Presbytery of Montreal. It was unveiled on February 27 by his daughter, Dr. Allana Reid Stewart. The presbytery has given \$500 to the Presbyterian College to form an annual prize in memory of Dr. A. S. Reid, who was clerk of the synod and the presbytery for 28 years.

The Rev. James Hutchison of Prince George, B.C., has accepted a call to St. Aidan's Church, New Westminster, B.C.

N. U. Akpan, who visited Canada in 1965 when he was permanent secretary for education in the Eastern Region of Nigeria, continues to serve under the new military government of the region. He is now permanent secretary in the ministry of trade and commerce. Other Presbyterian laymen holding key positions in the Eastern Region under the new regime are Sam Oti, permanent secretary for finance and economic planning, and W. T. Ikpene, in the chief secretary's office.

## CHURCH CAMEOS

■ The 60 members of the two junior choirs of *Orillia Presbyterian Church, Ontario* won two second place and one third place prize in the Kiwanis Music Festival in Toronto in February. The choir director is David G. R. Brown.

■ "Spotlight on Missions" was the theme at *St. Paul's Church, Prince Albert, Sask.*, on February 13 when the congregation began its centennial celebrations. The preacher was Rev. Dr. J. A. Munro, moderator, who was a member of the junior choir when the present church was dedicated.

■ A picture was presented to Mrs. Alvin Innes, 24 years a Sunday school teacher at *Knox Church, Harrington, Ont.* The presentation was made at a church family night.

■ A memorial plaque and a book of remembrance have been given to *St. Andrew's Church, Brandon, Man.*, by Mrs. M. MacIntosh.

■ *Melville Church, West Hill, Ont.*, has received a donation from Mrs. Charles Jardine, to purchase a gift for the church in memory of her sister, Mrs. Jessie O'Malley.

■ The new *St. Stephen's Church, Scarborough, Ont.*, was dedicated on February 27 by the Presbytery of East Toronto.

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- help in teaching your children safety rules.



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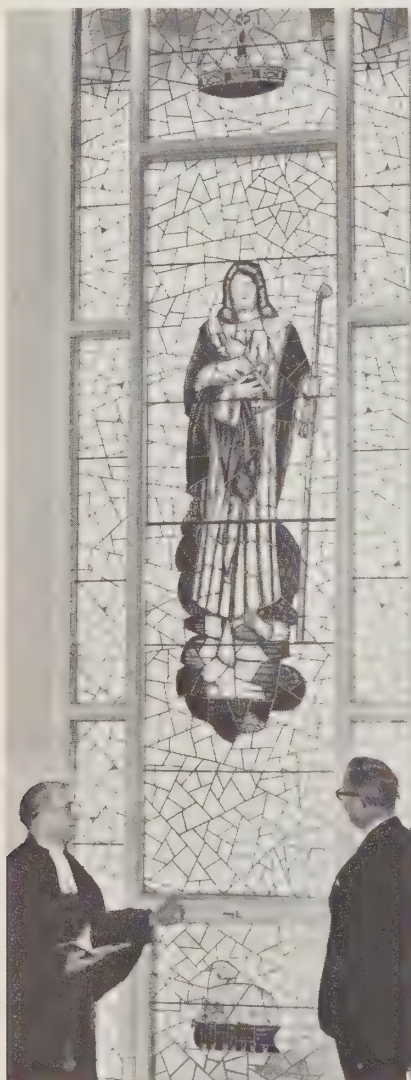




Knox Church, Lloydminster, burned the mortgage on the Andrew Memorial Wing. Shown, left, are E. Willoughby, E. Webb, trustee and Rev. J.J. H. Morris, former minister. They also turned the sod for the final stage of their building program on February 6.



A stained glass window was presented to St. Andrew's Church, Trenton, Ont., by Mr. and Mrs. M. Dixon in memory of their son, Sgt. Pilot Murray Allan Dixon. From left is Rev. Douglas A. Wilson, Mrs. Dixon, Mrs. Allan Shakleton and her father, Mr. Dixon.



A window, composed of 3,000 pieces of German hand-blown antique glass, was given to St. Giles Church, Calgary, by a group of members. At left is Rev. H. L. Simpson.



The bank loan on the manse of Knox Church, Pt. Alberni, B.C. was burned in February. From left is building committee chairman William Creelman, H. B. Currie, session clerk, Fred Carson, former treasurer and E. Romain, treasurer. The congregation plans to re-locate in a new area, beginning construction of new facilities late this spring.



At the 50th anniversary of St. Andrew's Church, Galt, Ont., Mr. and Mrs. O. Ridsdale, left, and Mr. and Mrs. D. Hancock, right, are shown presenting a Communion set for dedication by Rev. C. B. Farris.

—Galt Reporter photo

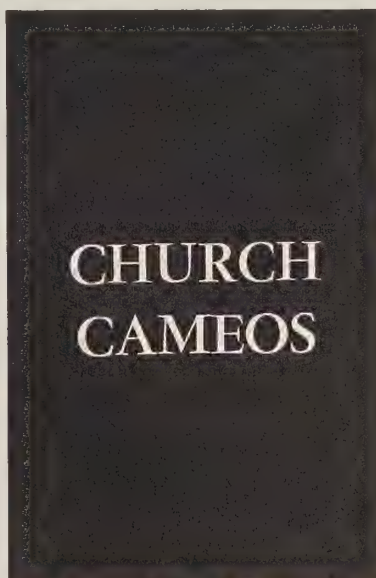




St. Andrew's Church, Tisdale, Sask., was visited by the moderator of the last general assembly, Rev. Dr. J. A. Munro, second from left. With him, left, is the minister, Rev. S. J. Sharkey, H. A. Last, elder, and Alex Fairbairn, chairman, board of managers.



February marked 25 years at Rogers Memorial Church, Toronto, for Rev. James M. Milroy. He was presented with gold cuff links by Mayor Philip G. Givens. Mrs. Milroy is shown in the centre. He also received a gift of money from the congregation.



Robert Thacker, a session member of Renfrew Church, Ont., greets a visitor at the reception following dedication of the new kirk hall, February 6. At left is the minister, Rev. Wm. Reid. The stone building matches the manse and church.

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## National Conference for young adults & young people

August 1-5, 1966  
Gracefield Presbyterian  
Conference Centre, Que.

It's open to 75 young adults from young people's societies and other young adult groups across Canada.

The program will feature searching discussion of major issues and problems confronting young adults, examination of the gospel and the church in the modern world; and use of the arts as media of Christian communication.

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For further information write:

**National Conference**  
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## SYNOD OF TORONTO & KINGSTON P. Y. P. S.

### Fellowship '66

#### SPRING FELLOWSHIP

Annual track and field competition on Sat., May 14th in Peterborough, Ont.

#### WEEKEND RETREAT

Held annually at Glen Mhor Camp, Beaverton, during the August Civic Holiday weekend—July 29 to August 1.  
Theme: "For Freedom — Christ"  
Lecturer: Rev. A. A. Ross, Mitchell, Ont.  
Dean: Rev. A. A. Bethune, Cobourg.

#### WEEK CAMP

Held annually at a first-class Ontario lodge. This year during August 27 to Sept. 3 at Haliburton Lodge on Drag Lake, Haliburton.  
Theme: "CHRISTIANITY IN CRISIS".  
Dean/Lecturer: Rev. Donald L. Campbell, Pierrefonds, Que.

#### FOR FURTHER INFORMATION

**WRITE:—**  
**Edmund A. Oliverio**  
**Fellowship Convener**  
**9 Montford Drive**  
**Willowdale, Ontario**

## YOUTH NEWS

Members of Guelph Presbytery PYPS executive have been conducting informal worship services and discussions at the Ontario Training School for Girls, Galt, Ontario, under the auspices of the school's CGIT group. Over 25 girls attended the latest meeting, where a discussion was based on the film *What can I believe?*

Hamilton and London Synod PYPS held a leadership training conference at Woodstock, Ont., February 11 to 13. About 30 presbytery officers attended.



National PYPS president Rummelt Hummelen met with members of the Victoria Presbytery executive on February 19. From left is Iain Thomson, Barbara Partridge, Rummelt Hummelen, Barbara Faraday, Lornajeon Cross, Sue Laubenstein, Nancy Dickson and Trudy Budding. In Vancouver he met with officers of Westminster Presbytery and the synod, and members of Vancouver groups. British Columbia is the eighth synod to be visited by Mr. Hummelen in the last 18 months.

"Why Wait for Marriage?" was the subject of a conference attended by 90 CGIT girls of Metro Toronto (North area) in Yorkminster Park Baptist Church, February 6. A panel of professional men and women included the Rev. Dr. and Mrs. Horace Burkholder, of Newtonbrook United Church, two medical doctors, Dr. L. Davey and Dr. Bette Stephenson, Miss Mora Wilson, social service worker, Dr. William Marshall, psychologist and Rev. Kenneth Allen, marriage counsellor.

Guelph Presbytery PYPS is planning a spring fellowship rally for April 30th, in preparation for the synod track and field meet in May.

St. Andrew's Church, Sherbrooke, Que. will be host to a combined leadership training and spring rally, sponsored by the Montreal-Ottawa Synod PYPS, April 1 to 3. The aim of the rally is to encourage establishment of a presbytery PYPS in Quebec Presbytery.

To mark Brotherhood Week, Niagara 22 Scout Troop of Chippawa Church, Ont., were hosts from February 18 to 21, to Troop 214 of Rockville Centre, Long Island, New York. Twenty-seven of the boys and their three leaders are Jewish, the other two Roman Catholic. They joined 160 other members of youth groups for a special Youth Sunday service.

The annual spring rally of Algoma-North Bay Presbytery PYPS will be in Parry Sound, April 15-17. The Rev. R. A. Jackson of Galt will speak on the theme, "Enter Into Life."

Good Friday morning will find both East and West Toronto Presbytery PYPS meeting for breakfast and Communion.

Fifty young people retreated to Camp Iawah, north of Westport, Ontario, for the Montreal and Ottawa Synod PYPS winter weekend, February 18 to 20. Temperatures of 25 below zero didn't stop the group from enjoying a broomball tournament on the rock-hard lake, snowshoeing across the fields, picture-taking and skiing.

Making Christ pre-eminent in all things (Col. 1:18) was the camp theme. The Rev. W. Murray of Westport spoke on "Choosing Our Master", "Choosing a Mate", and "Choosing Our Mission."

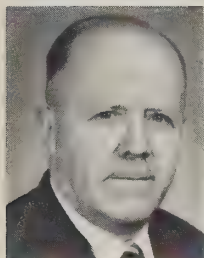


"They do look alike, don't they?" Jean Wilson, left, from Rhodesia, has no words of comfort for Lloyd Legister of Jamaica. Both were attending the Montreal-Ottawa Synod PYPS winter weekend, at Camp Iawah, north of Westport, Ont.





## PRESBYTERIAN MEN



THOMAS  
CHARLES ROSS

Born in California, this month's PM personality, Charlie Ross, moved to a Saskatchewan farm after his home disappeared in a cyclone. His grandfather, the Rev. John Ross, was a Presbyterian minister. In the 30s Charlie left the farm to become a door-to-door salesman and when World War II started, enlisted as a gunner with the R.C.A. In 1945 he was discharged with the rank of captain, having had active service in Western Europe as troop commander in the 7th Canadian Regiment. He then attended the University of Saskatchewan.

He left there after his marriage to his wife Catherine, and they spent three years in Kenora at the Cecilia Jeffrey Indian Residential School. Charlie was the principal and Catherine the matron. In 1956 they moved to Winnipeg where until last year Charlie was an agent with the Canada Life Assurance Company. In the summer of 1965 he became a district secretary of the Canadian Bible Society (Upper Canada district), the first layman to occupy this position. He is now a member of Rosedale Church, Toronto.

Charlie has made a strong contribution to the church's witness. For six years he provided regular pulpit supply at the rural community of Roland, Man., 60 miles south of Winnipeg. At the beginning of the movement, Charlie worked hard to further PM in Manitoba. He was president of the synod council and gave generously of his time in training men as PM discussion group leaders. An elder, he served on the session of First Church, Winnipeg.

Mrs. Ross is a daughter of the manse, her father was a missionary in Peru where she was born. And her grandfather was a Presbyterian minister in Lucknow, Ontario. Charlie and Catherine have a nine-year-old daughter.

The PM group in Prince Albert, Sask., sent in \$32.50 for India Famine Relief. The men hold a prayer breakfast once a month and charge \$1.25. At one of these breakfasts in March, they had only a glass of water, and gave \$1.25 each for relief of famine in India.

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Ko Ma (W-1)  
Age 6

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Keun Woo (W-2)  
Age 7

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Ki Ok (W-4)  
Age 9



Myung Suk (W-5)  
Age 12



Yung Hui (W-6)  
Age 14



Ja Seub (W-7)  
Age 11



Wook Young (W-8)  
Age 4



Mi Sook (W-9)  
Age 9

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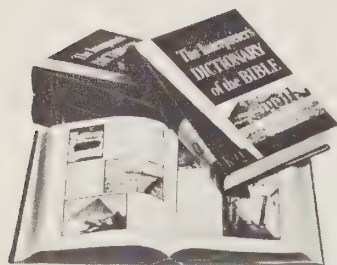
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### VIEWING

• *The Other Six Days* and *I Don't Want To Get Involved* are two new 30-minute colour films from Family Films that are ideal for provoking discussion. *The Other Six Days* looks at business ethics and Christian living through interviews with students, people on the street, ministers and university professors. *I Don't Want To Get Involved* also uses the interview technique to document some of the major causes of our growing impersonalism that is making us practically strangers to one another. For name of Canadian dealer and free brochure write: Family Films, 5823 Santa Monica Blvd., Hollywood 90038.

• Paramount Pictures is returning for Easter viewing Cecil B. DeMille's *The Ten Commandments*. This, in its first appearance since the original 1956 all record-breaking run, is in every sense DeMille's picturemaking masterpiece.

• You won't want to miss MGM's *A Patch of Blue*. Selina, a blind girl growing up in a New York tenement, has never attended school and spends her days stringing beads to sell. In a park she meets Gordon, a negro, and for the first time discovers the joy of sympathetic human contact and understanding. The plot is saved from over-sentimentality by the fine acting of Elizabeth Hartman and Sidney Poitier.

• NBC news has sent their television religious program unit to the Middle East and Europe for two months to produce a life of Christ for presentation as a one-hour colour special for 1967.

• A worship service using modern music, conducted by Toronto's *Teen and Twenty Chapel*, was filmed by CBC-TV for use on *Heritage*. The program, on "Pop Music in the Church", is scheduled for Sunday afternoon, May 15.

• The life of Dr. Paul Carlson, the missionary who was killed in the country he loved during the 1964 Congo uprising, has been put on film by Gospel Films Inc. entitled *The*

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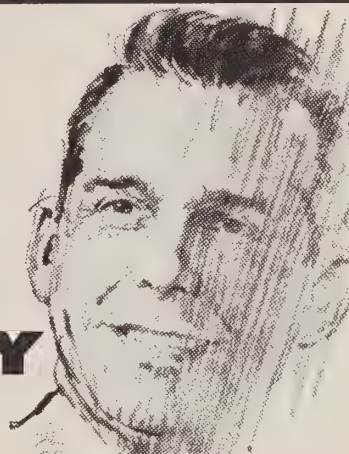
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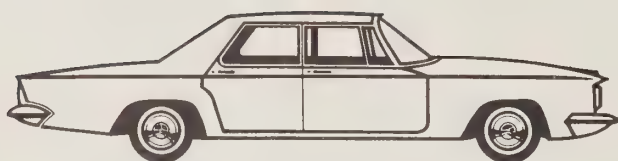


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## BIBLE READINGS

April 1—Mark 14:17-31  
April 2—Mark 14:32-45  
April 3—Mark 14:46-54  
April 4—Mark 14:55-65  
April 5—Mark 14:66-72  
April 6—Mark 15:1-15  
April 7—Mark 15:16-21  
April 8—Mark 15:27-39  
April 9—Mark 15:40-47  
April 10—Mark 16:1-15  
April 11—John 11:16-27  
April 12—John 14:1-10  
April 13—Proverbs 1:1-9  
April 14—Proverbs 1:10-19  
April 15—Proverbs 1:20-33  
April 16—Proverbs 2:1-9  
April 17—Proverbs 2:10-22  
April 18—Job 26  
April 19—Job 27:1-12  
April 20—Job 27:13-23  
April 21—Job 28:1-11  
April 22—Job 28:12-19  
April 23—Job 28:20-22  
April 24—Job 28:23-28  
April 25—Genesis 1:1-8  
April 26—Genesis 1:9-19  
April 27—Genesis 1:20-25  
April 28—Genesis 1:26-31  
April 29—Genesis 2:1-10  
April 30—Genesis 2:15-25

## IN MEMORIAM

CALDWELL, ALEXANDER, 88, St. John's Church, Cornwall, Ont., church school superintendent, session clerk and representative elder, Feb. 19.

CAMPBELL, MRS. JOHN A., 87, Zion Church, Charlottetown, P.E.I., mother of the Rev. Donald A. Campbell, Jan. 21.

CROCKET, JAMES H., 56, elder, St. James Church, Newcastle, Ont., Feb. 21.

HOLMES, GEORGE J., session clerk, Calvin Church, Loch Lomond, N.S., Feb. 4.

HUGHES, ROBERT WILLIAM RONALD, 58, elder, St. Andrew's, Perth, Ont., Feb. 7.

LINDSAY, JAMES S., elder, St. Andrew's Church, Kars, Ont., March 4.

MacMILLAN, NEIL W., 70, elder, Knox Church, Woodville, Ont., Feb. 17.

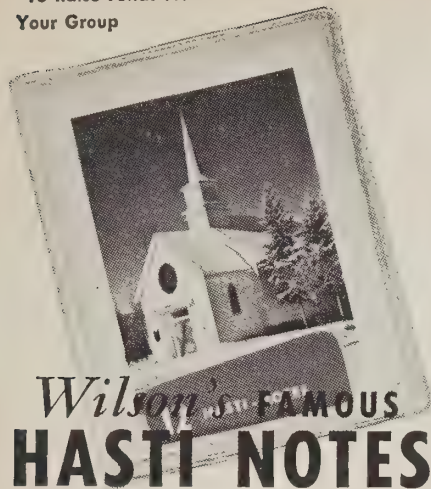
McARTHUR, JOHN, elder, First Church, Pt. Colborne, Ont., Feb. 19.

McKENDRY, JAMES, 90, elder and charter member, Calvin Church, Winnipeg, Man., Feb. 16.

MORTON, ROBERT SIDNEY, elder and



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trustee, Knox Church, Burlington, Ont., Feb. 16.

NIXON, WILLIAM G., 84, St. Andrew's Church, New Liskeard, Ont., session clerk, trustee and church school superintendent, Feb. 24.

QUICK, ALLAN C., 78, elder, Knox Church, St. Thomas, Ont., Feb. 15.

SHARP, THOMAS A., 90, elder, Knox Church, Midland, Ont., Feb. 11.

THOMPSON, WILLIAM H., 70, session clerk, manager, trustee, treasurer, St. Andrew's Church, Hillsdale, Ont., March 1.

WATSON, HAROLD A., elder, St. Andrew's Church, Brampton, Ont., Feb. 7.

YATES, J. MUNRO, representative elder, Willowdale Church, Ont., March 1.

(CORRECTION) GILES, GEORGE CLARK, 74, elder, Erskine Church, Ottawa, Ont., Jan. 17.

## CHURCH CALENDAR

### INDUCTIONS

Bobcaygeon and Rosedale, Ont., Rev. James Reeves, March 22.  
Tiverton, Knox, Ont., Rev. John Elder, Feb. 3.  
Vernon and Armstrong, B.C., Rev. S. Howard Kerr, March 2.

### DESIGNATIONS

Ransom, Rev. R. M., Director of Missionary Education (interim), Toronto, Feb. 20.  
Talbot, Rev. C. Rodger, Assistant Secretary for Overseas Missions, Toronto, Feb. 20.

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Campbellton, Knox, N.B., Rev. Murray M. Graham, 259 King Ave., Bathurst.  
Dalhousie, St. John's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.  
Grand River, Framboise, and Loch Lomond, N.S., Rev. Neil J. McLean.  
Richmond Bay, P.E.I., Rev. Leslie Files, New London.  
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Sussex, Hampton and Barnesville, N.B., Rev. John Humphreys, 350 Main St., Saint John.  
Tatamagouche, Wallace, Pugwash, The Falls, N.S., Rev. L. M. MacNaughton, Scotsburn.  
Woodstock, St. Paul's and Kirkland, St. David's, N.B., Capt. S. D. Self, 26 MacLaren Dr., Oromocto.

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Richmond, St. Andrew's and Stittsville, St. Andrew's, Ont., Rev. T. A. Pollock, Manotick.  
Spencerville, Ventnor and East Oxford, Ont., Rev. David Mawhinney, Box 971, Prescott.  
Winchester and Mountain, Ont., Rev. J. M. Anderson, Box 819, Kemptville.

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Holstein, Dromore, Amos and Normanby, Knox, Ont., Rev. A. Newton Reid, Holstein.  
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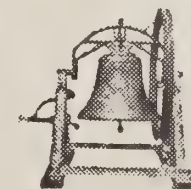


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 Saskatoon, Parkview, Sask., Rev. T. Plomp, 2119 Louise Ave., Saskatoon.

#### Synod of Alberta:

Chauvin-Wainwright, Alta., Rev. D. W. Pater-son, Box 69, Lloydminster.  
 Red Deer, St. Andrew's, Alta., Rev. Gordon Cunningham, Rocky Mountain House.  
 Willowdale, Edwell and Valley Centre, Alta., Rev. Basil Hartley, Box 26, Innisfail.

#### Synod of British Columbia:

Prince George, St. Giles, B.C., Rev. Ivan S. Gamble, 253 Battle St., Kamloops.  
 Sooke, Knox, B.C., Rev. William Klempa, 439 Obed Ave. W., Victoria.

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## LETTERS

continued from page 11

I would like to say also that many times over the years I have tried to bring these unfamiliar hymns into use by using them as choir numbers. Often they have been well received, but how often will a minister follow up by using them in later services? I feel strongly that the leaders of our music must be not only leaders, but educators. They must be dedicated Christian men and women who are willing to take on such a task of musical education as I have indicated. All hymns once had to be learned. Can we in the modern church dare to stay with the things we know and never search out new and often inspiring music?

If it is true that Presbyterians are

dour and emotionless, what are we doing about it? If our people, choir and congregation alike are regular in Bible reading, earnest in prayer and thoughtful in meditation, why cannot we as a people rediscover Pentecostal joy?

As far as the selection of music is concerned I must disagree with your writers. Change takes time, and I for one would not like to see a sudden swing to church music in the modern musical idiom. Let those of us who are given the task of leading think of what we are doing. Let us choose music of such a nature that it will by its dignity, by its reverence, lead our worshippers nearer to the throne of grace, and make them receptive to the atmosphere and message of our worship services.

In brief, let the words we sing be the best that we can find — so many songs have words of a low literary value. Let us have inspiring tunes wedded to those words. But above all let our singers and leaders come to the services, prepared both spiritually as well as technically. If we come to church expecting great things, we shall receive a blessing in what we do, and also communicate that blessing to others.

Toronto

A. R. Medhurst,

Director of music, Cooke's Church.

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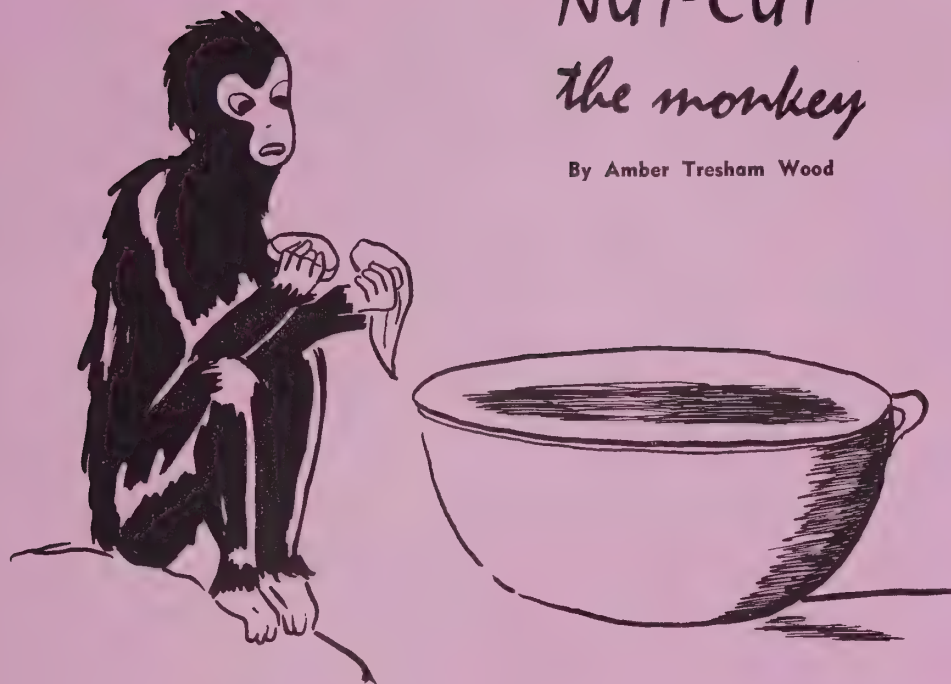
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## NUT-CUT *the monkey*

By Amber Tresham Wood

■ When Nut-Cut was very young he enjoyed his bath but as he grew older, like most boys, he disliked being washed or bathed. One morning, after a heavy rain, he was out in the yard digging for little sprouting seeds in the grass, which he very much liked to eat.

Later, when he came to the door with his face, hands, arms and legs plastered with mud, he looked very funny. "Now, it's a bath for you, young man!", I told him. He watched while I put water on the fire to heat and got his little tin bathtub down from where it hung on the nail.

When the water was ready I went to the door and called "Nut-Cut!", and watched for him to come with his little bounding jumps. He didn't appear. I called again. No answer. I went to where he had been digging but he wasn't there. Where could he be? I went down the little foot-paths, calling as I went, but I couldn't find him. He had disappeared completely. What could have happened to him, I wondered anxiously, for he had never gone far from the house before.

Slowly and sadly I walked back to the house. Perhaps, I thought, perhaps he has heard the call of other monkeys in the jungle and has gone to them. How very lonely the house will be without Nut-Cut! I threw out the cold bath-water and hung up his little tub, wondering if I'd ever use it again.

When the children and Drake got back from their walk, their first words were, "Where's Nut-Cut, Mother?" I told them he had been gone for a long time, that I had

hunted everywhere for him, but he was nowhere to be found.

They were both very quiet for a minute then Buddy, practical as always, shouted, "Drake! Where's Nut-Cut? Find Nut-Cut!" Drake sprang up and seeming to understand the words as well as the tone of Buddy's voice, went dashing outside and ran around the yard where Nut-Cut had been playing, then rushed back into the house and carefully searched every room. The children were right behind him, urging him on.

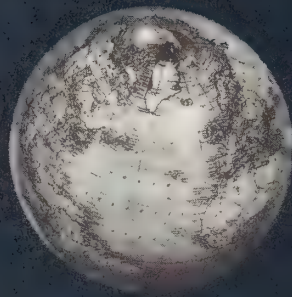
Drake's nose led them into a little storeroom off the kitchen where we kept charcoal and firewood. There he smelled and sniffed and snorted, clawing at the wood, while his tail wagged furiously. As we watched, to our surprise and joy, out crawled Nut-Cut from where he had been hiding back under the pile of wood. He ignored us, but reached up and tenderly touched Drake's nose. There was no doubt about Drake's happiness at seeing his little friend again.

The mud on Nut-Cut had dried and he had picked and scratched most of it off. Suddenly I remembered how he had watched me get down his little tub and put the water on the fire to heat. When I told the children, they thought it was very clever of Nut-Cut to hide from us and said we should forgive him this time for frightening us. Buddy pleaded, "Please, Mother, don't give him a bath now. I'll brush him clean."

Yes, Nut-Cut was growing up! ★



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# *The Presbyterian Record*

MAY, 1966



St. Andrew's Presbyterian Church  
Niagara-on-the-Lake, Ontario

## IN THIS ISSUE

Money, what it means  
by William Stringfellow



■ The necessary background for the reading of *The Restless Church* is, of course, *The Comfortable Pew*, because so much of it is written in agreement with, in addition to, or over against the criticisms Pierre Berton offers in that book. *The Restless Church* is not intended to be an answer to Pierre Berton, although in some of the chapters he is taken to task, but rather an extension of the dialogue he began.

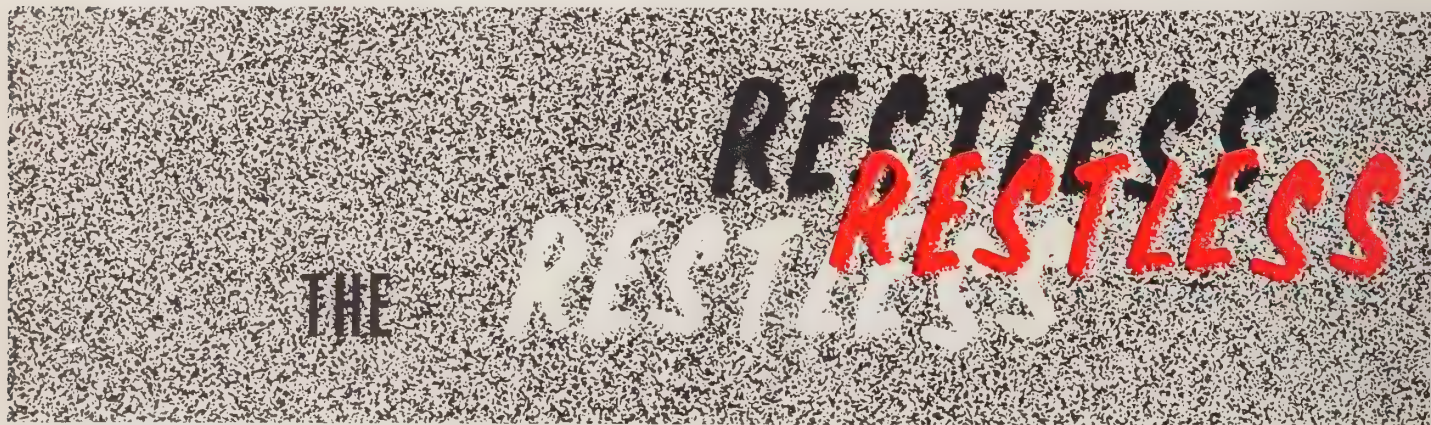
So the contributors to this dialogue are people who have been frustrated by their experience of the church as an institution and yet who can never quite manage to escape the claims of the gospel which the church exists to proclaim. Thus an essay by Monica Furlong entitled *With Love to the Church* puts into words feelings which probably lie in the heart of many who, like her, are both attracted to and repelled by the church itself. What attracts her and so many like her is the biblical emphasis on the significance of love in human relationships. She pleads for the kind of love which is "a process of learning to be vulnerable — to one another, to ideas, to knowledge, to the arts, even to the injuries which the forces of evil constantly try to inflict."

Elizabeth Kilbourn reflects this same unconcern with

*Honest to God*. Me-too-ism, however, does not constitute dialogue. In *Christianity with Dogma* Bishop James Pike tries to find a place for the dogma the Bishop of Woolwich dislikes but most respectable theologians would feel that the dogma he promotes constitutes minimal requirements for the believing Christian.

William Stringfellow reviews the issues presented in Berton's book but at a deeper level, and he criticizes Berton because his criticisms do not go far enough or deep enough. He introduces some element of dialogue when he reminds us that "the gospel is not mainly about morals even though that may often be the main concern of the churches. The most cogent indictment of the churches which Berton's book actually makes is, in a sense, himself and his own Sunday school indoctrination in which he was misled, as so many others are, in supposing that the gospel is just a radical, ethical idealism which should be applied to practical affairs in the world today."

One of the more moving essays is by Rabbi Fackenheim, a teacher of philosophy in the University of Toronto. He acknowledges his indebtedness as a Jew to the liberal humanism — which Berton represents — for the freedom



so many aspects of the church's life and the same concern with the significance of love in human relationships when she confesses what the church means to her: "The church I know is a small community of human beings who have caught the contagion of Christ's freedom and among whom I can be accepted for myself as I am: all of them ministers who, with their own wounds bound, are free to go out into society, sensitive to the cries of other humans in their multitudinous needs." It is hard to turn a deaf ear to such pleas.

Some of these essays could have been omitted with little loss to the book. Eric Harrison's claim that "if a preacher declares that he thinks the Bible is not right at a certain point or on a particular issue, he quickly finds himself facing the charge of heresy", makes one wonder where he has been over the last few years. Responsible biblical scholars and theologians and preachers have been doing just that for some time now but accounts of heresy trials have hardly been front page news.

Nor is the dialogue helped much by those who largely echo what Pierre Berton has already said. An essay by Bishop J. A. T. Robinson on *Religion Without Dogma* does little more than either repeat Pierre Berton or his

which he as a Jew now enjoys. He admits rather sadly that it was through secularist liberals that human rights have been extended to minorities — including the Jew — while Christians have often acted as if full human rights have been reserved for Christians.

This constitutes one of the severest judgments that can be made against the church: "One of the major charges a religious Jew must make against modern Christendom is that it has tempted Jews to throw in their lot with secularism, thereby turning their back on him who is the God of both Israel and the church." Yet he is himself not prepared to surrender to the secularist and he cautions the church against surrender at this point: "The final upshot of Berton's new-look-Christianity would reduce itself to a willing tool in the pursuit of the goals of secularist liberalism. But . . . can any Christian reduce his faith to a mere cure for human weakness, and his God to a mere instrument of human purposes however worthwhile." Out of the Jews' own experience of tragedy he is able to answer the question unequivocally: "Must he not warn today's Christian against surrender, however well intentioned, to any secularisms. Would not such Christian surrender be an invitation to secularism to



appropriate the vacated religious sphere, thus becoming what Jews and Christians have always known as idolatry." He commends the church for what he calls its readiness to expose itself to the secular world in such a radical and honest and fearless manner, but he cautions the church that it should make sure that it knows what it has to "bring to the world, lest self-exposure end up with total surrender."

This question about what the church should bring to the world is asked and answered most fully by Eugene Fairweather, a professor at Trinity College, Toronto, in the chapter *The Catholic Tradition*. Fairweather makes no attempt to deny the validity of the criticism which Berton has made of the church in its "too-little-too-late" reaction to vital social issues. He knows that no real defence is possible here. Indeed, he acknowledges that Pierre Berton himself is an indictment against the church. "There is no evading the hard fact of Pierre Berton. He grew up in the church. He has spent a good deal of time discussing religious issues with Anglican priests. Yet it is painfully clear that he has only the vaguest notion of what the historic Christian faith is about."

Fairweather challenges the right of the "outsider" to

one non-Canadian whose contribution would be sorely missed. It is a criticism written by Peter Berger, an American sociologist, and is directed against Berton and against those who within the church largely echo his judgments. "Berton's little volume can serve as an excellent example of the more fashionable Christian response to the process of secularization. This is the response of embracing it." Certainly we must listen to the Bertons, but they cannot be allowed to determine the guide-lines for the church's life, for "if secular aims define the mission of the church in society, the conclusion that the church is finally unnecessary is inevitable no matter how noble the secular aims may be." Berger also reminds us that if we accept Bishop Robinson's second-hand thesis that God is the "ground of everything personal" then "one's method in religion must be the science of personality," and so in process of time "Theology becomes psychology. Pastoral care becomes psycho-therapy. The devotional life becomes an operation of psychological engineering." But the fact is, Berger claims, that "all religion stands or falls with the fundamental proposition that man is not the only meaning-giving being; that there is something 'out there' that corresponds to human meaning and human hope."

## CHURCH

Dialogue continues with this book review by J. Charles Hay

determine what content can be inserted into the term Christian. "It is neither intelligent nor honest to use the word Christian as an honorific label for ideas or actions which a particular culture happens to like." One cannot, as Berton suggests, substitute Christ for dogma, for if Christ is to be talked about intelligently and witnessed to effectively, then dogma is required, for dogma is the attempt to put into words the church's own thinking about this Christ. Hence to plead for faith in Christ as a substitute for dogma makes no sense until we have asked and answered some basic questions about this Christ. The answers to these questions will take the form of dogmas, which are "pointers" to the reality of the Christian worldview, to God the Creator and his new creation of mankind through Jesus Christ."

The precise formulation of these dogmas requires constant revision in the light of new insights that often are gained by dialogue with the thought forms of our day, but "if we mean them to be Christian statements they must point to the God and the Christ of the scriptures — not to our own inventions which we arbitrarily choose to call by the same name."

Perhaps the most devastating criticism comes from the

These criticisms of course will not silence Pierre Berton. They will not silence him because he speaks for multitudes of people inside and outside the church who have neither the capacity nor the means thus to voice their views. It is this which gives his observations validity and which make it imperative that the church listen to what he has to say. We dare not react defensively, but must rather be prepared to remain open to this criticism.

We must also, however, listen with discrimination, and this book will help us to do just this, as it reminds us that it is not the Pierre Bertons who can determine what the church is called to do but rather that faith which is witnessed to by the Bible and confessed in the creeds of the church. This alone can determine the church's stance in the face of the challenges which face it in today's world.★

*"The Restless Church", edited by William Kilbourn, published by McClelland and Stewart Limited for the Anglican Church of Canada. Price: cloth, \$4.50; paperback, \$2.50. The reviewer is a professor at Knox College, Toronto.*



## Canada's Role in Vietnam

■ Regardless of how we feel about the war in Vietnam, the fact is that Canada as a country must take a stand on a situation that imperils the peace of the world.

The committee on international affairs of the Canadian Council of Churches has adopted a resolution that originated with a similar committee of our church. It has gone forward to the Prime Minister of Canada in these terms:

While well aware of the complexity of the present situation in Vietnam and the impossibility of any easy solutions;

And aware also of the complications and difficulties in this regard for the Government of Canada arising out of the common concerns with the United States, particularly in matters of continental defence;

Nevertheless in the light of the terrible suffering and loss of life for all who are involved in Vietnam but particularly for the people of Vietnam whose land forms the battlefield, we would petition the government of Canada:

1. That Canada continue to press its good offices through the International Control Commission and in whatever ways may be possible in seeking an immediate cease-fire and plans for a negotiated settlement. Such plans should be open for unconditional negotiation and should not attempt negotiation on the basis of conditions which might already make negotiation unacceptable to one party or the other.

2. That Canada should not support the United States in the war in Vietnam, either by sending military personnel or military supplies, or any material aid for the pursuit of the war, or by making statements of support.

3. That aid for the rehabilitation of civilian sufferers should be extended both in North and South Vietnam. We would express our satisfaction in the aid which Canada has already sent for the rehabilitation of civilians in Saigon.

## The Response to the Relief Appeal

■ Over \$90,000 had been received for India famine relief from Presbyterian congregations and individuals by April the first, surpassing the objective set by the committee.

In Halifax a four-year-old boy emptied his piggy bank and contributed the \$15 it contained "to help the little children who didn't have enough food."

In the west the Presbytery of Red Deer donated the proceeds of its annual Palm Sunday concert, which featured choirs from seven congregations.

In Toronto members of Knox Church gave more than \$6,800 to a special offering for this purpose. These are but three samples of the way in which the appeal was widely supported.

The splendid response has given great encouragement to our representatives in India who are doing their best to avert hardship, deepen wells, and ensure better crop conditions in future. It will also enable our church to play its part in the broader program of India-Pakistan relief that is being administered by the World Council of Churches.

Presbyterian generosity should not end with this particular appeal. There is still need for an annual offering in all congregations for inter-church aid, refugee and world service. Relief is needed in Vietnam and emergencies may arise elsewhere in 1966. Only when money is on hand can the committee act swiftly and effectively, as it did by cabling funds to India last November, prior to asking for special contributions. ★



## St. Andrew's Church, Niagara-on-the-Lake

# The Presbyterian Record

MAY, 1966



VOL. XCI NO. 5

■ "St. Andrew's Church is an architectural gem. It is rated by good judges amongst the finest specimens of simple colonial ecclesiastical style to be found on this continent . . . the very essence of delicate yet uncompromising dignity."

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The lofty pulpit, a fine work of art, was made by a local craftsman, John Davidson. It is surmounted by a golden dove. Below the pulpit is the precentor's desk.

The Presbyterian congregation came into being in what was then called Newark, capital of Upper Canada, in 1791. First a meeting house was erected, then in 1794 St. Andrew's Church was opened.

When the Americans burned the town during the 1812-14 war the church was destroyed. For a time the congregation met in a school-house on the church property.

The present St. Andrew's Church was built in 1831, and was restored after a cyclone in 1858. A major restoration was undertaken during the ministry of Rev. Dr. D. T. L. McKerroll in 1937. The work was supervised by Prof. E. R. Arthur of the School of Architecture, University of Toronto. The manse, which is a splendid example of colonial architecture, dates back to 1836.

St. Andrew's Church will celebrate its 175th anniversary with special services morning and evening on Sunday, June 19. ★

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The Presbyterian Record



## cover story

Don Sinclair of the *St. Catharines Standard* took this photo inside St. Andrew's Church, Niagara-on-the-Lake, especially for *The Record*. In the pulpit is Rev. Dr. F. W. Sass, minister since 1960. The historic church is described in the column to the left.

## EDITOR

DeCourcy H. Rayner

## ASSISTANTS

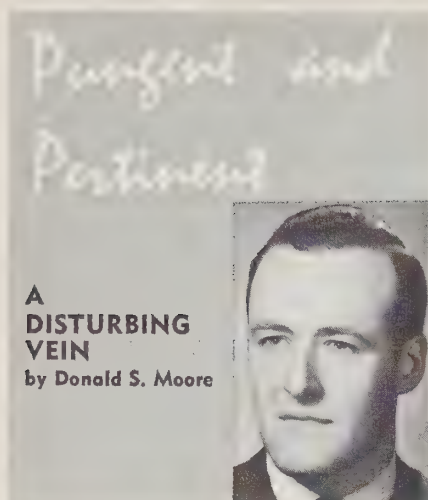
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■ The author of "A Peculiar Attitude" talks about the dogmatizing of the *Westminster Confession* in some quarters of our church; and goes on to ask if our church is really a confessional church at all. While it would appear that there are some in the church who point in this direction, I feel that it is somewhat unfair. Most of us, who find in the Confession the most succinct statement of our faith, would admit there are parts in dire need of revision. The United Presbyterian Church in the U.S.A. now appears about to move in this direction. The question to me is not whether we are a confessing church or not—that we are; it is rather the mode of our witness. Christian unity and brotherhood are part and parcel with our Presbyterian heritage. In the words of our present moderator, no denomination is more catholic than ours. We do this not so much to find the meaning of our Confession — but because of it.

On the other hand the author of "A Peculiar People" points out: "Communication with other denominations, is good, so long as we are communicating the gospel." This is very true and the point is well taken. As Presbyterians we have been always been proud of the belief that we are a people of "the book". In this light, it seems to me that we must ask ourselves — how are we communicating its message — this gospel?

We live in a world which is no longer convinced by supernaturalism — within the church or without. As Dietrich Bonhoeffer said — we live in a world that has "come of age." We in the church, have often in our rigid adherence to traditional language, appealed to divine sanctions to justify ourselves. We so pigeonhole and cate-

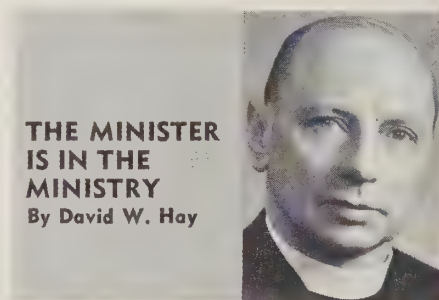
gorize our faith that we conclude with a sterile abortion of the "living Word." We conclude by ministering to the church but not to the world.

In any medium, an effectual means of communication in the past often becomes a strange idiom in the present. This has become one of the greatest challenges of our age: between management and labour, a teacher and his pupils, or a minister and his people. We often find in the church a stubborn clinging to the language of the fathers bringing about a degeneration into a quasi-priesthood of both the scriptures and doctrine. These two can lead to a narrowness and rigidity in outlook.

The author of "A Peculiar People", while strongly emphasizing doctrinal soundness, tends to ignore the fact that the world takes us as she finds us whether we like it or not. To lump people into various categories such as Barthians, liberals, Calvinists, etc., is to close the doors tight against the winds of change which are blowing in all corners of Christendom. It seems to me that this is contrary to the whole definition of the word reformed! If we are afraid to answer the call to renewal — which to my mind is of the essence of the spirit of the reformers — we shun both our reformed heritage and the call to Christian witness. In this vein for one to question the gentlemanliness of a young student who ponders its meaning is, I think, a sad commentary indeed.

Presbyterians have a heritage which goes back some 400 years and lies at

the very core of the reformation. As we look out on the problems facing the church in our own day, we perhaps need to ask ourselves if there still exists among us the same freshness of hope and vigour as there once was. Or do we sometimes lapse slowly into the camp of the counter-reformers in an open hostility to any approach to renewal? On the other hand there is the easy avenue of lethargy in becoming an unofficial state religion. If we, as Presbyterians in Canada, proceed into the future with only the attitude "we were the martyrs in 1925" and deny the rest of our heritage, then we shall be untrue not only to ourselves but untrue to every new challenge that comes the church's way in the future. It often requires genius to react to a situation but to strike out on a new course requires faith and courage as well as genius.★



■ The above title is meant as a ripost to the Reverend S. B. Coles' question in the April issue, "Who is in the ministry?"

*continued over page*



**"Whatever made you give a whole quarter to Famine Relief?"**



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Church .....



Heaven forbid that mere conservatism should restrain the bold, experimental spirit for which the Rev. C. Paul McKinnon pled in February, or hold back the laity from the exercise of their ministry. But let us keep our guide-lines clear.

Mr. McKinnon makes an excellent point when he protests against the equation of ministry with government. Ministry means service. One kind of service is service of the means of grace, the word and sacraments; another kind is the highly diversified activity of the layman by which, nourished on the grace received from the word and sacraments, he seeks in his own situation to make Christ supreme.

The former type of ministry must be viewed first of all in the setting of worship if we want to understand its authentic nature, not in reference to church courts and administration (government) which are secondary. And it is called "the holy ministry" because the minister has the stewardship of holy things. The term *holy* does not mean that he is more righteous or more sanctified than the layman (a common misunderstanding), but that he is dedicated (ordained) to the service of the divinely instituted *sources of the church's holiness*, for they are the means by which Christ through the Holy Spirit makes men holy. This ministry in holy things lies at the heart and origin of the church *as no other ministry does*, and for this reason the Westminster documents, following scripture, call it a divine gift to the church. I for one unashamedly believe with our fathers in the faith that this ministry is *the* ministry in the church in an eminent way.

Nothing is to be gained by trying to obliterate the fact of church order, which reveals itself in the church at worship and which derives ultimately from the fact that Christianity originated in a historical revelation. Mr. McKinnon indulges in a regrettable half-truth in alleging that "our concept of the ministry is firmly rooted in the Old Testament, in the offices of 'the Priests and Levites in the Jewish church.'" In actual fact, the Westminster documents ground the ministry firmly on a Christological basis, but, even so, parallels with the Old Testament are not wrong in principle because any historical revelation must

have "prophets and priests" to promulgate its word and celebrate its signs. The ministry of Christ is a particularly sacred ministry because it is a stewardship of his appointed means of redemption.

The "ministry" of the laity must first be seen as a stewardship of the *creation*. God has given man dominion over the works of his own hands (Gen. 1:26; Ps. 8:6), so that a man's daily work (if honourable) is an exercise of this stewardship and should be believed in as hallowed by God. Yet the world being what it now is, and the blight of sin being within us and around us, this stewardship cannot be exercised without the aid of grace and has a vocation to carry into the world all the power of grace.

Broadly speaking, the minister's stewardship is to lay open the treasures of grace in the word and sacraments (publicly in the world and not only within his congregation), and the layman's stewardship is to show forth this grace in his more particular situation. There is, fortunately, a degree of overlapping, and I suppose we shall always be troubled by foolish people who think only in terms of black and white and conclude that if a difference is not stark it does not exist. It should not be difficult for anyone to apply the distinction I have made if he really wants to. Let me say a little more about the ministry of the minister, because it seems to me that there is as great a need to rehabilitate the ministry of the ministry as there is to rehabilitate the ministry of the laity.

It is not the task of the minister simply "to equip the laity for their ministry." Personally I think that this translation of Eph. 4:12 is a mistranslation, but, even if it is not, the idea appears nowhere else in the New Testament. By all means let us agree that the minister should equip the laity for their ministry, but let us not make the error of assuming that this slogan defines the New Testament doctrine of the ministry. Do not the laity themselves need a minister? They are to be ministered to for their own sake, as objects of God's love and care. I doubt if there is in human society any bond more gracious than the one that can exist between a minister and the people whom he shepherds in Christ's name. By all means let him gently urge them to their Christian tasks, but let him not forget that they are entitled to look to him as their father in God.

It is not true, as some say, that the laity are in the front line while the minister stays safely in the rear. I appeal to my brethren in the ministry to stop degrading their office with such talk. Who in his senses could speak of St. Paul or of any of the apostles in that way? A shepherd in Bible times went in front of his flock in order to be the first to meet wild beasts and to protect his sheep. In days of persecution it is always the church's leaders who must bear the brunt, and this is what ministers are called to be — leaders! they are especially the public and vulnerable representatives of the church, and Paul regarded this as his glory. Of course the laity have their own witness in their own situation. What is needed is teamwork. But the minister's work is front-line leadership, and, if ministers have a weak idea about their leadership, the whole church will be weak.

How can we recruit for the holy ministry if we have no special regard for it? We have lost men from the ministry because they have lost faith in it. If we do not restore a sense of its sacredness and special honour, the church for lack of leaders will go down, and down, and down. ★

## LETTERS

### Discard Duplex Envelopes?

If budget needs for maintenance and outreach begin at presbytery level, and through synod reach general assembly for final discussion and acceptance, being considered and dealt with by all three courts representing the entire membership of the church, why is budget acceptance by congregations optional and not mandatory?

Assuming it should be mandatory, what then of the duplex envelope? Commitments have already been made by the membership through proper representation so why should the individual rather than the board of managers divide the offering received?

Our representatives agree on the church's budget needs and then we proceed to "scuttle" the budget by second guessing them with the use of the duplex envelope. Can you imagine the state of confusion that would prevail in political circles if the duplex envelope system were used by taxpayers relating to federal-provincial budget needs?

It is the humble opinion of the



writer that the budget should have first claim on the resources of a congregation, even before the minister's stipend. Such a preference would do much to ensure a realistic attitude at all times towards the budget.

Readers, what do you think? Should we change the system or discard the duplex envelope?

Sudbury, Ont. *D. Forbes Tilley*

### The Partnership Program

The March article, "The Way to Renewal" illustrates how well the Partnership in the Gospel program works when it is followed faithfully and imaginatively. St. Andrew's, Humber Heights, developed its own theme but did follow the partnership program.

Any congregation can adapt the program to its particular situation. However it is necessary to follow the basic steps: analysis of need, evaluation of resources, organization of people, publicity, training of visitors, keeping to schedule, and immediate follow-through on announced program.

These are outlined in the guide book which has been mailed with 1966 materials to every minister. If any congregation wants to duplicate the St. Andrew's, Humber Heights, story, the time to get started is now, before the summer lull sets in.

*H. F. Davidson*

Secretary, Board of Stewardship and Budget

### Weary of Rebels

Apropos of your editorial on "The Restless Church." May I say that, in common with many of your readers, I am weary of the "controversial" figures to whom you draw our attention.

I am weary of the whole tribe and the publicity given them. I am weary of our rebels — rebels in every line — rebels in art, in music, in literature, rebels in religion and in morals. They have served whatever strange purpose they were intended to serve and should now retire into decent obscurity.

Their noise is becoming shriller and more penetrating than ever. They feel they are dedicated, called to be "gadflies" to their day and generation, no matter how muddled their thoughts and views may be. It has become a fad, a fashion, a cult, with slogans and passwords and special jargon, to which the young and the not so young are expected to belong if they are to be in the current of modern life. They call themselves non-conformists, but oh! how they conform, and conform hard!

I am weary of our rebels — I am weary of their arrogance, their shouting, their overbearing assumption they are in the van of the present and the future, their implied superiority over their neighbours. I am weary of clergymen who seek a cheap reputation for courage by reviving some ancient and smelly heresy for which they are in no danger of losing either their heads or their posts. I am weary of marchers, protestors, demonstrators, shockers, disturbers, and their complacent self-righteousness. I am weary of those who lift their ecclesiastical noses in the air and assure us that all thinking persons are on their side. I am weary of those who assume we "can't stand self-examination or criticism" simply because we do not agree with them.

Above all I am weary of the bright and breezy boys who infest the *urbs ecclesia* today. The "Honest to God" boys, the "God is dead" boys, the "ecumenical mania" boys, the "Dietrich Bonhoeffer" boys — all those new characters who insist that no one thinks as clearly and wonderfully as they do and who are forever prodding at what they call "conventional theology" and telling us the sooner we get away from THAT the better. And if we don't we are hopeless and irredeemable "squares" and our intellectual processes are negligible. I am weary of the rebels. To use an old school tag, *Taedet me vitae* — it tires me to death.

Poor conventional theology — scorned and rejected! If you belong to the wave of the future you must pass her by with averted eyes. It would never do to claim acquaintance. But is it not passing strange that a man like C. S. Lewis, a modern of the moderns if ever there was one, was more than glad to be seen in her company and to stake his intellectual reputation in testifying to every dictum he learned from her. He made his pilgrimage from out-and-out atheism and could find no content until he had arrived at out-and-out orthodoxy and from that he would not budge. One wonders what he would have to say in his trenchant fashion to Honest John of Woolwich?

And there was T. S. Elliot, the finest critical mind of the 20th century, lord and master of all the moderns in the 1920s and by whom every young progressive swore in those days, making his pilgrimage to the far right

*continued on page 34*



## Meet Joe — maybe he'll make church next Sunday ...or the next

Nice guy Joe. Fine family man. Enthusiastic community worker. Always makes church at Christmas and Easter, but not much oftener. Still he sees the children attend Sunday School regularly. HOW MANY "JOES" DO YOU KNOW? A MULTILITH OFFSET can keep him interested and informed through regular newsletters. And an ADDRESSOGRAPH will see it reaches the correct address. This pair saves hours of staff time and labour. A Multilith offset provides all the clean, sharp copies you need for bulletins, pledge lists, announcements etc. for just a few pennies. The Addressograph provides permanent up-to-date records for each member of the family on plastic identification cards. Find out how you can cut church administration costs. Simplify your church records. Save hours of time and labour. Keep information up-to-date. Free booklet shows you how. Mail coupon today to:

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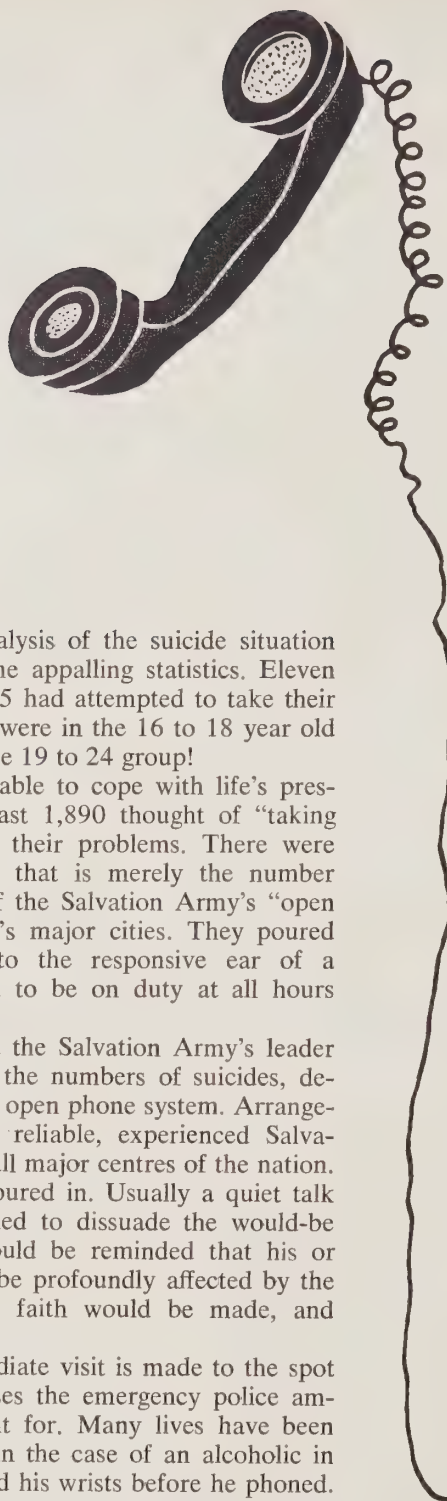
Please send me Free Booklet on how to simplify Church Record Systems.

NAME.....

ADDRESS.....

Church.....





BY HERBERT WOOD

■ A governmental analysis of the suicide situation for 1965 revealed some appalling statistics. Eleven boys and girls under 15 had attempted to take their own lives. Forty-three were in the 16 to 18 year old age group, and 88 in the 19 to 24 group!

Thousands seem unable to cope with life's pressures. Last year at least 1,890 thought of "taking the easy way out" of their problems. There were probably many more; that is merely the number that took advantage of the Salvation Army's "open phone" in all Canada's major cities. They poured out their troubles into the responsive ear of a Salvationist, appointed to be on duty at all hours of the day or night.

It was in 1960 that the Salvation Army's leader in Canada, grieved at the numbers of suicides, decided to inaugurate the open phone system. Arrangements were made for reliable, experienced Salvationists to stand by in all major centres of the nation.

At once the calls poured in. Usually a quiet talk was all that was needed to dissuade the would-be suicide. The caller would be reminded that his or her loved ones would be profoundly affected by the tragedy, an appeal to faith would be made, and prayer offered.

Sometimes an immediate visit is made to the spot indicated. In other cases the emergency police ambulance has to be sent for. Many lives have been saved in this way, as in the case of an alcoholic in a hotel who had slashed his wrists before he phoned. All cases are followed up, and assistance given to help tide the caller over his or her difficult problem.

The police have co-operated splendidly. Many times they have notified the Army of cases that have come to their attention. They find out the Army's emergency number in each city and are quick to use its facilities, or pass the number on to those needing help.

Many citizens who are aware of the Army's success in rehabilitating these despairing folk, seek help for others. The other day a woman was waiting for a subway train, when she heard an elderly lady standing nearby say, "I can't do it! I can't do it!"

"What can't you do?" she inquired, and was told of a desperate resolve to end a life of lonely widowhood by leaping in front of the thundering monster as it roared into the station. "But I just can't do it," she cried. "My loved ones would never get over it!"

The lady who had spoken to her abandoned her plans and took the lonely one first to a restaurant for a cup of coffee, then to the Salvation Army. There her case was looked into, her minister contacted, and the situation generally improved. The woman thanks God for the Army and for the other woman's kindly interest.

A professional man became so discouraged at his financial burdens that he planned to drive into a tree. He was not only grappling with a heavy mortgage and educational requirements for his child, but trying to help his parents out of hopeless debt. But his nerve also failed at the last minute, and in his desperation he rang up the Army. They were able to cope with the situation and ease the load for this harassed teacher.

Despair over an alcoholic problem is one cause of suicide, domestic trouble is another. Financial difficulties drive many to end it all. But Salvationists are convinced of the truth of Christ's words: "Let not your heart be troubled". They believe these apply to every phase of life and that it is possible to have peace even in this chaotic world. Most folk respond to the challenge, "Be strong and of a good courage." ★

## The OPEN PHONE

a special ministry to persons  
on the edge of despair





SHIRLEY MARIE JEFFERY, B.A., of Appin, Ont., plans to study at Knox College.



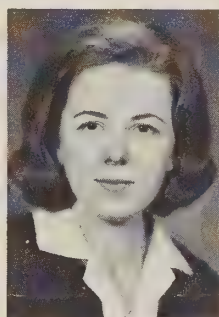
BIRDIE JEAN McLEAN, of Carragana, Sask.\*



SHIRLEY LORRAINE CAYLEY, a member of Knox Church, Calgary, Alta.\*



LORRRAINE FRANCES UBERIG of Hamilton, Ont., a member of Eastmount Church, will study at the University of Manitoba.



LOIS JUNE COOKE, of Coldstream Church, Toronto, will work in Montreal at Tyndale House.



JEAN GARDNER, of St. Andrew's Church, Hamilton, Ont., will be deaconess at St. Andrew's Church, Sarnia.



JEAN ELIZABETH SMITH, a member of St. Andrew's Church, Wyoming, Ont.\*

# Ewart College 1966

\*Appointments not yet definite.





# WHAT IT MEANS

By

William Stringfellow

■ Right away I might as well admit a certain bemusement in offering any remarks about money and what money means socially and theologically.

A banker might disqualify me from saying anything—just because I do not have money. Yet, I suggest, that those without money know at least as much about the meaning of money as those with it: on that authority, I persevere.

A pauper or beggar might complain that it is gratuitous to speak of money if one is a young, white, Anglo-Saxon, Episcopalian, Harvard attorney—for whom, after all, obtaining a position, accumulating money and acquiring whatever money can buy takes no remarkable effort. Yet, precisely because it is so simple for some to make money and so arduous for others, the matter arrests me.

That, plus the prominence which money manifestly has in the affections of so many, makes money both a societal and a theological issue.

Beyond that, however, for the Christians of today money has become a perplexing temptation in the practice of the gospel: an imposing encumbrance upon the church in its vocation as an institution and a deceptive stumbling block in the Christian witness within this society.

Still, one is haunted by the impression that for Christians, if not for other men, the issue of money was settled long ago. Is that not so?

## The ambiguity of money

No attack is made here upon “materialism” in the sense in which that term is so often juxtaposed with “spiritual” values. In the gospel of Christ there is no

dichotomy between “material” and “spiritual.” In the gospel, indeed, these do not exist separately in distinction from or in opposition to one another, as the Greeks supposed and as many people still vainly assume. In the gospel these are made one, each indispensable to and inherent in the other. The incarnation itself concerns the reconciliation of the realities called “material” and “spiritual.” Since the incarnation, for men to persist in thinking and speaking of “material versus spiritual” is not only confusing, but false and profane.

Neither is it implied that money is intrinsically evil, for nothing at all common to the existence of this world is essentially evil, so far as the gospel is concerned, though most religions have a contrary view. In the Christian faith, rather, money is one of the institutions of this world which, like all other principalities and powers, is fallen. That means that money has lost its integrity as an institution, exists now in a state of distortion as to its real meaning and function, and is a symbol of the alienation between and among all men and principalities. Money is not inherently evil, but fallen; it is subject to death along with everything and everyone else in fallen creation.

By the same token, the owning of money is in and of itself no sin, if that provides any comfort to those who may own some of it. Where sin enters is, instead, in how men and institutions regard money and, hence, in how both use money and how money uses them.

Perhaps the moral ambiguity of money is most plainly evidenced in the popular belief that money itself has value and the worth of other things or men is somehow



measured in monetary terms, rather than the other way around, where money is considered only to have value rendered to it by things or men. Whatever the case at earlier times or in other cultures, the view that money has a worth of its own, from which other things or for which persons derive their worth, is by now deeply imbedded in our folk mentality.

One Christmas, I recall, I gave a book as a gift to a boy of 15. He is the son of a family well known to me. The family is not wealthy, but it is privileged, having all the possessions—cars, boats, and appliances, often in duplicate—which are assumed essentials to middle-class status. Both parents are college graduates. They have a modest library in their household; it is not uncommon for each of them to read and to be observed doing so by their children.

The boy himself attends an excellent public school, and, while no genius, is a bright and energetic person. He knows that I write books and I once overheard him brag to a friend of his that he knew me, a real, live author, much as he might boast of knowing a professional baseball player. Anyway, I gave the boy a book for Christmas. Later on, he asked me why I had given him a book. Why hadn't I given him something worthwhile? Why hadn't I given him money, instead?

There ensued a long and candid and, for me, fascinating discussion about books and money. The boy's view was that books are written by people to make money. Books are read if required, in school or in a job in order, sooner or later, to make money. If one someday has enough money, one might purchase many books, along with other furnishings, and one might even, then, read books for diversion (presumably to have something to do to break the monotony of counting money). The only book which this boy would welcome as a gift is a bank-book.

I do not blame the boy, his parents, or his teachers for this attitude. I am fairly sure much more is involved in his attitude toward money than can be so simply attributed. And it, of course, occurs to me that he has seen stupid movies, too, and in a host of other ways has heard that money is in itself the only valuable thing.

Nobody has to mingle with the privileged, however, to learn how fondly money is heeded in our society. One may as well ask the poor about it. The idea that money has integral value is popular among the poor and is, ironically, the incentive for much of their own exploitation. Some people, for example, have for generations profited off the Harlem Negroes by a macabre traffic in phony cosmetics, particularly so-called skin bleaches and hair straighteners. Part of the appeal and economic success of such enterprises has been the very cost of the item. The notion propagated is that an expensive product must surely be worth having.

And while the exploitation of racism in the advertising and merchandising of such cosmetics has now significantly subsided, the practice still survives in the ghetto economy

of overpricing goods in order to sell them, relying upon the common belief of customers that price in money indicates value.

In other words, whether among the prosperous or the poor, the same basic notion usually prevails: *Money equals value*. What something or someone costs is what something or someone is worth intrinsically. Money can secure status, preference, notoriety, power. Money can open almost any door. Money is all important because, in fact, almost everyone *does* have a price. Money is due honor because it is the arbiter of value, not only in tangible ways, where matters of goods or properties are involved, but also in the intangible realms, where prestige and position are at stake. In either case money is the idol.

### The idolatry of money

Idolatry represents the enshrinement of any other person or thing in the place of God himself. Idolatry embraces some person or thing, instead of God, as the source and rationalization of the moral significance of this life for, at least, the idolater, though not necessarily for anybody else at all. Thus, men, as idolaters, have from time to time worshipped stones, snakes, sun fire, thunder, and other incidents of nature, their own dreams and hallucinations, images of themselves and of their progenitors. They have all the Caesars, ancient and modern, as idols; others have fancied sex as a god; for many race has been an idol. Some have worshipped science, others have idolized superstition. Within that pantheon money is a most conspicuous idol.

The idolatry of money consists of imputing to the possession or control of money the present moral worth of a man. The acquisition and accumulation of money itself are evidences of virtue. It does not so much matter how money is acquired—by work or invention, through inheritance or marriage, by luck or theft. The main thing is to get some. The corollary of this doctrine is that those without money are morally inferior—weak, indolent, or otherwise less worthy as men. To be poor is a sin where money is an idol.

This is a crude idea of justification and one without any merit biblically. In the gospel no man is saved by any works of his own, least of all the mere getting of money. Moreover, the New Testament is redundant in citing the possession of riches as an impediment to salvation when money is regarded idolatrously.

In this world men live at each other's expense, and the affluence of the few is proximately related to and supported by the poverty of the many. We are tempted to forget that fact since so many of us are prosperous. But it remains the case in the modern day, as it was in earlier times, that vast multitudes of men are consigned to poverty for their whole lives without any serious prospect of change. Their hardship allows the comfort of those who

*continued overleaf*



# MONEY

## WHAT IT MEANS *continued*

are not poor; their poverty maintains the luxury of others; their deprivation purchases the abundance that others take for granted.

The idolatry of money has its most grotesque form as a doctrine of immortality. Money is then not only the proof of the present moral worth of a person but also the means through which his life gains significance after death. If a man leaves a substantial estate, death is cheated, if not defeated, because the money he leaves will sustain the memory of him and his fortune while the poor die and are at once forgotten. It is supposed important to amass money not for its use in life, but as a monument in death. Money thus becomes the measure of a man's moral excellence while he lives and the means to purchase a certain survival of death; money makes men both moral and immortal: that is the most profound idolatry of money.

But all ideas of immortality are anathema to the gospel. The gospel is concerned not with immortality in any sense, but with the resurrection from death; not with the survival of death either in some "afterlife" or in the memorialization of life, but with the transcendence of the power of death here and now within the common life of men of this world. The gospel recognizes and exposes all forms of idolatry as the worship of death. The gospel discerns that idolatry of money is false because it preempts the place of God himself and futile since money and anything that money can buy or build, like the men who lust after or gain money, die. The gospel is concerned with the resurrection—that is, with the available power of God's grace to emancipate men in this life from death and all idols of death, even money.

### **The sacrament of money**

Christ offered the rich young man in the parable freedom from idolatry of money. Money is not inherently evil; neither is the possession of money, as such, sin. The issue is only whether a man trusts money more than Christ and thus relies upon money for assurance of his moral significance rather than grace.

The church nowadays is so much in the position of the rich young man that it seldom has standing to preach to the prosperous, not to mention the impecunious.

Freedom from idolatry of money means that money becomes useful as a sacrament, as a sign of the restoration of life wrought in this world by Christ. The sacramental use of money has little to do with supporting the church after the manner of contributing to conventional charities, and even less with the self-styled stewardship

which solicits funds mainly for the maintenance of ecclesiastical salaries and the housekeeping of churchly properties. The church and its mission do not represent another charity to be subsidized as a convenient benevolence, as a sombre religious obligation, or in order to reassure the prosperous that they are either generous or righteous. And, as the history of the church has shown, donations for the upkeep of the ecclesiastical establishment too often really means the sale of indulgences. Appeals for church support as either charity or maintenance end up abetting the idolatry of money.

That is weekly dramatized in the offertory when it is regarded as "the collection" and as some intermission in the worship of the congregation. Actually, the offertory is integral to the sacramental existence of the church, representing the oblation of the totality of life to God. No more fitting symbol of the involvement of the Christian people in the everyday life of the world could be imagined, in North American society at least, than money. Nearly every relationship in personal and public life is characterized by the obtaining, spending, or exchanging of money. If, then, in worship men offer themselves and all of their decisions, actions, and words to God, it is well they use money as the witness to that offering. Money is, thus, used sacramentally within the church and not contributed as to some charity or given because the church has any need of money.

The sacramental use of money in the formal and gathered worship of the church is authenticated in the sacramental use of money elsewhere, just as all sacramental churchly practices are validated in involvement of Christians sacramentally in the common life of the world. No end of ways exist in which money can be sacramentally appropriated and spent; but, whatever the concrete circumstances, the inconsistent mark of such a commitment of money is the freedom of a person from idolatry of money.

Fidelity to the gospel is not measured by the affluence of the church but rather by how the church loves and serves the world in deploying and spending its wealth. For an individual Christian, though money is a beguiling idol which is easy to reverence, money has yet to justify a single human being or secure for him the freedom to be a person. There are many men who, having feared that money is a god, have found it worthless except as evidence against themselves.★

THE AUTHOR is a lawyer in New York City who has become famous for his addresses and books on the application of the Christian faith to contemporary conditions. Mr. Stringfellow has just returned from lecturing in Australia.



## A little child shall lead them

by Amber Tresham Wood

■ The Sunday afternoon heat was very oppressive as I lay resting on my camp-cot inside our tent, under an ancient mango tree in the jungles of the Satpuras, in central India. I must have been dozing when I was suddenly aroused by our little son calling, "Mother! Come! They've brought a baby!" I heard the urgency in his voice, so I hurriedly pushed my feet into my sandals and drawing my sari quickly about me, I slipped out through the curtained door of the tent.

There stood a tall, sturdy, handsome young Bhil man with his wife. He was carrying a baby in his arms. They were not squatting in leisurely fashion but were standing with very anxious faces. I didn't need to ask what the trouble was, because I could hear the baby's quick laboured breathing. It's pneumonia, I thought, as I listened to the rasping noise in the baby's throat. Immediately I began thinking what I could do to give it relief. We had only a few simple medicines with us, and we were twenty-five miles from a doctor.

The father interrupted my thoughts as he burst out excitedly, in Bhili, "Can you do something for our baby? He's choking to death. We'll give you anything — everything — all we have if you can save his life." I asked them to sit down and tell me everything, slowly and clearly. He hurried on, "— the baby was lying on the floor yesterday, playing with some imli pods. We think he must have swallowed a seed. We tried to get it out of its throat, but we couldn't. We took him to a nearby village clinic, but the man there only pushed it farther down into the baby's throat. Someone told us you were here, so we have come. We've walked miles and miles — please help us! Do something for the baby!"

An imli seed is the shape of a butter bean, but not quite so large. The seeds are very hard and imli pods are like long, tough, bean pods, woody and fibrous. It was just possible that the baby had succeeded in getting a seed out of the pod.

By this time everyone in camp had gathered anxiously around, watching a six-month old baby fighting for life. There was only one thing to do, — rush him to the hospital 25 miles away. The Ford V8 stood by the tent in the shade. We breathed a prayer that it wouldn't fail us now.

The parents with the choking baby in their arms, jumped into the back seat, we in the front, the doors banged shut, and we were off! We seemed to just crawl along through the deep sand of the dry river-bed. We wound our way around and over boulders, across plowed patches of land, and through the jungle where there was no road. Nothing but over-grown thorn bushes with long nail-like thorns that could pierce the toughest tire. Finally we reached the main road. In a cloud of dust and heedless of bumps and jolts and the burning rays of the



sun, we began that twenty-five mile race against time and death, to save a baby's life.

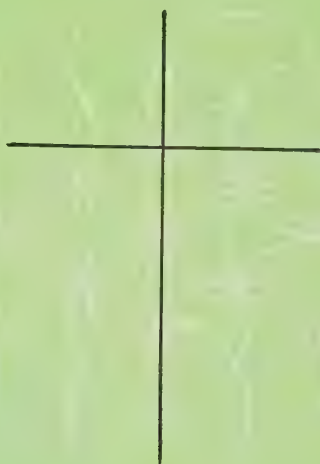
Hours later, anxious and fearful, we still waited while the doctors and nurses worked over the baby. Pneumonia had already set in, and due to the child's exhausted condition, they decided against operating immediately. They were trying inhalations and drugs. Time dragged by. We pinned our hopes on the occasional report which a nurse brought out to us, "— no change", or "—condition about the same."

After a longer wait than usual, with our nerves as taut as bow-strings, the door suddenly opened and out came the doctor. Holding up a piece of the rough, woody imli seed-pod, he said, "Well, here it is!" He assured us that the baby would be alright in a few days and said we might see it for a few minutes. So we tip-toed in, to find him sleeping peacefully. What a beautiful child he was! The happy, smiling faces of the young parents expressed even better than words, their joy and thanks that their little son's life had been spared.

In the cool of the evening as we started back to camp, our new friends who would also be leaving soon to walk the nearly thirty miles back to their little farm-home in the jungle, went with us as far as the gate of the compound to say their final "salaams". Would we come to their village? Would we accept the hospitality of their humble home? Their home would always be our home. This son would always be our son, for had we not given him back to them? "Come, please come!" they called after us as we turned our car back towards our jungle camp.★



### Distinctives of the



### Christian fellowship

By Donald A. Campbell

Minister, Zion Church, Charlottetown, P.E.I.

■ In the church today there are fellowships of many kinds. We have men's fellowships, women's fellowships and young people's fellowships. All these are important, but they should always point to the truth that the supreme fellowship is the church of Christ itself.

Christianity is fellowship. The Greek word *koinonia* means brotherhood, partnership, communion, fellowship, or sharing. The church is a community, a sharing in the life of God.

Second Corinthians 13:14, reads "The communion of the Holy Ghost be with you all." There can be no Christian fellowship among believers unless first there is a personal fellowship with Jesus Christ. The First Epistle of John says: "Our fellowship is with the Father and his Son Jesus Christ." To me, this means that before everything else the individual must have a personal encounter with Christ, a direct experience of his forgiveness, and of his power, available to each Christian day by day. Now this fellowship with the living Christ makes ours a unique fellowship. It is above all organizations and buildings. It is founded on a personal relationship to Christ the Son of God, our Saviour. And this unique fellowship produces a living fellowship with men.

In the early days the disciples sought out other Christians in strange places to share with them their

experiences, to help one another meet danger and temptation.

They were not isolated units.

They were members of a believing company.

They were one in Christ Jesus.

According to St. Paul in I Corinthians 10:16, this fellowship is found supremely in the sacrament of the Lord's Supper. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" In the Lord's Supper more than anywhere else believers find Christ and find each other. Christ's real presence is felt when we come to the table with faith. When we repent of our sins and have purposes of new obedience we are drawn towards each other in love and charity.

What a fellowship was that which meets us in the New Testament! Paul declares the gospel to the Philipian jailer who had thought only of his own promotion, of pleasing his masters. Paul drove away his fears. The jailer washed his stripes and believed, rejoicing with all his house. Then he set food before them. Slaves and members of the court of Caesar faced the testing days and helped one another, and shared the life of Christ together.

Does this seem unrealistic today? Are we trying to



keep up the fellowship in human terms? Organizations increase in number and variety, we attend meetings of many kinds but we do not talk about our faith to one another. We rely upon the outward things instead of reminding ourselves that however humble its members may be the Church of Christ is a fellowship in which heaven and earth meet together. "I am the vine, ye are the branches, without me ye can do nothing," saith the Lord.

Surely all this means that the Christian is never an isolated unit striving to reach heaven by himself, to be saved alone. He is a member of a great company, one of a brotherhood based upon Jesus Christ our Lord.

This Christian fellowship is unique.

It is not man-made.

It was founded by Christ himself, and it has features which distinguish it from all other partnerships and brotherhoods.

### **Prayer is a distinctive of the Christian fellowship**

Private prayer brings a blessing when we pray in faith. Prayer with others takes on new meaning as we share our faith with them. When we put our faith into action we find that we must join with others, as one of a team in prayer. The writer of the Book of Acts means this when he says in Chapter 2: verse 42, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." It is sometimes said we need another Pentecost in the church. We need renewal. We need a spiritual awakening. Is it not true that before every revival in the church, God's people have waited on him in prayer? And God has answered their prayers. "The fellowship of kindred minds" is experienced before the throne of grace.

We need this fellowship of prayer today. We were not created to stand alone. We need the support of a brotherhood, as we face the challenge of a new age in man's explorations of space, the rise of new powers and the increase of secularism. In the face of rising threats to our civilization we need the Christian fellowship of prayer.

A few years ago I discussed the Bible one morning with a member of one of the sects who came to the door. At one point it was suggested that we pray together. This he refused to do. Fellowship without prayer was impossible, we soon gave up the argument.

### **Love is a distinctive of the Christian fellowship**

Of Christ it is written, "Having loved his own, he loved them unto the end." This is love which endures even when we forget. "God so loved the world that he gave" — this is love in action. If one professes his love for you and does nothing when you are in need, his love is suspect. Just as a love which is selfish, always demanding, is not real love at all, so a love without deeds is an empty thing. Barclay in *New Testament Words* writes that *koinonia* means partnership in terms of marriage. How needful that two people in such a partnership realize that love is sharing. It is never selfish. It puts the other's happiness before its own. It thinks always of the well-being of others.

"A new commandment give I unto you, that ye love one another as I have loved you," said Jesus. Paul said, "Therefore my brethren dearly beloved and longed for," Phil. 4:1. Who were these brethren? They were members of another race, a different nation. They had beaten him and jailed him cruelly. Yet love conquered. In the fellowship we can love the unlovely. We can cherish a tender regard for those who are different from us. Our world today is being torn apart with hate. We hear the clash of industry and labour. We feel the bitterness of race against race. The waste of intemperance and broken homes is everywhere.

The Christian fellowship is to be used for healing, for bringing harmony where there is discord, and for making it easy for a troubled generation to believe that God is love. "How these Christians love one another!" said the unbelievers of the first century as they watched love in action in that pagan and cruel age. In a day when the individual counted for little, the followers of Christ taught a lesson in a new way of living. The world needs that object lesson today.

### **Concern for those outside is a distinctive of the Christian fellowship**

Every great movement has been impelled to spread its beliefs abroad. There is in every man an urge to share that which brings him peace and salvation. Christians are heralds of the gospel of Christ. Do we enjoy the privileges and comforts of the fellowship in our church? Does our church become increasingly like a social club? Do we find friendship in our fellowships, and forget those who are still outside, at home and abroad? Our church may be a fellowship of sorts, but it is not a true Christian fellowship. We should be on fire with the desire to gain others for Christianity. We are to help the suffering and the lost in Christ's name. Fellowship means sharing. Christian faith is something of which the more we share the more we have.

The cross of Christ is supreme in our fellowship. He gave his life a ransom for many. We are to share the good news of that cross. We are to deny ourselves, take up our cross and follow him. In this new age the church cannot remain behind walls of wood and stone. The fellowship really lives when we go out to the suffering and the disillusioned, mingle with men and women, seek to understand them and bring the healing of him who is Saviour and Lord.

### **Resurrection hope is a distinctive of our fellowship**

We have a bright future before us.

We have somewhere to go.

We believe in the immortality of the soul and the resurrection of the body.

We believe in the communion of saints.

We are one with all who walk in faith.

We have fellowship with those believing men and women who have gone beyond these shadows to a fairer land.

We shall know them in the future life.

Because Christ lives, we too shall live.★





The flowers appear on the earth; the time of the singing of birds is come. — Song of Solomon, 2:12

■ I remember when children, using a little saliva and hands doubled into fists, used to “stamp” the first robins they saw in the spring. I can’t remember the object of the stamping. But there is always something special about the return of the robins and other birds. Our land is so vast that the birds come back at different times to the different parts of our nation. The farther north we are, the longer we must wait. But the birds are returning to their summer haunts in earnest now.

We may buy recordings today of bird songs. These are designed not only for our listening pleasure, and not only to teach us the various bird calls, but they say that if you open a window, and let these recordings be heard outside, the various birds will be attracted to your own backyard.

We can only speculate about the purpose of God in creating birds, but we would suppose that he had something more in mind than controlling insect life and maintaining the balance of nature. They may also have been designed to bring some balance into the lives of men. Certainly there are things we have learned and may yet learn from our feathered friends. I wonder, if man had never seen a bird, if he would ever have been inspired to fly! In the early days of aviation, some of the first inventors of aircraft sought to copy the shape and even imitate the action of the wings of birds in flight.

But one of the things we most appreciate about a bird is its song. Even those of us with the talent for song can never really match the thrilling notes of the oriole in the orchard, the wren in the garden, or the haunting cry of the goose on the wing. Yet the singing of birds not only teaches us to sing ourselves, but keeps reminding us that there is song in this universe—all is not silent, all is not sad. And there are times when all of us ought to sing. Fundamentally, this is, indeed, a good earth. How often the psalmist ends a stanza with the words, “Praise ye the Lord.”

Perhaps God intended that we should learn from the birds, and that from them, too, we should learn to trust in him. Jesus said: “Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” In another place, he taught the people saying, “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father . . . Fear ye not therefore, ye are of more value

than many sparrows.”

One evening Martin Luther saw a bird perched in a tree to roost for the night, and the reformer said: “This little bird has had its supper, and now it is getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where its lodging on the morrow. Like David, it ‘abides under the shadow of the Almighty.’ It sits on its little twig content, and lets God take care.”

Jesus tried to teach us that if God is concerned for his creatures, he cares for his human creatures most of all. Sidney Lanier said in a poem that he had learned this lesson. And in “The Marshes of Glynn” he wrote,

*“As the marsh-hen secretly builds on the watery sod,  
Behold I will build me a nest on the greatness of God.”*

One dismal autumn day, a young man from New England was making his way towards the west, leaving home, starting out in life, facing the world alone. He felt lonely, homesick, sad, and troubled about his future. Just then he happened to see a waterfowl winging its way southward. He knew how such birds are guided by their wonderful instincts, preserved and upheld by their Creator. This, in turn, led him to think of God’s care for his own life, and he wrote:

*He who, from zone to zone,  
Guides through the boundless sky  
thy certain flight,  
In the long way that I must trod alone,  
Will lead my steps aright.*

God surely had a purpose in creating all things that were made. He must have had a purpose for the birds, as well as for you and me. Perhaps we can learn from them about song and praise and the goodness of the earth. Perhaps their example, too, may teach us to trust him who in infinite love sent Jesus Christ into the world for our sakes, to show us that it is indeed true, “Ye are of more value . . .”

#### Prayer

O God, Maker of heaven, earth and all creatures, help us to remember that we have been made in thine image, spiritual beings with a divine destiny, and that thou lovest us with a love that will never let us go. So may we bless thee and in all things trust thee. Through Jesus Christ our Lord. Amen.★

BY D. GLENN CAMPBELL



### Home and overseas strategy Discussed by the mission board

Ministers are not available to fill vacancies in home and overseas missions areas. Existing activities are reduced and development of new work slowed down. The general board of missions had to grapple with this problem at its annual meeting in St. Andrew's Church, Toronto, March 15-18.

The Rev. R. K. Anderson and Mrs. Anderson of Truro, N.S. will go to Japan later this year. Following a period of study of Japanese and Korean languages they will work under the Tokyo Presbytery of the Korean Christian Church in Japan.

The overseas executive was authorized to make appointments provided for in 1966 expenditures as soon as possible. Ordained men are needed urgently to replace those who are retiring from overseas fields.

**Use men wisely** Nearly 20 congregations seeking ordained missionaries remain unfilled. Several are church extension charges where development has been delayed because ministers are not available. The Rev. J. C. Cooper, national director of church extension, said that the shortage of ministers may be God's way of telling us that we must use the men we have more wisely. The new frontier in Canada is the city, where people are moving in great numbers, both to suburbia and to the inner city. The inner city is often completely secular, and a major challenge to missionary activity. It is estimated that Canadian urban growth will double in 20 years. A new church cannot be put in every neighbourhood, but should be placed at strategic locations to serve a large region.

**Co-operation with reformed church** Dr. Howard Doig, acting secretary for home missions, told of co-operation with the Reformed Church of America in its Canadian congregations and in immigration. In Barrie Presbytery, the Reformed Church minister will also serve the Presbyterian congregation in Angus.

**Rural ministry** Dr. A. E. Morrison, missions superintendent in the Maritime Synod, reporting for an inter-board committee on rural ministry, pointed out that 55% of Presbyterian congregations, including 35% of our membership, are in communities of less than 10,000. Farming areas of decreasing population and lowly-populated frontier areas present particular problems of administration and financial assistance. New methods of grouping charges, and co-operative ministries, should be investigated locally. The board agreed to ask synods to study possible areas of interdenominational co-operation, and offered the assistance of members of the committee on rural ministry in these studies.

The importance of a ministry of personal concern and contact, in urban as well as rural areas, was emphasized by the committee. Close personal relations are more common in rural areas than in the relative anonymity of urban centres. The board agreed that ministers' institutes be encouraged, perhaps in connection with synod meetings, to discuss and evaluate the personal nature of the ministry.

**Trouble spots overseas** Special political and social problems exist in each overseas country where our church sends missionaries. Dr. E. H. Johnson, secretary for overseas missions, pointed out that British Guiana will at last gain independence on May 26. In India there is drastic food shortage and chronic tension with Pakistan which flared into fighting last year. Japan and Korea have signed an agreement on relationships which affect the situation of many members of the Korean Christian Church in Japan. The recent military coup in Nigeria brought into the open political problems which had been plaguing that relatively stable nation, and changed the administrative positions of many prominent Presbyterians. Discussions of China in the United Nations involve the future of Formosa and the Chinese government there.

In each country the church and our missionaries face rapid changes in conditions, and sometimes emergencies which demand unexpected action. The church today faces a tough mission in a complex, hazardous yet hopeful situation. Throughout the world in a variety of ways men are looking for a Saviour, and Christians have a responsibility to speak.

**Overseas students and laymen abroad** By October 12,000 students from over 100 countries will be studying in Canada. Trainees are also here in various

## You Were Asking?

**Q** *Will The Presbyterian Church in Canada be ordaining women to the ministry and eldership?*

**A** All changes in doctrine, government, discipline and worship of the church must be referred to the presbyteries under "The Barrier Act" (Section 293, *Book of Forms*). If the majority of the 49 presbyteries say yes to the remit or if a majority of those answering say yes, and that majority represents on their presbytery rolls a majority of ministers and elders on all presbytery rolls, the situation is this: the assembly *may* pass legislation in the terms of the remit. In 1960 the matter of ordaining women to the ministry was sent to the presbyteries. It failed to carry. The general assembly of 1965 sent a remit on ordination to the presbyteries in two sections, (1) ordination of women to the ministry, (2) ordination of women to the ruling eldership. The answers are now coming in to the clerks of assembly, and a report will be made by them to the assembly of 1966. Either section of the remit on ordination of women, or both sections, may succeed or fail.

**Q** *Our minister occasionally reads a lesson from the Apocrypha. Is this not illegal in a Presbyterian Church?*

**A** It was forbidden by the *Directory for Public Worship, 1645*. I do not think we should be too legalistic on this. One of my predecessors in my present parish used to cover such a reading by saying, "May God bless to us the readings, canonical and non-canonical, and to his Name be the glory." My practice is, if I wish to read a section from the Apocrypha, to do so during the sermon.

*Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.*



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## BOARD MEETINGS *continued*

special courses and activities. The Rev. Donald Powell, missionary for overseas students and laymen abroad, stated that lists of overseas students are available from each university, and churches in university communities should make contact with students soon after their arrival. Mr. Powell also referred to Canadians who go overseas for work, business contacts or study. Resource material is available for travellers to help them make best use of their experience, and understand it as a Christian mission.

**Home missions secretary** The board agreed to nominate Rev. Dr. H. A. Doig to the general assembly for the office of home missions secretary.



The chapel of the Tamkang Middle School, seating 2,000, was dedicated in Tamsui, Formosa, March 9. It was built with funds from the sale of property adjacent to the Mackay Memorial Hospital in Taipei, augmented by gifts from friends in Canada and Taiwan.

## Many topics discussed at E. and S.A. meeting

Outstanding addresses by G. Keith Cowan of the Economic Council of Canada, the Hon. Matthew B. Dymond, Minister of Health for Ontario, and Rev. Dr. Walter Hollenweger, secretary, division of studies in evangelism, the World Council of Churches, made the annual meeting of the board of evangelism and social action worthwhile.

The wide scope of the board's work will be seen from the variety of topics covered in the reports of its committees. These include: the widespread misuse of credit; implications of the Dorion Report; the effects of substandard housing on family life; the plight of Canada's Indians; the right to work; the federal penitentiary service building program; prison reform; half-way houses; juvenile delinquency; the impact of automation on persons; the war on poverty; gambling and lotteries; liquor advertising; marriage, divorce and remarriage; the difference between Christian marriage and uni-



versal marriage; celibacy or the status of the single person in society; the church's attitude to polygamy in countries where it is an accepted practice; family planning; the new morality; the need for premarital and marriage counselling; changes in the criminal code with regard to abortion; the worship habits of people in the summer months, and what congregations in resort areas can and should be doing about holidayers in their midst; the church's mission in the world, and how to reach men and women, and boys and girls, for Christ and the church.

It is only as lay people see the church's task as their task also, and have a chance to discuss together how they are going to undertake this ministry, that the gospel will make an impact on the nation's communities. Therefore the board, through its secretary, conducts workshops at presbytery and congregational levels to stir up interest and encourage lay people to participate in friendship evangelism visiting, friendly visiting to older persons, and occupational and industrial evangelism. Conferences are also ar-

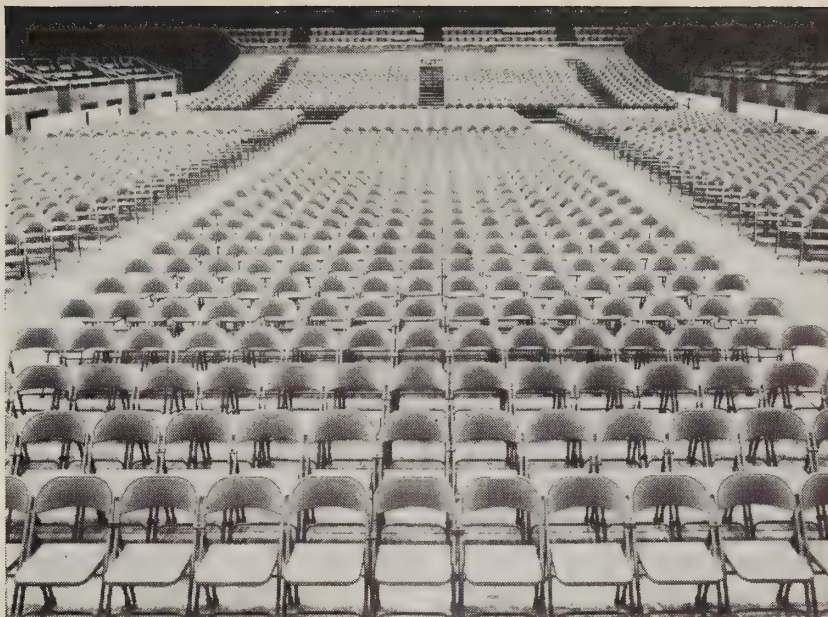
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The ten millionth copy of the popular Ruby edition of the Bible was presented to Dr. Henry D. Hicks, president of the Canadian Bible Society, at the annual board meeting of the society in Toronto.

The Rev. John T. Watson, general secretary of the British and Foreign Bible Society, London, England, presented the Bible to Dr. Hicks, who is president of Dalhousie University, Halifax, and a former premier of Nova Scotia.

No other edition of the King James version of the Bible has been circulated in such large quantity as the Ruby edition, once known as the "Shilling Bible" because of its low selling price. To print the ten million copies required some 60 tons of ink.



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### BOARD MEETINGS *continued*

ranged for ministers and deaconesses.

Most people agree that these are important areas of the church's life and work. Yet reports from synods and presbyteries seem to indicate that much of our concern at present is lip service. However some congregations are really taking evangelism and social action seriously. The result is renewed vitality in the congregations as well as a vital witness in their communities. Believing that very little takes place without some organization, the board's goal is an evangelism and social action council in every congregation. The council would not only discuss ways and means of communicating the gospel, but also provide fellowship in outreach.

The board has also been given responsibility for promoting eldership training. And, through the committee on family life, information is provided and workshops conducted on premarital and marriage counselling. Because of the wide scope of the board's work and the heavy demands of the training programs, the board is asking the 92nd general assembly for permission to appoint an assistant secretary in 1967.

Another important part of the board's work is the national committee of Presbyterian Men. The response of young men in 1965 was most encouraging, and they made a real contribution to the discussion groups.

## NEWS

### The next general assembly Will open in Toronto, June 1st

The 92nd general assembly of The Presbyterian Church in Canada will open in St. Andrew's Church, Toronto, on Wednesday, June 1, at 8 p.m.

Plans for observance in 1967 of the centennial of confederation in Canada will be discussed at this assembly. The Presbytery of Ottawa will make a strong appeal to hold the 1967 general assembly in the capital city.

A committee of the administrative council is preparing for a Presbyterian Congress in 1967. It will be held immediately prior to the general assembly, June 3-6, at Queen's University, Kingston, Ont. It is expected that 1,200 Presbyterians representing every congregation in Canada will attend.

Commissioners to the 1966 assembly will act upon a report from the committee on the place of women in the church. The committee will make recommendations concerning the ordi-



nation of women based upon the replies from presbyteries to questions submitted by the 1965 general assembly under the Barrier Act.

This assembly will be asked to appoint a secretary for home missions to succeed Rev. Dr. J. A. Munro, and a treasurer of the church to succeed W. S. Walton, Q.C.

The minister of the host congregation, the Rev. J. C. Paul Stirling, received the honorary degree of Doctor of Divinity from Queen's University last year in recognition of his leadership in the downtown church.

### Nigeria church union Stalled by legal action

Hopes for withdrawal of the threatened court case which halted the church unity celebrations in Nigeria last December, and for speedy resumption of negotiations, have been shattered.

A Lagos high court has restrained two Anglican bishops "from unlawfully enticing away or procuring two Methodist leaders to dissolve the Methodist Church of Nigeria without the consent of every member of the Olowogbowo Methodist Church."

The Anglican bishops are Bishop Kale of Lagos, and Bishop Odutola of



The Ewart College choir is on a tour of eastern Canada. After visiting Iroquois, Montreal, St. Stephen and Camp Gagetown, the choir will keep the following engagements: April 28, Saint John; April 29, Moncton; April 30, Prince Edward Island; May 1, Charlottetown; May 2, New Glasgow; May 3, Sydney; May 4, Truro; May 5, Halifax; May 6, Chatham; May 7, Bathurst and Campbellton; May 8, Quebec City; May 9, W.M.S. Council, Toronto.

Ibadan. The Methodist leaders are Rev. Dr. Soremekum, president of the Methodist Conference, and the Rev. G. E. Igwe, secretary.

The court found that there was sufficient case for an interim injunction and set dates for further hearings.

### Burma expels missionaries Ending 175 years of service

Foreign missionaries of Protestant and Roman Catholic faiths are leaving Burma in compliance with the country's military government edict to be out of the country by May 31.

The departure brings to an end 175

years of missionary work in Burma which saw the founding of educational, medical and social service institutions throughout the country. American missionary Adoniram Judson who arrived with his wife in Burma in 1812 translated the Bible into Burmese and compiled the first Burmese dictionary, both of which are in standard use today.

The government has assured the 600,000 Christians that they will continue to be free to practice and teach their religion. Nearly all of the institutions founded by the missionaries have been taken over by the government.



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## Canadian Bible Society Makes centennial plans

The centennial project of the Canadian Bible Society will be publication of a booklet of selected scripture passages for distribution to hospital patients. This was approved at the annual meeting of the general board of the C.B.S., held in Glenview Church, Toronto, March 16-18.

During Expo '67 the Canadian Bible Society will maintain an exhibit on the grounds of Christ Church Cathedral in downtown Montreal. Souvenir copies of the Gospel according to St. John will be printed in English and French for the exhibition.

Of the \$870,633 raised for Bible Society work in Canada in 1965, \$622,000 was used for the world-wide work of translation, printing and distribution.

World figures show an increase in distribution in 1965 to 80 million copies of Bibles, New Testaments, and portions. At least one book of the Bible has now been published in 1,250 languages.

In Canada last year distribution totalled 418,730 copies, of which 13,086 were in French and 25,630 in 70 other languages.

## Hayloft theatre organized at Caledon Open Circle Centre

A hayloft theatre is being organized to present plays this summer at the Open Circle Centre, Caledon, Ontario, the home of the Caledon Contemporaries and lay study groups.

A different play will be given on each of four successive weekends. Final selection of plays has not yet been made, but good possibilities include *Waiting for Godot* and *Noah*. The core of actors will come from the Christian Drama Council of Canada's Company of Pilgrims. Also, a group from Temple Sinai Synagogue in Toronto will perform one of the plays.

The barn's seating capacity will be limited to 150 for each performance so advance sales will be necessary. Performances start at 8:30 p.m. on Friday, Saturday and Sunday of the following weekends: July 22, July 29, August 5 and August 12.

## World Presbyterian Alliance Adds another member

A membership application from the Reformed Churches in the Netherlands has been unanimously accepted by the World Presbyterian Alliance. With more than 800,000 members, the Dutch church is the second largest reformed body in Holland. There are now 102 member churches in the World Presbyterian Alliance.



## VIEWING

• *Expo '67* is a 16 mm colour film produced by Traders Finance Corporation as their centennial contribution. It can be obtained free from the company's public relations department, 625 Church St., Toronto.

• Films and materials on the *Sermons from Science* exhibit at Expo are available. Write to P.O. Box 602, Station "B", Montreal 2.

• Leaflets on the *Christian Pavilion* may be obtained from the office at 1 Place Ville Marie, Suite 2323, Montreal 2.

## YOUTH NEWS

The annual spring rally for Manitoba and Northwestern Ontario synod PYPS will be held May 21-23 at Norwood Church, Winnipeg. Rev. Alex MacSween, synod superintendent of missions, will speak on the theme "Called in to move out." The program includes the award-winning NFB film, *Nobody waved goodbye* and a candlelight service.

The Synod of Toronto-Kingston PYPS Thanksgiving convention will be held at St. Andrews Church, Kitchener, Ont.

## PERSONALS

*Donald Murray Fraser*, son of Mrs. M. Y. Fraser of New Glasgow, N.S. and the late Rev. Murray Y. Fraser, has been awarded a Woodrow Wilson fellowship. The Woodrow Wilson National Fellowship Foundation states that the purpose of the awards, which went to 96 Canadians this year, is to discover and encourage future college teachers. Donald, who is graduating from Acadia University this year, will receive \$2,000 plus his tuition at any graduate school in Canada or the U.S.A.

The Rev. D. C. MacPherson of Woodstock, N.B., has been called to Stirling and West Huntingon, Ont.

The Rev. Alfred W. Martin, minister of Finaghy Church, Belfast, has been nominated as moderator-designate of the general assembly of the Presbyterian Church of Ireland, which opens on June 6.

*John O. Elton*, an Anglican layman, has been appointed treasurer of the Canadian Council of Churches.

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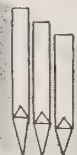


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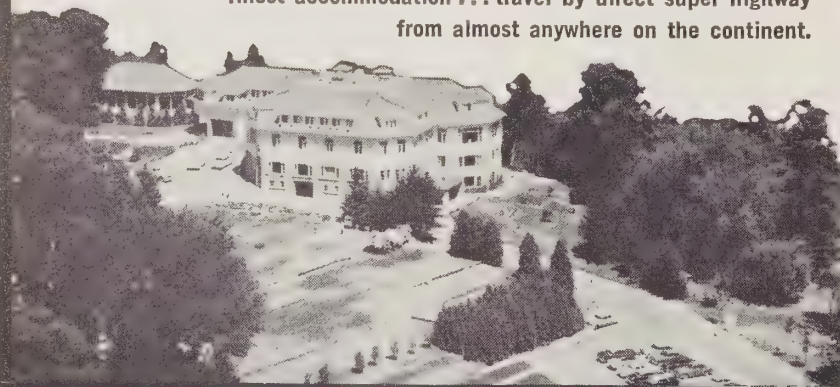
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#### \*SPECIAL CONFERENCES

CBMC EASTERN REGIONAL — June 24-26

Pastors' and Christian Workers — June 27-July 2

Keswick WORLDWIDE MISSIONS' CONGRESS—July 2-9

Prophetic Conference—Aug. 20-27

Keswick Young Life Conference — Aug. 27-Sept. 5

Closing Week Special—Sept. 5-12

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### PERSONALS *cont'd*

The Rev. Kenneth S. Wills has resigned as secretary of the department of Christian education of the Canadian Council of Churches. He has become general secretary of the all Canada committee of the Church of Christ (Disciples). Rev. Dr. David Forsyth will serve as interim secretary until December.

The Rev. Creba A. MacSween, minister of St. Andrew's Church, Hamilton, Bermuda, for the past six years, has resigned effective August 31. A new manse has been built during his ministry, and a Christian education building will be completed this month.

James D. Sergeant has served for 48 years as secretary-treasurer of Knox Church, McDonald's Corners, Ont. He resigned recently but will carry on until a successor is found.

Before their departure for Stirling, Ont., the Rev. and Mrs. D. C. MacPherson were presented with gifts by the congregation of St. Paul's Church, Woodstock, N.B.

Prof. J. C. McLelland of McGill University was the noon-day preacher at the Anglican cathedral in Winnipeg during Holy Week.

### BIBLE READINGS

May 1	—	Genesis 3: 1-13
May 2	—	Genesis 3: 15-24
May 3	—	Genesis 4: 8-16
May 4	—	Genesis 6: 5-13
May 5	—	Genesis 6: 14-22
May 6	—	Genesis 7: 1-16
May 7	—	Genesis 8: 1-12
May 8	—	Genesis 8: 13-22
May 9	—	Genesis 9: 1-7
May 10	—	Genesis 9: 8-17
May 11	—	Genesis 11: 1-9
May 12	—	Matthew 13: 1-12
May 13	—	Matthew 13: 18-23
May 14	—	Matthew 13: 24-30
May 15	—	Matthew 13: 31-35
May 16	—	Matthew 13: 36-43
May 17	—	Matthew 13: 44-52
May 18	—	Matthew 13: 53-58
May 19	—	Matthew 14: 1-12
May 20	—	Matthew 14: 13-21
May 21	—	Matthew 14: 22-36
May 22	—	Matthew 15: 1-9
May 23	—	Proverbs 31: 25-31
May 24	—	Matthew 15: 21-31
May 25	—	Matthew 15: 32-39
May 26	—	Matthew 16: 1-12
May 27	—	Matthew 16: 13-20
May 28	—	Matthew 16: 21-26
May 29	—	Matthew 17: 1-13
May 30	—	Matthew 17: 14-21
May 31	—	Matthew 17: 22-27





## PRESBYTERIAN MEN



**WYMAN WADDELL** Wyman Waddell is a lifetime resident of the island province, born in Mt. Tryon and moving to Albany ten years ago.

His contributions to the life and work of the Presbyterian Church are many and varied. He is clerk of session of the North Tryon congregation as well as representative elder to his presbytery. A member of the board, he is secretary-treasurer. And the teen-age Sunday school class has Wyman as its teacher. He is enthusiastic about the PM movement. When a commissioner at general assembly two years ago, he spoke at the PM breakfast, telling how much the training had meant to him. Wyman is a past president of the presbytery men's council in P.E.I. and is now president of the Maritime Synod council. He serves on the synod's committees on Christian education and evangelism and social action.

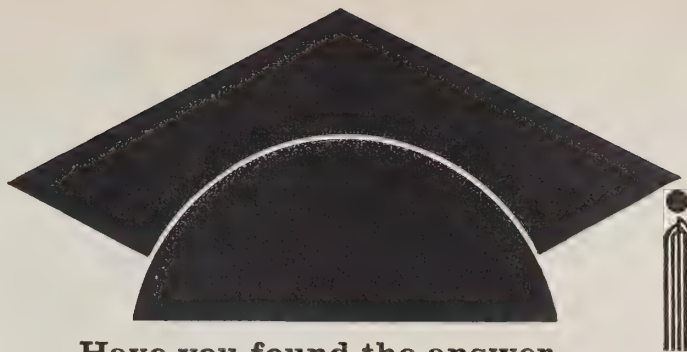
Wyman is employed by the federal government as a mail courier and spends his leisure time in the summer in his flower garden. His wife Mary is a church school teacher, a C.O.C. leader, president of North Tryon's W.M.S. auxiliary and vice-president of the presbyterial. Mary and Wyman have five children ranging from two to 11 years old.

"Stewardship in a Time of Crisis" was the theme of an address by Dr. W. Stanford Reid, head of the history department of Wellington College, University of Guelph, at the Guelph Presbytery PM council dinner, March 14. It was in St. Andrew's Church, Galt, Ont., and attended by over 100 men. Dr. Reid called upon laymen to exert themselves diligently in Christian witness in their occupations. He compared today to the periods immediately before the Christian era and the reformation, when political, moral and religious decline were evident. At these times there was unusually concerted activity on the part of Christians.

### Anniversary

150th—First Church, Brockville, Ont., March 27, (Rev. L. R. Renault).

If you were to talk to this month's PM personality, you would be told that no one had seen the best part of Canada until he had visited Prince Edward Island.



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BRANDON, MAN.  
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## Fellowship '66

### SPRING FELLOWSHIP

Annual track and field competition on Sat., May 14th in Peterborough, Ont. Hootenanny, buffet supper, etc.

### WEEKEND RETREAT

Held annually at Glen Mhor Camp, Beaverton, during the August Civic Holiday weekend—July 29 to August 1. Theme: "For Freedom — Christ" Lecturer: Rev. A. A. Ross, Mitchell, Ont. Dean: Rev. A. A. Bethune, Cobourg. Cost: \$10.00 (all-inclusive).

### WEEK CAMP

Held annually at a first-class Ontario lodge. This year during August 27 to Sept. 3 at Haliburton Lodge on Drag Lake, Haliburton. Cost: \$38.00. Theme: "CHRISTIANITY IN CRISIS". Dean/Lecturer: Rev. Donald L. Campbell, Pierrefonds, Que.

### FOR FURTHER INFORMATION WRITE:—

Edmund A. Oliverio  
Fellowship Convener  
9 Montford Drive  
Willowdale, Ontario

## CHURCH CAMEOS



The mortgage of MacVicar Memorial Church, Outremont, Que. was burned on March 20, the 68th anniversary. From left are: B. E. Menzies, board chairman; C. Leslie, trustee; Rev. C. Ritchie Bell, guest preacher; C. S. Cooke, trustee; Rev. J. B. Inglis, minister; A. H. Gilmour, trustee board chairman; H. G. Davies, session clerk. The building replaces one lost by fire in 1948.



Renovation of St. Andrew's Church, Islington, Ont., and addition of a Christian education building, at a cost of over \$178,000 is under way. This painting shows how the completed structure, located at the intersection of six roads, will look.



A chancel cross was dedicated in memory of Mrs. Agnes Cook Alexander, in St. Andrew's Church, Nanaimo, B.C. The cross and its blue velvet background was given by her husband and family. Shown is the eldest daughter, Mrs. R. C. Milligan, right, with Rev. Denis H. Mahood.



Organist Mrs. J. Elmer Mustard and R. D. Currie, student minister, of St. Paul's Church, Leaskdale, Ont., are shown with the new electronic organ. It was dedicated along with two plaques marking the centennial in 1962 and the ministry of Rev. and Mrs. Ewan Macdonald (L. M. Montgomery).



■ At *Sutherland's River, N.S.*, the interior of the Presbyterian church has been renovated. The church was built in 1854 to serve the then three branches of Presbyterianism represented by Scottish settlers in the river valley.

■ A unique service for reception of new members took place March 27 in *St. Andrew's Church, Windsor, Ont.* It was conducted by the Rev. W. Lawson, a Canadian of Irish parents, assisted by the Rev. H. W. Zegerius, born in Germany of Dutch parents, and the Rev. James Ko, a native of Hong Kong. Among those making profession of their faith were seven adult Chinese and three Canadian young people to whom the sacrament of baptism was administered by Mr. Ko, speaking in Chinese to his own people and in English to the Canadians. Mr. Ko was recently received

into the ministry of The Presbyterian Church in Canada and appointed by the general board of missions as missionary to the Chinese in Windsor.

#### Armagh's annual meeting

All interested persons are invited to the annual board meeting of Armagh, the Presbyterian home for unwed mothers. It will be held at 2 p.m. on May 24 in St. Andrew's Church, Port Credit, Ont.

#### Irish exiles celebrate At dinner meeting

The rafters rang with Irish songs and laughter at Trinity Presbyterian Church, Toronto, on March 21, when 60 ministers and their wives sat down to dinner, followed by stories and games which only those with the Irish brogue could understand.

This was a get-together of ministers and their wives who either were former ministers in the Presbyterian Church in Ireland or of Irish birth. Two couples came from the U.S.A. for the occasion.

E. C. McLarnon, W. J. S. McClure and John Forbes were the organizers of the event. Greetings were sent to the moderator of the Irish Church.

#### Bible translated for 90% Of world's population

Some part of the Bible has now been translated and published in 1,250 languages and dialects. Although there are estimated to be over 1,000 distinct languages in which no part of the Bible as yet exists, the total represents languages spoken by some 97 per cent of the world's population. Complete Bibles have been published in 237 major languages spoken by over 90 per cent of the world's population.



In Knox Church, Crieff, Ont., a baptismal font was dedicated in memory of Mrs. Elizabeth C. Kerns, and 100 psalm books, for Miss Davina Gilchrist. From left are Mrs. A. McConnell and Mrs. F. Rolfe, representing the women of the church, and Rev. L. H. Nanson.



The Ukrainian Presbyterian Church, Toronto, burned the mortgage in March. From left are Paul Sych and Paul Kulchisky, members of the board, Rev. J. Jacenty of Oshawa, Rev. M. Fesenko, the minister, Rev. W. Kutcher of Hamilton, Walter Melinyshyn, board member and Thomas Kamenetsky, treasurer.

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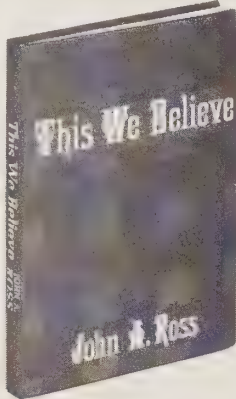
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## BOOK CHAT

### THE SECULAR CITY,

by Harvey Cox

● By now this book has become a best seller, and its author has moved into the front line of theological debate in America. Jammed with excerpts and references from many sociologists and theologians, it offers an up-to-the-minute digest of the "new theology" which tries to speak meaningfully about God to a secular world. Cox is optimistic about man and his new creation, the modern city or "technopolis" — his subtitle is "A celebration of its liberties and an invitation to its discipline." Although this optimism tends towards a naive acceptance of urban society as God's will (almost a fatalism, lacking in critical judgment about the nature of corporate evil in our time), yet here also is his strength. For Cox is among the best interpreters of our secular age in showing its biblical roots.

The opening chapters are excellent introduction to the findings of many scholars, particularly in continental Europe, concerning the historical development which produced modern science, with its technological breakthrough and its obvious mastery of the world. The now familiar distinction between this historical process of "secularization" and a new attitude or world-view of "secularism" points to the distinction which helps us see how the Bible prepares for our vocation of mastery, while directing this according to proper stewardship. Mastery without stewardship breeds the new faith of secularism, in which man becomes his own god. Cox makes the point that in the Bible itself we see God's intention in creation and covenant: creation is the disenchantment of nature, Exodus is the desacralization of politics, and the Sinai covenant is the deconsecration of values. To cleave only to God brings a radical secularization of all human existence: God's rule over his creation leaves it free to find its own way to him, through its proper autonomy, its intended independence.

The modern city, according to Cox, is not so bad as often painted. It offers an "anonymity" which helps us live on positive terms with a crowd of neighbours, while allowing cultivation of genuine friends, (is this a lesson for our passion for congregational togetherness or "fellowship"?). But Cox is somewhat blind to other effects of urban anonymity, and to the new "mobility" which is proving such a

trying experience to suburban families. It is the "style" of the modern urban and secular city which counts, however — human, pragmatic, political. If Christians are to speak and to act in this age they must adopt this style to be understood. We need a "theology of revolution" (how good to hear Americans saying this at last!), a teaching "about" religion in public education, and a church life and work which will heal the urban fractures through service (diakonia). The church is God's avant-garde, following the action of "God's floating crap-game," in the striking metaphor of Archie Hargraves.

Cox illustrates his thesis about Christian style in the secular city by typical "excursions in urban exorcism." Work and play will be radically changed by automation — a dreadful thought for Calvinists bred on a doctrine of hard work and little play! Cox may miss some of the depth in what the Bible (and Karl Marx) says about man's relation to his work, but he is right to question our traditional idea of "vocation" in the light of modern developments. He also has good and humorous chapters debunking the Playboy philosophy and the Miss America goddess-cult. Both indicate a despotism of sex which prevents maturity, prevents our becoming fully human. This infantile cultus needs strong Christian answers beyond our old fashioned "remnants of town virtues." We need "new morality" to be sure, although Cox does not spell this out, wisely enough. Yet the old morality understood the nature of our choice; it is rather that we need to extend morality into the more intricate and subtle choices of urban society. And just here, Cox is an uncertain guide. He is much better at diagnosis than prescription (aren't we all?); he listens to sociology with more patience than to historical theology, which has understood the city very well (St. John, Augustine, Calvin). But he throws down a gauntlet: can we celebrate man's new freedom and accept its discipline — for God's sake? (Collier-Macmillan, paper, \$1.65)

J. C. McLelland

### THIS WE BELIEVE by John A. Ross

● The series which Dr. John A. Ross of St. Andrew's Hall, Vancouver, wrote for The Record on The Apostles' Creed has been put into book form by Abingdon Press. It is a first person commentary upon and explanation of this great statement of faith. Dr. Ross scrutinizes the Creed in a meditative way and applies it to present-day life and thought. The book will be published this month. (Welch, \$3.)



**BEND YOUR HEADS ALL**, by *Rowena Rutherford Farrar*

• This is a fascinating historical novel of pioneer life and its extreme hardships, disappointments, defeats and despair. As the tale of a people emigrating to Tennessee unfolds, one catches a glimpse of the fever that drives men to seek new frontiers, and the strength and courage of their women. Adele Overman, the central figure, wrestles with her faith in God, for life is hard and sometimes cruel, and it's not easy for her to say, "Thy will be done." A fierce and turbulent story, it is at the same time poignant and tender. (Holt, Rinehart and Winston, \$6.85) *Janet Voisey*

### THE UNTOLD STORY

**OF QUMRAN**, by *John C. Trevor*

• In 1948 the author was a young graduate student, studying trees and flowers of the Bible at the American School of Oriental Research in Jerusalem when asked to identify and date some manuscripts in the possession of the Syrian Monastery there. In this book he describes his reaction when he recognized that these Dead Sea Scrolls were centuries older than previously known manuscripts of the Hebrew Bible, and tells of his role in photographing them for publication and discovering their origin. His account is both candid and interesting, and reflects the enthusiasm of one directly involved in an exciting discovery. (Welch, \$9.75) *D. K. Andrews*

### FOR CHILDREN . . .

**LONE SEAL PUP**, by *Arthur Catherall*

• One hundred and seven adventure-filled pages about Aleek, facing on his own the perils of the north. His mother teaches him to feed and protect himself, then by nature abandons him. It's a tense time when Aleek's wail saves an Eskimo boy from a bull walrus. Aleek's experiences with wild Arctic life and Eskimo hunters give more pleasurable information than a dozen school lessons on natural science. Suitable for boys and girls of all ages, and well illustrated. (Dent, \$2.65) *Kathleen Geddes*

### CAMP DATES

#### Maritime Synod

**Camp Geddie, Merigomish, N.S.** Registrar: Miss Christine Shaw, 805 Maritime Building, New Glasgow, N.S. Girls (9-11) June 27-July 6; Girls (12-13) July 8 to July 16; Girls

(14-16) July 18-26; Boys (12-14) July 28-August 5; Boys (9-11) August 8-August 15; Girls (9-11) August 17-24; Coed (15-17) August 26-29; Coed (18-25) September 2-5. Rural Life Conference, adults, August 29-31. Registrar: Rev. Donald MacLeod, R.R. 2, New Glasgow, N.S.

**Camp Keir, French River, P.E.I.** Registrar: Mr. Hugh Lowry, The Manse, Marshfield, P.E.I. Boys (12-16) July 5-13; Boys (9-11) July 14-22; Girls (12-16) July 26-Aug. 3; Girls (9-12) Aug. 4-12; Girls (9-12) Aug. 15-23.

#### Montreal and Ottawa Synod

**Gracefield Presbyterian Centre, R.R. 1, Blue Sea Lake, Quebec.** Registrar: Mrs. R. A. Sinclair, 37 Gladstone Ave., Smiths Falls, Ont. Congregational, presbytery or synod groups, May 18-October 30; (Administrator, c/o Gracefield Centre); Family or Individual Trailer and Tenting June 30-Sept. 6; (Administrator, c/o Gracefield Centre) PYPS weekends (18-25) May 20-23; June 30-July 3; Sept. 2-5; Girls (12-14) June 30-July 7; Girls (9-11) July 9-16; Boys (9-11) July 18-25; Boys (12-14) July 25-August 3; Girls (15-17) August 5-August 12; Boys (15-17) August 15-22; National PYPS and young adult conference (18-25) August 1-5.

#### Toronto and Kingston Synod

**Camp Iona, Bala, Ontario.** Registrar: Mrs. J. D. Young, 13 Eastdale Ave., Toronto 13. Senior High Coed (high school age) June 22-July 2; Boys (11½-14) July 6-16; Girls (12-17) July 20-30; Canoe Weekend — Coed (15) July 29-August 1; Boys (11½-14) August 2-12; Boys (11½-14) August 13-23; Senior High Coed (high school age) August 24-September 3.

**Dorothy Lake Camp, Box 1093, Kirkland Lake, Ontario.** Registrar: Mr. E. A. Smith, Box 85, Englehart, Ontario. Boys (9-12) July 17-23; Girls (9-12) July 24-30; Coed (13-16) July 31-Aug. 6.

**Glen Mhor Camp, Beaverton, Ontario.** Registrar: Miss Margaret Hamilton, 227 Moore Avenue, Toronto 7. Girls (9-11½) June 30-July 9; Girls (9-11½) July 10-19; Girls (9-11½) July 20-July 29; Boys (8-11½) August 2-11; Boys (8-11½) August 12-21; Girls (11½-14) August 22-Sept. 2; PYPS July 30-August 1.

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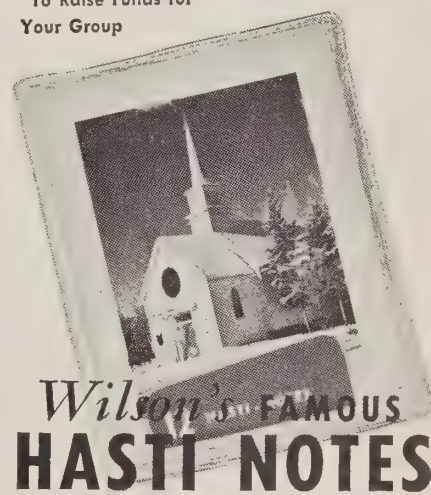
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## Hamilton and London Synod

*Camp Kintail, Kintail, Ontario.* Registrar: Rev. James Weir, P.O. Box 801, Kincardine, Ont. Ladies' camp June 17-19; High school girls June 21-29; Family camp June 30-July 3; Boys (12-14) July 4-13; Girls (12-14) July 14-23; Girls (9-11) July 25-August 2; Girls (11-13) August 3-12; Girls (9-11) August 13-20; Boys (9-11) August 20-27; PYPS (17 and over) August 27-September 5.  
*Camp Goforth, R.R. 7, Dunnville, Ontario.* Registrar: Rev. D. C. MacDonald, 103 Lot Street, Simcoe, Ontario. Ladies' camp June 24-26; Girls (12-14) June 30-July 8; Girls (9-11) July 9-18; Boys (9-11) July 19-28; Family weekend July 29-August 1; Family camp July 29-August 6; CGIT (12-17) August 8-17; Girls (9-11) August 18-27; Boys (12-17) August 27-September 5.

## Manitoba and Northwestern Ontario Synod

*Bower Lake.* Registrar: Miss Bernice Pettypiece, Boissevain, Manitoba. Coed (9-11) July 25-30; Coed (12-15) Aug. 1-6.

*Camp Simonhouse, Cranberry Portage, Man.* Chairman: Mr. W. Harry Ruse, 351 Parkway Blvd., Flin Flon, Manitoba. Senior high coed July 5-15; Junior coed July 19-29; Intermediate coed August 2-12.

*Clear Lake Presbyterian Camp, Onanole, Manitoba.* Registrar: Mrs. R. J. Morton, Ephinstone, Manitoba. Coed (9-11) July 10-16; Coed (12-15) July 17-23; Coed (9-11) July 27-Aug. 6; Christian Family Camp (1) August 7-13; (2) Aug. 14-20.

## Saskatchewan Synod

*Camp Christopher, Christopher Lake, Saskatchewan.* Registrar: Miss Isabelle M. Bailey, Clouston, Saskatchewan. Coed (9-11) July 17-24; Girls (12-17) July 24-31; Coed (9-11) July 31-Aug. 7; Coed (12-17) Aug. 7-14.

*Camp Kum Ba Ya, Valley View Resort, Findlater, Sask.* Registrar: Rev. Stuart McEntyre, Ste. 16, 971 Coteau St. W., Moose Jaw, Saskatchewan. Boys (9-11) July 6-16; Girls (9-11) July 20-30; Boys (12-14) August 3-13; Girls (12-14) August 17-27; Coed (15-19) August 31-September 5.

## Alberta Synod

*Camp Kannawin, Box 489, Sylvan Lake, Alberta.* Registrar: Mrs. Bloom, Box 489, Sylvan Lake, Alberta. Family July 1-9; Coed (grades 3 and 4) July 11-19; Girls (grades 5 and 6) July 21-29; Boys (grades 5 and 6) Aug. 1-9; Coed (Junior Hi) Aug. 11-19.

## British Columbia Synod

*Camp Douglas, R.R. #1, Gibson's Ldg., British Columbia.* Registrar: Miss M. Middleditch, 1224 East 15th

Avenue, Vancouver 12, B.C. Boys (15 up) June 27-July 1; Boys (12-14) July 2-8; Girls (14 up) July 9-15; Girls (12-13) July 16-22; Girls (9-11) July 23-29; Girls (9-11) July 30-Aug. 5; Boys (9-11) Aug. 6-12; Boys (9-11) Aug. 13-19; PYPS, Sept. 2-5; Registrar: Miss Shirley Powell, 5595 McKenzie St., Vancouver 13.

*Camp Wasa, Wasa Lake, British Columbia.* Registrar: Mrs. P. R. Kershaw, P.O. Box 2326, Cranbrook, B.C. Family, June 24-26; Coed (8-9) July 1-9; Coed (10-11) July 11-19; Coed (13-15) July 20-30; Coed (16 up) Aug. 27-Sept. 3.

*Little Shuswap Lake, B.C., Kamloops Presbytery.* Registrar: Rev. Ivan S. Gamble, 253 Battle St., Kamloops. Boys (8-14) August 7-14; Senior girls (12-15) August 14-21; Jr. girls (8-11) August 21-28; YP Sept. 2-5.

## IN MEMORIAM

**FLECK, REV. DR. JOHN** — The minister of Elmwood Avenue Presbyterian Church, London, Ont., for nearly 26 years, the Rev. John Fleck, 64, died after a brief illness on March 27. A native of Scotland, Dr. Fleck came to Canada in 1927. He studied at McGill and graduated from The Presbyterian College, Montreal, in 1935.

He became minister of St. John's Church, Winnipeg, where he was ordained in April of that year. In March, 1940, he was inducted as minister of Elmwood Avenue Church. During his long pastorate in London Dr. Fleck was moderator of presbytery five times. For over 25 years he taught Presbyterians at the Teachers' College, and also lectured at Huron College. In 1963 that Anglican seminary conferred upon John Fleck the honorary degree of Doctor of Divinity and invited him to deliver the address at its centennial convocation.

Surviving are his wife, the former Eleanor Bigelow, sister of the Rev. J. E. Bigelow of Edmonton, a son, Jan, of Belmont, Ont., and a daughter, Katherine, of London.

**BATTIN, JOHN DAVID**, 70, elder, St. James Church, Forest, Ont., March 16.

**CAMPBELL, NEIL A.**, elder, West Notawasaga, Ont., Feb. 23.

**CLARK, W. L.**, elder, Knox Church, Agincourt, Ont., former Reeve, Markham Township, March 22.

**COLLINS, W. O.**, elder, MacNab St. Church, Hamilton, Ont., March 11.

**DUNN, MRS. THOMAS N.**, member, St. Paul's Church, Ingersoll, Ont., April 3.

**ELLIOT, MRS. JOHN**, 99, of Georgetown Church, Howick, Que., honorary life member, W.M.S., March 10.

**GORDON, JOHN DAVID**, organist of Orillia Church, Ont., for 32 years, March 5.

**HOLLEMAN, MRS. RUTH**—The wife of Dr. C. H. Holleman, superintendent of Mackay Memorial Hospital, Taipei, Formosa, 1957-60, prior to that 30 years in



China as a medical missionary of the Reformed Church of America, died in California on March 5.

HORALD, CLARK A., 77, elder, Knox Church, Mountain, Ont., March 23.

HURREN, WESLEY, 86, elder, Beaverton Church, Ont., March 15.

JARDINE, R. S. P., elder, Kirk of St. James, Charlottetown, P.E.I., Feb. 20.

LITTLE, GARY WALLACE, 6, son of the Rev. and Mrs. Wallace Little, Winnipeg, Man., March 12.

MacDONALD, ROD J., 70, elder, Farquharson Memorial Church, Middle River, Cape Breton, N.S., March 29.

MACIVER, PETER JOHN, 81, elder, MacVicar Memorial Church, Outremont, Que., March 26.

MacLEAN, ABEN, elder, Kirk of St. James, Charlottetown, P.E.I., March 8.

MacLEAN, GEORGE A., 85, church school superintendent and representative elder, Caledonia Church, P.E.I., March 15.

MAKEPEACE, James J., 85, session clerk, former Synod treasurer, Mt. Pleasant Church, Vancouver, B.C., March 28.

MARSHALL, EARL AUGUSTUS, representative elder, First Church, Whitehorse, Y.T., March 14.

McCULLOCH, MRS. JAMES, 73, ladies' aid president, Knox Church, Palmerston, Ont., March 3.

MONTGOMERY, MRS. MARGARET, 91, life member of the W.M.S., Saint Paul's Church, Woodstock, N.B., March 1.

POLO, MRS. ALBERTA M., 28, Registered Nurse, wife of Dr. Rafael Polo, Brandon, Man., and daughter of the Rev. and Mrs. F. R. McKay Anderson, Davenport Church, Toronto, March 1.

REID, ERNEST D., 50, elder, Zion Church, Charlottetown, P.E.I., March 6.

RENWICK, MRS. WILFRED, secretary of the board, life member of the W.M.S. and choir member, St. Andrew's Church, Mt. Forest, Ont., March 22.

ROBINSON, ALEXANDER, 94, senior elder, member of trustee board, North Mornington Church, Ont., March 30.

SHEARER, MRS. AGNES META — The widow of the late Rev. G. C. Shearer, died March 14 at Medicine Hat, Alberta, aged 86. Born in Millbrook, Ont., she had served with her husband in Saskatchewan and Alberta. She had been active in the W.M.S. and in church choirs.

(CORRECTION) HASKELL, SEPHRONA, 90, primary Sunday school teacher, life member of the W.M.S., St. Andrew's Church, Fenelon Falls, Ont., Jan. 31.

## CHURCH CALENDAR

### INDUCTIONS

Carberry, Knox, and Wellwood, Zion, Man., Rev. Graeme E. Duncan, March 6.  
Halifax, Saint David, N.S., Rev. Donald B. Mackay, Feb. 17.

### RECOGNITION

Ko, Rev. James, missionary to Chinese in Windsor, Ont., April 24.

### VACANCIES & INTERIM MODERATORS

Synod of Maritime Provinces:

Boularderie, St. James' and Knox, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.  
Brookfield, Glasgow Road, Hartsville and Hunter River, P.E.I., Rev. Basil C. Lowery, Box 71, Montague.

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Tatamagouche, Wallace, Pugwash, The Falls, N.S., Rev. L. M. MacNaughton, Scotsburn.  
Woodstock, St. Paul's and Kirkland, St. David's, N.B., Capt. S. D. Self, 26 MacLaren Dr., Oromocto.

#### Synod of Montreal and Ottawa:

Hawkesbury, St. Paul's, Ont., Rev. H. Douglas Stewart, c/o Knox Presbyterian Church, 120 Lisgar St., Ottawa.  
Lochwinnoch, Stewartville and Braeside, Ont., Rev. William Reid, 460 Raglin St. S., Renfrew.  
Ormslow, Que., Rev. W. M. Brown, Howick, Que.  
Richmond, St. Andrew's and Stittsville, St. Andrew's, Ont., Rev. T. A. Pollock, Manotick.  
Spencerville, Ventnor and East Oxford, Ont., Rev. David Mawhinney, Box 971, Prescott.  
Winchester and Mountain, Ont., Rev. J. M. Anderson, Box 819, Kemptville.

#### Synod of Toronto and Kingston:

Bermuda, St. Andrew's, Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3. (effective Sept.)  
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Collingwood, First, Ont., Rev. Henry F. MacNeill, Box 304, Meaford.  
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#### Synod of Manitoba and North Western Ontario:

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Flin Flon, St. Andrew's, Man., Rev. David A. Whitehead, Box 784, Thompson.

#### Synod of Saskatchewan:

Moosomin, Whitewood and Broadview, Sask., Rev. R. Courtenay, Box 807, Yorkton.  
Saskatoon, Parkview, Sask., Rev. T. Plomp, 2119 Louise Ave., Saskatoon.

#### Synod of Alberta:

Chauvin-Wainwright, Alta., Rev. D. W. Pater-son, Box 69, Lloydminster.  
Medicine Hat, Riverside, Alta., Rev. Dr. R. L. Taylor, 258-1st St. S.E., Medicine Hat.  
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## LETTERS

continued from page 9

of Anglicanism and dying in the odour and sanctity of that. Strange, passing strange. And there was W. H. Auden, Elliot's greatest poetical successor, the most terrifyingly clever of them all to quote the critics, arising out of his scepticism and flippancy to make the quest for faith, and, rejecting the half-way house of liberalism, arriving at a full and rounded orthodoxy. Strange, passing strange!

Arnprior, Ont. C. J. St.Clair Jeans

### The Minister's Wife

There has been in the past few years a growing restlessness on the part of some young ministers' wives, and a hesitation to accept the situation in which they find themselves. The result has been tension in the home, in the congregation, and in the church as a whole, as well as a lack of effectiveness of the ministry.

True, there is quite a contrast between the romanticism of being engaged to a theological student, and being married to a man whom you soon discover is not a saint (except in the biblical sense), and settling down in a small place, where even your jaunts to the grocery store are noted with interest by your neighbours.

Perhaps this is why it is essential that the girl who plans to marry a minister must receive the call to serve which her fiancé has received. There must be the same dedication to the Christ whom he serves and to the people to whom he will minister. We need to recall the vow of Ruth — "Where you go, I will go, and where you lodge I will lodge; your people shall be my people, and your God my God." For some it may mean severing the ties of family and friends which are very dear to us, but when we took our marital vows "before God and these witnesses" we already did this.

It is a most rewarding life which we accept as we take our place in the witness and work of a congregation as "the minister's wife" — may each one of us feel the sacred trust which we hold as we accept it.

(Mrs. R. K.) Priscilla Anderson  
Truro, N.S.





by Joy Murray

● Robert tore off the school bus, and ran up the lane behind his sister Sheila. He knew he had been mean to her, but she was two years younger than his 10-going-on-11 and so easy to tease. He just made it into the house to hear her cry, "Mom, Mom, Robert pushed me on the bus, and then laughed at me when I slipped, and nearly fell!" and burst into tears.

Not wanting to meet his mother's look of disappointment, Robert kept his eyes on the floor, as she said quietly, "Don't tattle, Sheila, and I'm pretty sure you were partly to blame," and then before either could say anything, she added, "Both of you get changed now, and hurry up about it!"

It was a relief for Robert to see that Sheila got no sympathy from their mother, and that she stopped sniffing and went upstairs, but he could not resist making a face at Jeanie, his little three-year-old sister, and laughing when she said, "Mom, make Robert stop. He's always teasing me."

At this, he made a dash for the stairs, realizing that his mother's patience was at an end. When he got to his room, Robert made no move to change into his play clothes, and in a few minutes he heard his mother call, "Hurry up, both of you!" Then he heard Sheila go downstairs and his mother say, "You can set the table for dinner, Sheila."

He dawdled in his room till his mother called, "Robert, you come down here this minute. You can help some too."

"Ah, Mom, what's the rush?" he grumbled, "Sheila can set the table herself, can't she? Besides there's never anything interesting or exciting to do out here in the country. If we only lived in the city now——"

Interrupting him, his mother said, "Well, we don't, and

there is enough to do if you'd only look for it. When I was your age——"

"Tell us about it!" the three shouted in chorus.

Robert stopped scowling at Sheila, and Jeanie's eyes were shining. They all loved when-I-was-your-age stories. "Well, all right. Your father won't be home for a while yet."

She began, "There was never much grumbling about not having enough to do, for you know we lived on a farm, and we all had our own jobs to do. I admit we did quarrel a bit, and my older brothers loved to tease just as you do, Robert. I remember one time though when we learned just how much we meant to one another."

"Go on, Mom, tell us about it," Robert urged.

"I remember—I was about your age, Robert, when it happened,—it was a windy, Saturday morning in April, and we hadn't had rain for a long time. I had been wishing the day before that something exciting would happen, and had been dreaming about it. I was slow at getting up that morning, and as I was dressing, I heard a funny sort of scratching sound in one corner of the room near the ceiling, sort of crackly-like——"

"Was it a mouse?" Jeanie asked.

"I really didn't know what it was, dear, and when I went downstairs, your grandmother was standing at the wood stove stirring the porridge for breakfast. I told her, not believing it myself, 'I think the house is on fire.' She looked at me as though I had taken leave of my senses."

"Go on, Mom. What did you do then?" Sheila said.

"Your grandmother went out the kitchen and looked up at the roof, while I went out the front door to look at the place over my bedroom. In utter amazement, I screamed, 'Mom, come here! The house is on fire!'"

"I'll never forget the next half-hour as long as I live. It was just like a bad dream. The high wind had blown a spark to the opposite end of the house from the kitchen, and caught in the dry shingles of the roof. The boys got a ladder and with pails of water tried to put the fire out. They soon saw it was impossible, and began carrying furniture out of the house. They even managed to carry the stove with the fire still in it and the porridge pot on top."

The children laughed, as Robert said, "Boy, they must have been awful strong! Did they get everything out?"

"No, but they saved a lot, though it seemed only minutes till we saw the only home we had ever known in ashes. And somehow, after your grandfather had said grace, as we ate our porridge outside, somehow we realized how much we meant to one another. No one was hurt, and we were all together, and that was all that really mattered."

"What happened then, Mom?" Jeanie asked.

"Oh, that's another story. Maybe I'll tell you some day."

Robert looked at Sheila and said, "Come on, sister, I'll help set the table," and turning to Jeanie, "and when we've done that, I'll read you a story." He saw a startled glance pass between Sheila and Jeanie, but the pleased look on his mother's face made him feel that when his dad came home, he couldn't wish for anything more exciting.

But his mother knew that there would be other times.★

—photo from Miller Services.





# the EVENT

and  
events

LE DEVOIR, MONTRÉAL, LUNDI, 7 MARS 1966

DES IDÉES DES ÉVÉNEMENTS ET DES HOMMES

## "Pourtant, Dieu sait que nous sommes las de la guerre"

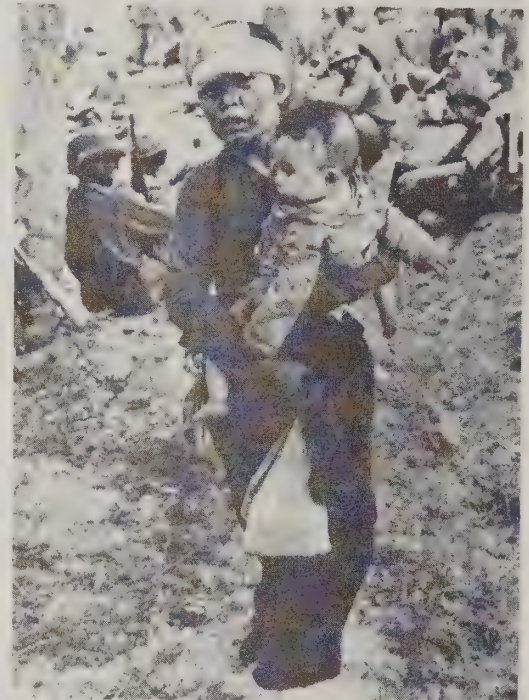
par Alain RAYMOND  
envoyé spécial de  
l'agence France-Presse  
au Vietnam

CANTHO (chef-lieu du delta du Mékong) — La fillette ne disait rien. Des sortes de feuilles de papier empêchaient les mouches de venir sucer la pomme d'abondamment étendue sur les brûlures qui s'étendaient sur toute la partie droite de son visage. D'un pauvre sourire, presque imperceptible ou d'un hochement de tête, elle répondait aux questions que lui posait, en vietnamien, le médecin.

C'était l'une des victimes civiles de la guerre du Vietnam. "Elle a été brûlée par des projections de napalm. Son village a été entièrement détruit. Nous l'avons recue il y a quelques jours seulement. Ses blessures la font toujours horriblement souffrir. Elle restera marquée non seulement dans sa chair, mais dans son esprit surtout, toute sa vie. Pensez, elle n'a qu'une douzaine d'années" ajoutait le médecin, impassible ou presque, qui lui tenait l'épaule.

Ce spectacle s'ajoutait à l'atmosphère de cour des miracles qui régnait dans la salle de l'hôpital civil de Cantho, chef-lieu du delta du Mékong, soulevait le cœur. De temps à autre, dans la brouhaha des voix des visiteurs, un gémissement perçait. Nous étions dans le pavillon des victimes civiles de la guerre. Chaque jour l'hôpital en reçoit vingt ou trente: certains sont blessés, comme ce milicien exsangue, par des éclats de mortier vietcong, d'autres, comme cette femme étendue sur la natte de son lit à côté de son enfant, par des éclats de bombes d'avion.

La visite de cet établissement régional hospitalier, où les malades et blessés sont parfois couchés deux par lit dans une pénombre fétide, où des poulets picorent les grains de riz tombés des assiettes ou balvent



mais les médecins sur place, n'avaient rien pu faire d'autre que de lui conseiller de se faire amener ici l'opération

font un baluchon et attendent que le danger se précise. Si le bruit se rapproche chacun doit sauter dans les trous aux

sommes tous des Vietnamiens, à quelque bord que nous soyons rattachés, par les circonstances. Nous sommes fr-

and  
the  
world

The Lord GOD has given me the tongue of those who are taught that I may know how to sustain with a word him that is weary.  
Isa. 50:4 (RSV)

Always be ready with a reply for anyone who calls you to account for the hope you cherish.  
1 Peter 3:15 (Moffatt)



# *The Presbyterian Record*

JUNE, 1966



Campers at Gracefield Presbyterian Centre



Is the church  
prepared for the

# LEISURE-RECREATION REVOLUTION?



By Gordon Firth

Photo by Miller Services

■ The prophets are at it again. We still label them with such words as doom and gloom. Today they warn us about the evils of the leisure-recreation revolution being brought on by the acceleration of automation and cybernation.

It could be that we in resorts are more aware of this problem, for we see people constantly "labouring" at their leisure. To date the church has done precious little in preparing its people for this social revolution, which

experts tell us will have a profounder effect upon society than the industrial revolution ever had. This is what frightens me, for the church did not meet the challenge of the industrial revolution.

So far, efforts to prepare people for this coming revolution have been totally inadequate. We in the resorts have been admonished to let you know that you can "get your proof of attendance before you leave;" or attend in shorts and slacks; or worship at a different hour,



especially for the skier. We've had the hours of services collected for compilation, but nothing has been seen or heard of this since.

It seems to me that if we in resort areas are to minister effectively to you in the cities and towns while on vacation, then you need preparation for worshipping while on vacation.

For instance, I have seen many people trapped by the attendance record. They are so concerned about keeping the church school record going, they are unable to worship God in a church service. This doesn't count toward keeping the record complete!

People do show up in vacation clothes, both summer and winter, but are so apologetic both coming in and going out that they would have been far better off in bed.

Strange hours of service, convenient for skiers, only seem to confuse and mystify. Few people make any use of these services.

And yet, today as never before, we can really come to grips with texts such as "God is a Spirit: and they that worship him must worship him in spirit and in truth." What real part do clothes, hours of service or attendance records play in worship?

I am greatly impressed by the number of people on vacation who have obviously packed clothes for church. But what is more important for worship, preparation of a wardrobe or preparation of the soul? And why the slavish attachment to 11 a.m. for worship? Why shouldn't people get used to the idea of an 8:30 a.m. service for picnickers in sports clothes or an 8 a.m. service for skiers? They could be helped to overcome their awkwardness with the noisy boots and find a place to store the skis, if they haven't been left on top of the car. If *you* develop new patterns in your church, then when its members go on vacation they will not feel embarrassed when they come to worship.

Another problem is, what are you who live in the major cities doing to reach tourists? You attract far more people than we do at Banff. Toronto, with its Canadian National Exhibition alone, easily outdraws Banff's total yearly attendance. And Calgary's stampede, once it becomes nine days long, will do as well as Banff does in the nine weeks of July and August. It staggers my imagination to think of Montreal expecting 20 million. One of the myths we need to explode is that people leave the city for their holidays. The major tourist attractions of Canada are its cities, and it seems to me that the church there ought to wake up to that fact, and explore ways to reach tourists in their midst.

The problem is deeper than simply adopting new patterns of doing things. Doing this only will not work in the long run.

The leisure-recreation revolution is a theological problem. It involves our understanding of many things: God in nature, time, stewardship, sabbath observance, leisure as opposed to work, to name only a few.

In this article I cannot begin to work out a theology of leisure. But I do want to point out how relevant the scriptures are to this problem. If we think of the third chapter of Ecclesiastes we are not rendering it to say "a time to work and a time to play." The word "to" is delib-

erate. If stewardship means the responsible use of time, then it must say something about the responsible use of time devoted to leisure.

Then there is Sunday observance. That leisurely walk of Jesus and the uproar it created recorded in Mark 2 and 3 is important. The uproar was created because the religious leaders of his day did not understand the use of leisure-recreation. I don't know what else to call that stroll through the wheat fields with his disciples, when they plucked a bit of grain, ground it in their hands and ate the fresh kernels. A terrible sin, they were thrashing on the sabbath!

Also, our Christian education experts must take off the rose-coloured glasses through which they have been looking at nature. As people have more and more time to spend outdoors, let's encourage them to see nature honestly, in all its beauty and harshness. At summer camp I have heard explanations about the mosquito that completely failed the child because these ignored the fact that this insect is a major cause of disease. Paul wrote, "the whole creation groaneth and travaileth in pain together until now." Let us honestly show our youngsters the pain of creation and the devilishness of nature.

Thinking further about camp, why do games receive such short shift when it comes to planning? They are just inserted into the day's activities with little thought of how they can be used to instruct the children. In this setting games can be far more valuable than transplanted Sunday school classes.

But before we use games and fun as effective means of communicating the gospel, a drastic change must come over the church. Who in his right mind goes to church for a really good time? When it comes to fun and games we suffer from a puritan hangover. Jesus was able to use children's games and times of fun like weddings to communicate his message. Why can't we follow his lead?

We in Banff and Jasper are so concerned about this matter that we are having a conference this September 6-8 in the Banff School of Fine Arts. The purpose of this conference is to discuss with concerned people in labour, government and the church the problem of "increasing leisure." We have obtained outstanding speakers, the Hon. Arthur Laing, Minister of Northern Affairs, James O. Robertson of the United Steelworkers of America, the Rev. Warren Ost, director of A Christian Ministry in National Parks, the National Council of the Churches of Christ in the U.S.A., and the Rev. Prof. Robert Lee of San Francisco.

Maybe this will be just another of the cures the church is so fond of using when we gather together and talk the thing to death. But I sincerely hope not, for we must answer the question: "Is the church going to lead or follow the leisure-recreation revolution?" By our understanding and grasp of the problem and God's word, are we going to lead people into constructive use of their leisure, or are we going to follow, and then flail them with the old wet noodle of the "good old days"?★

*The Rev. Gordon Firth is minister of St. Paul's Presbyterian Church, Banff, Alberta, and clerk of the Presbytery of Calgary.*



■ Former enemies sat side by side and joined in common discussion when the council of the World Veterans Federation met in Toronto in May. Representatives of 160 associations of veterans and war victims in 49 countries came together to promote the ideals of peace, freedom and justice for all men.

The aims of the World Veterans Federation are stated clearly and simply in its credo, written by that distinguished world citizen, Ralph Bunche:

None can speak more eloquently for peace than those who have fought in war. The voices of war veterans are a reflection of the longing for peace of people the world over, who within a generation have twice suffered the unspeakable catastrophe of world war. Humanity has earned the right to peace. Without it, there can be no hope for the future. And without hope, man is lost.

The voice of the people must be heeded. They aspire to a richer life in freedom, equality and dignity, as in things material; they pray for peace. Their will for peace and a better life can be, must be, crystallized into an irresistible force against war, aggression and degradation.

The people have had to work and sacrifice for wars. They will work more willingly for peace. Let there be a dedicated effort, a greater crusade than history has ever known, for a world of peace, freedom and equality.

At the opening session of the federation council a speech prepared by the Prime Minister of Canada was read. In it Mr. Pearson said, to quote only part of his address:

What is wrong with us? In the world of physical and mental activity we take the most breathtaking chances; we break the hardest and newest ground; we sail into outer space with courage and imagination. In the world of social and political behaviour we are as timid and helpless as field mice.

Today we can measure the universe and split the atom, but we seem to be as primitive as our tribal ancestors were 10,000 years ago, in solving the basic problems of the relations between man and man; in controlling the instinct or the emotions that make for conflict and war.

The real enemy of man remains man, with his fears and his hatreds, his passions and his pride, his fanaticism and his frenzies; man — who has not yet acquired either social or political maturity.

Mature men, there are, of course, the saints, the wise men, the humane philosophers. But the trouble with the world is what it always has been: there are not enough mature and good and strong men in the right places at the right time. As a result, too much of our preoccupation is with violence and with killing, and with strife.

Peace, we know, is something that begins, or is lost, in our hearts and our minds. But it is also a matter of politics and diplomacy; of effort and organization. Its preservation requires wise policy and resolute action. With our prayers for peace, we must ask ourselves hard and practical questions. How can it be organized and maintained or, when it is lost, how can the resulting conflict be limited and contained so that it will not result in a global nuclear catastrophe? . . .

Peace can be lost by the stubborn refusal of nations to band together to protect it by collective policy and action. Yet we cling even now to the old shibboleths of national sovereignty and national self-sufficiency and national defence, in spite of the witness to their futility of 20 million dead in two world wars. Collective security, of course, should ideally be organized on a global scale and through a universal organization, as the United Nations should be.

Similarly, peacekeeping should be based on international force behind international law in a world where justice and order and freedom flourish.

This is an ideal that men have lived for and worked for and died for but never achieved; never, indeed, came within any measurable distance of achieving.

We seem to get closer to it after the disenchantment that follows each war; or in the fear that comes from the likelihood of another one. Then we forget. The situation improves, the crisis ends, and we become careless and quarrelsome and selfish and smug. We return to the normal state of dissension and division and disturbance. We begin to plan "against" rather than "for"; to compete rather than co-operate; to link the love of our own land with claims to superiority over others. We confuse greatness with power: "God who made us mighty, make us mightier yet." And we move inexorably from suspicion to fear to conflict to war.

It's this historic cycle of development that must be stopped because the end result could now be so horrible as to transcend man's ability to contemplate it.

The federation that represents more than 20 million veterans has declared itself against the principle of war. Statesmen must be made to see that the way to peace lies in the recognition of international controls and the subordination of national policy to international imperatives. Christian people, here and everywhere, can support the quest for peace by upholding the letter and spirit of the charter of the United Nations.

As the credo of the World Veterans Federation says, "Humanity has earned the right to peace. Without it, there can be no hope for the future."★



## CHURCH CAMPS



■ This is the month in which last-minute preparations are being made for the many summer camps that will be held on 18 Presbyterian sites across Canada.

Juniors, seniors, young people and adults are welcome at most church camps. A summer vacation spent in Christian fellowship is becoming increasingly popular and registrations are rising. Church camps are not casually planned. Hours of committee work and years of experience in leadership go into camp programs.

One of the choice sites is occupied by Gracefield, the camp and conference centre of the Synod of Montreal and Ottawa. Even the address is picturesque — R.R. 1, Blue Sea Lake, Quebec.

Gracefield stretches over 200 acres of rolling woodland and landscaped grounds. Recreational and sleeping facilities are first-rate. The outdoor chapel overlooks Lake Castor and is surrounded by a wall of evergreen and poplar trees.

The synod acquired Gracefield in 1962 through the generosity of Miss May Billings of Ottawa. The family property, containing two stone lodges and much modern equipment, was purchased for a nominal sum. This year five new cabins are under construction, making accommodation available for 100 campers.

In each of the eight synods Presbyterian camps will be held this year. They aim to provide a summer holiday for every age. At the same time they offer the unique fellowship and the increase in knowledge that make Christian camping so worthwhile. ★

# The Presbyterian Record

JUNE, 1966



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## cover story



From Gracefield Presbyterian Centre in the Gatineau Hills the Rev. John J. Hibbs took this photo of Castor Lake, one of the two lakes on which the centre is situated. Mr. Hibbs is the minister at Iroquois, Ontario, and the chairman of the Gracefield board.

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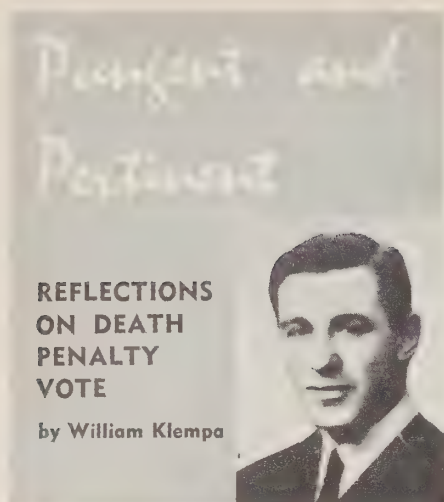
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■ It is evident from the vote in the House of Commons — 143 to 112 in favour of retaining capital punishment — that Canada is not quite ready to follow the example of progressive countries which have wiped the death penalty from their law books. Yet the vote cannot be interpreted as a very clear mandate for the continuance of capital punishment. It is rather a typical example of Canadian caution. Canadians want to retain the death penalty on their statute books in case there may be some truth in the doubtful argument that capital punishment acts as a deterrent. At the same time they favour, for the most part, the Cabinet continuing its practice of commuting most, if not all, death sentences. Paradoxical? Yes. But we Canadians thrive on paradox.

One thing is clear, the issue of abolition is not dead. It will be back in a few years' time to trouble our legislators once again. The trend in the world and also in Canada is in the direction of abolition. Moreover, if, as political observers have pointed out, the recent vote was on rural versus urban lines, with the rural vote being over-represented in the present Parliament, the next Parliament based on a more equitable distribution of seats is almost certain to be on the side of abolition.

One feature of the debate of interest in a church periodical is that a number of the MPs quoted scripture in favour of retaining the death penalty. Undoubtedly, it is a good thing that some heed should be paid to the teaching of scripture in the legislative assemblies of our land. But as two biblically informed men in the House, opposition leader John Diefenbaker, and the leader of the NDP, Tommy

Douglas, both remarked, it is always a dangerous practice to quote isolated passages of scripture. The Bible has been quoted to support slavery, child labour, polygamy, segregation, and so on. One person may quote passages in favour of the death penalty; another may bring forward other texts opposing it. Which is right? To determine the teaching of scripture on capital punishment or for that matter on any subject a proof text method will not suffice. The Bible must be seen as a whole and a sound principle of interpretation has to be used.

Let me comment briefly on a few passages usually quoted by retentionists. As might be expected they are almost wholly from the Old Testament.

Advocates of capital punishment are fond of quoting Genesis 9:6: "Whoever sheds the blood of man, by man shall his blood be shed." This passage seems to support the death penalty but abolitionists could as readily point to Genesis 4:12 as indicating the divine disapproval of capital punishment. The sentence pronounced on the first murderer was that he should be a fugitive and wanderer. Death was expressly excluded.

Again, advocates of capital punishment quote Leviticus 24:17: "He who kills a man shall be put to death." (Cf also Deut. 19:11-13; Num. 35:11). It is understandable that these passages should be brought forward in support of capital punishment. What is not so clear is why retentionists do not also quote the Old Testament texts which require the death penalty for

such offences as: blasphemy (Lev. 24:16); breaking the sabbath (Num. 15:33-36); adultery (Lev. 20:10); etc. If it is the Old Testament and the Old Testament alone that is to be followed then these other offences would also seem to require the death penalty. The fact that retentionists rarely quote these passages indicates that they too employ a principle of interpretation.

Another favourite text of the retentionists is Deuteronomy 19:21 which states the principle of "a life for a life." But Old Testament scholars tell us that this text does not so much prescribe as limit revenge. This represents a significant advance on the accepted practice of seeking unlimited revenge by enjoining *no more* than a life for a life, an eye for an eye, and a tooth for a tooth. Of greater importance, however, is what Jesus said about this passage: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth'. But I say to you, Do not resist one who is evil" (Mt. 5:38-39).

A fuller discussion would require an examination of other passages, particularly Romans 13:1-7. Let me indicate briefly what I believe is the sum of biblical teaching on capital punishment. The Old Testament is very clear that since life is given by God man may not be the murderer of man. Our Lord's teaching upholds the teaching of the Old Testament. We find in the New Testament that Jesus not only radicalized the concept of murder (Matt. 5:21-22) but he also condemned the taking of life by way of vengeance or retaliation. (Matt. 5:38;



**"You'll get your breakfast when you promise to vote yes for the ordination of women at Assembly today."**



Luke 9:51 ff.). This teaching is supported by the apostle Paul in Romans 12. There Paul states that vengeance belongs to God. We should leave it to God, the perfect judge, who gives life, to take away the same.

The Old Testament teaching concerning respect for human life is thus fulfilled in Christ. A very high value is placed on life because God created it and in Christ has redeemed it. Or to express it differently the Old Testament law is fulfilled in Christ's law of love. This law of love, of course, must not be interpreted as condoning crime or letting it go unpunished. Rather it is concerned with the reformation of the sinner — yes, even the worst sinner. God's will is that a sinner should live and come to a knowledge of his love. The death penalty is, in the light of such teaching, a negation of the law of love, the essence of which is to reform.

The 1965 general assembly appointed a special committee to re-examine the position of our church on capital punishment in the light of the teaching of scripture. It is hoped that after a thorough study and action by assembly that our church will find itself in the front rank with other Protestant churches — Baptist, Episcopal, Methodist and Presbyterian in the United States and Anglican, Methodist, and United in Canada — which have come out in favour of abolition. It is not too late for us to do so.★

## KEEP GOD IN YOUR VACATION PLANS

by L. S.  
van Mossel



■ The vacation season is just about to break upon us. For some time now restlessness has been evident among many people. The air is filled with plans to do this, to go there, to see so-and-so! Preparations are being feverishly made by parents and children, labourer and executive, old and young! Soon the most mobile generation our world has ever seen will be frantically rushing here and there to put into effect plans made during winter. Even the moon is being hopefully eyed these days as a possible place to visit!

But let us pause for a minute. In all the plans, preparation and enthusiasm, where does God come in? Is he in on the plans? Is there room left for him on the vacation schedule, or the list of activities? Vacations, you may say, are designed to get away from it all, from the bothersome routine of every day life — and that includes those stuffy churches! This is a time to be care-free, unhampered, to live differently! Is this religion bit, therefore, not something to be left behind also?

Suppose God took a vacation — the kind of vacation we have in mind, of course, leaving behind all cares and concerns, and forgetting everything for a while. The bereaved, the dead, the injured, the sick, the poor, the dissatisfied rich and the all the rest would just have to fend for themselves, at least until he was on the job again. The trouble is that accidents, death, sickness, disappointment, loneliness and such things don't take particular notice of our vacations — they come at any time. Where to turn then, supposing God were on vacation? No, we say, God must be on call at all times! And the church must stand by for emergencies while we are out for a good time!

There is a catch, however. It is that God works through people to accomplish his holy will; the church is people — no people, no church. If we take the attitude that on vacation God, the church and worship may be left behind safely, then in effect we are abdicating our position as responsible Christians. It is tantamount to saying that during vacation a reversion to paganism is in order.

Vacation should be a time of relaxation and renewal, a time for gathering strength to face the task ahead. This is needed by all, and there are still too many to whom this is denied. But this "re-creation" is not limited to the body and mind; it also applies to the soul and the spirit. Vacations should be a time of spiritual refreshment and reflection, a time to evaluate the course of life. A different voice, a fresh approach in different surroundings may well be the very thing people need, in order to appreciate what is happening in their normal setting, and to realize their own place within it.

This is a call for the church to continue to be the church while on vacation — to share in the fellowship and worship of that church wherever her individual members may go for refreshment and relaxation.★



# Must they starve?

Today, drought in India has brought people to the brink of famine. Reports from the field tell of 100% crop failure in some areas, of whole villages on the move in search of water, of people feeding on roots of wild trees.

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## "Does God come to the beach with us?"

To such a question you probably would answer that God is everywhere, that He is present at the beach as well as in church or at home.

But in his search for answers to some of life's questions, your child has reminded you of one of your greatest responsibilities, the religious growth and training of your family.

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## LETTERS

### Join Anglican-United Talks

An overture from the Presbytery of Montreal will ask the 92nd general assembly "to indicate the willingness of our church to engage in the conversation now being undertaken by the United and Anglican Churches."

Undoubtedly this request will be misunderstood and perhaps even misrepresented by some. To forestall any facile criticism that such a request intends a "sell-out" of our church, a few words of explanation are offered.

The Presbyterian Church in Canada has a public image in many parts of this country and abroad, the image of a reactionary church opposed to any reasonable re-examination or change. Whether this image is justified or not, it has been strengthened in the public eye by our refusal to enter into the present discussions. Approval of this overture would help to dispel this image.

Beyond and more serious than the issue of public image is the heresy involved in our refusal to do all we can to reach a theological understanding with other Christian churches. To be sure a degree of caution is justified. Union movements very often get carried away with a shallow enthusiasm which overlooks important issues. The hesitation of our church to enter the current discussions may stem from such a concern. Better, though, to discuss with these dangers in mind than to refuse to discuss at all.

Perhaps greater unity is impossible without unjustifiable compromise. But let us make that decision after we have seriously examined the possibilities. This is all the overture asks.

St. Lambert, Quebec *Kenneth Barker*

### Ross Replies to Hostetter

Mr. Hostetter, in commenting upon the decision of the Maritime Synod to decline membership in the Atlantic Regional Ecumenical Council, declared that my chief argument was that a named United churchman had declared that he could not accept the virgin birth of Jesus Christ, and that to vote against my motion was to vote against the truth.

Mr. Hostetter has understated the reasons for the motion to a point where he has completely befogged the issue . . . The motion as written in the minutes is simply to the effect that

the synod thank Dr. — for his invitation, but that we decline to accept at this time. I tried to present two reasons for my motion. The first was to the effect that membership in the A.R.E.C. would only add to the multiplicity of organizations which demanded more and more of the parish minister's time, and which increased the financial obligations of the church without accomplishing anything that could not be dealt with by already existing agencies. (I think there is no other comparable "regional" organization in Canada.)

I pointed out that the Council would apparently take the place of the now defunct M.R.E.C. in which the synod, over the years, had never seen fit to participate, and that there was no good reason why we should now become involved.

Further, we noted that the chief purpose of the Council was to "promote ecumenical study and action and the formation of local councils of churches." It would appear that such an organization could well become the sounding board for some whose chief aim is to promote ecumenicity at any cost, who feel that neither creed nor confession (nor lack of them) should stand in the way, and who constantly decry the "sin" of denominationalism.

Many of us are a little apprehensive of the aims of some hyper-ecumenical enthusiasts, and of some of their statements. Yet to belong to the organization would mean we in the Maritimes would be implicated, by association, in any public statement made by the Council. Recalling some statements made by Councils in the past, we are aware that there is a danger that the published views of the dominant majority would not necessarily reflect the thinking of a minority who held the reformed view, not only as far as doctrine is concerned, but also on such matters as pacifism, civil rights, socialism, and so on. To become party to such pronouncements would wound the conscience of many thinking Presbyterians, and would result in confusion and a lack of confidence on the part of many who still look to the Presbyterian Church as the bulwark of the faith.

In this connection I suggested the second reason, namely that in the existing theological climate I believed that our synod could do more to promote and sustain true spiritual unity by maintaining a separate and distinct witness.

In the debate it was said that any-



one who believed in the Apostles' Creed could not support my motion. It was in reply to this that my statement was made, part of which was labelled by Mr. Hostetter as my "main argument." It was to the effect that even that commendable motive might not be considered a valid one by some, for a leading United churchman had publicly repudiated the creed, stating that he could not ask an intelligent congregation to recite it, and that the doctrines of the trinity, and of the virgin birth and bodily resurrection of our Lord Jesus Christ had been denied or questioned in many quarters. Mr. Hostetter states that Councils are formed by churches agreeing to a statement of faith acknowledging Jesus Christ to be Lord. One is constrained to wonder what sort of "Lord" he is acknowledged to be who has no place in the Godhead, who is not virgin-born, and who did not rise from the dead.

It is because of these doubts that are being cast over the faith which we, as a confessional church, vow to defend, — and which has been kept over the years at tremendous cost — that I submitted that for the sake of those who hold the faith, for those who are weak, and for those who are halting between two opinions, the Presbyterian Church, if it is to be true to its calling, should make its own pronouncements within the context of its standards.

This does not mean that we are isolationists. On the contrary, we seek with others the salvation of the elect everywhere, and true Christian unity. But the road to unity is through faith and knowledge of Christ, and not through organizations.

Sunny Corner, N.B. *R. W. Ross*  
**EDITOR'S NOTE:** *The discussion on the action of the Synod of the Maritime Provinces concludes with this letter.*

### Expo's Two forms of Witness

In Mr. Crabb's article on "Sermons from Science at Expo 67" (April issue) he states that "There is neither conflict nor competition between Sermons from Science and the Christian Pavilion. The two projects have different purposes and are aimed at different constituencies. Sermons from Science is designed to attract those who are not interested in, or even antagonistic to religion, and who would

*continued on page 37*

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# CHILDREN IN CONFLICT





# A case study of juvenile delinquency, by Carroll H. Lee

■ Two 14-year-old boys charged with delinquency because of the crimes of murder, two eight-year-olds accused of attempted murder, one seven-year-old of drunk and disorderly conduct and another of taking an automobile! An estimated 23,000 youngsters charged with offences against society during the last calendar year. Nearly 5,000 boys and girls so out of control they must be committed to institutions. This is our sorry record.

Who are these children in conflict with society? It could be the boy next door or the girl down the street. It could be as close as a member of your own family. Consider the case of Joe . . . and Gary . . . , charged with delinquency because of breaking and entering a neighbour's house.

Police found the two boys with a transistor radio, a coin collection and \$23 in cash. Both admitted taking them from a neighbour's home which they had entered by forcing a basement window. At police headquarters Gary was sullen and defiant, Joe apprehensive and ashamed.

## One boy from a broken home

Gary was not a stranger to the court. At the age of nine he was caught shoplifting and was warned by the judge. When he was 13 he was placed on probation for a year for stealing a bicycle. Now, at 15, he was accused of an offence which, if heard in adult court, carried a maximum sentence of life imprisonment.

Gary's mother was deserted by her husband when the lad, the oldest of four children, was eight. She has never received enough money from him and has depended on social assistance for the last seven years. Filled with bitterness over her family situation, she has transferred her frustration to agencies and other authorities who have tried to help her. Gary has found in this attitude of distrust and disrespect for authority a guide for his own anti-social feelings and activities.

He is not a bright student but could do much better. At the time of his court appearance he was failing Grade Nine and had previously repeated Grade Eight. He has little interest in school, and is ineligible for most vocational training. His real interests are cars (which he cannot legally drive and has little hope of owning) and the friends who, like himself, are rebelling against home and community. He does not do well in sports and shuns competitive games. Most social activities require better clothes, more spending money and greater social poise than Gary possesses.

## The other from too busy a home

There is no financial problem for Joe. His father, sales-manager of a successful real estate firm, has been able to build a \$30,000 home and furnish it to satisfy every need. His mother works full time as a nursing supervisor in the hospital, partly to help pay for the summer cabin and motorboat, partly because she enjoys her career. There is some indication that she welcomes the freedom from housekeeping which she has turned over to a capable employee. There are three other children in the family: Janice, age 20, George, 17, and Susan, 12, all of whom are bright and self-assured. Joe has long since given up competing with his brother and sisters and simply walks

off when his parents compare his efforts unfavourably with the others.

Joe's father is president of Kiwanis, member of the chamber of commerce, and a keen golfer. At church he is on the executive of the men's group, a trustee, and teaches a class of boys in the church school. Joe's mother is also interested in community affairs although she does not at present hold office outside of the church. She is secretary of the women's group and a primary teacher in church school.

There is no real discord in Joe's home, but there is seldom a time when the family is together. Unless Joe should bring home a more-than-usually poor report card, or ask for an advance on his ample allowance, or get home late at night, his father takes little notice of him. Joe's life centres more and more on one or two boys with cars, and their associates who find no interest in organized recreation. He has dropped out of church activities altogether.

Joe, like Gary, feels at ease with his present associates. There is no pressure for academic success or a good showing in sports. Joe joined in with their delinquent activities not because he needed money, but to escape from boredom.

It would be foolish to say that either Joe or Gary is a "typical" delinquent, for most children cannot be squeezed into such a convenient mould. It is fair to say, though, that the problems and frustrations they face and the direction they have taken are typical of a great many children whose activities bring them into conflict with society.

## Who is a delinquent?

The Juvenile Delinquents Act, a federal statute, defines a delinquent as:

"Any child who violates any provision of the Criminal Code or any Dominion or Provincial Statute, or of any by-law or ordinance of any Municipality, or who is guilty of sexual immorality or any similar form of vice, or who is liable by reason of any other act to be committed to an Industrial School or Juvenile Reformatory under the provisions of any Dominion or Provincial Statute."

A delinquency, therefore, can range from riding a bicycle without a license to rape or murder. It is true that some children are brought into today's courts for things that would have been settled between neighbours when their parents were children, but such offences do not add greatly to the total of delinquencies. Minor troubles are still dealt with out of court and usually only when an offence is repeated does it come to the attention of the juvenile court judge.

Such delinquencies have been increasing at a rate out of proportion to the increase of population. Some of this difference could be attributed to the fact that in earlier years compilation of statistics was haphazard and incomplete, but collection of data has been uniform for some years while the annual increase is still alarming. From 1958 to 1963 the increase in Canada's population was approximately 12%. In the same period the number of children charged with delinquency rose 34%.

*continued overleaf*



# CHILDREN IN CONFLICT

*continued*

Many reasons are given for this increase: the ferment in society itself; the dislocation of workers and family mobility; the breakdown in community standards and disillusionment of young people facing life in a mixed-up world. Working mothers used to be blamed; it is now felt that this is not important if the family unit is strong and healthy to begin with.

While children charged with a delinquency do not gain a "criminal" record to follow them into adult life, there is an unofficial record that is sometimes difficult to live down; disruption of individual and family life can be highly disturbing, and distress real and personal. What is the role of the church in the problem presented by the delinquent child?

There is an axiom that "nothing succeeds like success." The young person who is doing well in most areas of life wins favour and recognition; society quickly loses interest and patience with the one who fails. Thus the sandlot baseball game has been replaced by the highly organized Little League where the good player wins acclaim and the poor player draws back and often out. The needs of the troubled boy are served through such organized fields *if* he has athletic ability; many such as Gary and Joe are not interested in competing.

The activities of church youth groups often involve expenses which, however small, shut out boys like Gary, or call for social graces that are threatening for the boy with little confidence in himself. Both Joe and Gary need to be drawn into acceptable activities, but this can only be done if their worth as individuals is recognized, efforts made to meet their interests, and opportunities given for success.

A keen youth worker who recognizes the problem can do a great deal, but church young people must co-operate as well. Some man in the congregation who has time to give some undivided attention to the fatherless boy can help him get beyond the limits of his socio-economic status.

## Environment shapes

The women of the church can give the deserted wife a chance to lead a more normal life and help her be a more wholesome influence on her children. Counselling, both for troubled children and for their parents, is often necessary and surprisingly difficult to obtain. It may be offered by the minister, by members of the congregation who come into contact with the family, by the school and by family agencies. Basically, the need is for someone to go out to the child and his family, find their needs and attempt to meet them. The child will seldom come for help on his own. He may reject the "do-good" approach and continually "test" the person trying to help. Only persistence coupled with concern and patience can have hope of success.

When considering long term measures, it is necessary to recognize a basic factor in delinquency: a child is not

*born* delinquent, nor does he become so on his *own*. The environment around him shapes his values, attitudes and judgment. The family is, or should be, the most significant force which shapes him. If the family itself is in conflict, then the child is likely to be in conflict. There is seldom a problem in the child before there is one in the home. Therefore, any long term solution must be directed towards help for the home. Young people need help to prepare themselves for the responsibilities of home and parenthood. Families need help to meet the needs of the individuals that are part of it. Families already in crisis need help to recognize and solve their problems.

The church should take a look at its programs. Are they geared to those who have grown up in the church and speak its language? Do we recognize that many children and young people cannot afford the activities or cannot meet the standards of dress? Is their emphasis over the heads of much of the group we want to serve?

## No intemperate share

The church needs to encourage families to develop common recreational and social ties. To do this it may be necessary to cut down on church organizations and activities. While it may be tempting to do so, the church must not ask for an intemperate share of any member's time. It is not uncommon to find a willing person pressed into a half dozen or more responsibilities in the church with the result that scarcely a night is left at home. More attention needs to be given to family-centred activities within the church rather than splintering the family into multiple separate interests. The healthy family does not need to get all its recreation from church or community, and should not be encouraged to do so.

Every community should have adequate resources for dealing with children already delinquent or pre-delinquent. Often these resources come only through community movements that focus public opinion on the right places at the right time. The church should be prepared to initiate such community action and to co-operate with other groups already working.

The problem of juvenile delinquency is as old as recorded history and will not easily be banished. There are at least 23,000 reasons why Canadians should be alarmed and concerned, and more reason still why the church, an institution commissioned by God to meet the needs of his human family, should be aware of the need and alert to its responsibilities. Children in conflict are really crying for help. Their needs will not be met by correctional institutions. ★

*Carroll H. Lee is an ordained minister who has worked as a probation officer for the past five years. His home is in Summerland, B.C. Mr. and Mrs. Lee have adopted seven children, four of whom are of multi-racial background.*

*Through the courtesy of the editor of "The United Church Observer", in which this article first appeared, arrangements were made with the author for its use in The Record.*





... a time to plant, and a time to pluck up

that which is planted; Ecclesiastes 3:2

## PLANTING TIME

■ In some parts of Canada, the spring planting is already done. This does not mean, of course, that the planter's work is finished. He who plants must be ready to cultivate. The work is just beginning, but for many the planting is done.

It often used to be said that the farmer is nearer God than the city-dweller. Certainly there was a day, before the age of mechanization, when a man walking along behind a team, had all kinds of time to meditate upon the mysteries of nature and the meaning of life and the work of God. Noisy tractors and clanking farm machinery have, however, spoiled that scene of pastoral quiet and beauty. The farm is not the place today that city-dwellers sometimes picture it.

But there is still an element of faith that enters into all planting. To be sure, the faith is accompanied by works. There are the hybrid seeds, the chemical fertilizers, the scientifically-designed machines for tilling the soil. But every man who plants must plant in faith. No one knows what the season will be like. No one knows what blight or insects may attack the crops. No one knows how great the threat of drought may be. No one knows for sure that he will even be around to reap the harvest himself. We plant in faith. We do the best we know how, and leave the rest to nature and God.

So with the church! It must go on planting the seed of the word in faith. Sometimes this seems a quality sorely lacking in the church's life. There are so many things that seem to be undermining the church's influence, so many people who no longer seem to care, so many problems that our fathers never seemed to have, that we easily lose heart.

We look for some sign of progress in the church's influence, and such signs are so meagre. We look for some recognition of the truth of the church's message, and the world remains cold. We look for some acknowledgement of Jesus as Lord, and men pass him, and us, by.

But, then, how many saints have there been through the years who have faithfully followed the gleam, who cheerfully made sacrifices for the sake of their Lord, who died believing but without any very obvious signs of victory! And because they did not whimper or yield, their darkest day often became "their finest hour."

We teach our children that it is not important

that we always win, so long as we always run life's race: that it is not necessary that we should always succeed, so long as we always try: that it is not vital that we should conquer in all the battles we fight, as long as we face them without turning to flee in the face of a powerful foe. What less can be said for those of us who serve within Christ's church?

Surely it must always have been easy for God's people to become discouraged! His standards are different. His goals are different. And he takes so much time! Are we then to go on judging the power of his word by worldly forms of measurement, the desirability of the end in view by the goals of the world today, or the success of the venture by only those 1900 years of half-hearted Christian witness? Whose creation is the church anyway? Is there no one working in this world in the interest of the kingdom but imperfect men and women like ourselves? Where is the faith of the planter? Can we not go on, though we never see the harvest?

Winston Churchill rallied a nation and, indeed, the free world with his indomitable spirit in times of darkest trouble. He said: "Withold no sacrifice, grudge no toil, seek no sordid gain, fear no foe. All will be well . . ." Many rallied to those words. Can we do less for him who is the greatest leader of them all?

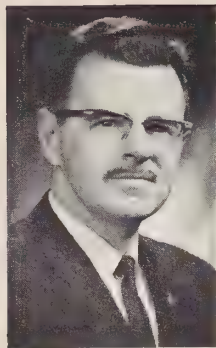
Can we not believe it is even as the prophet said: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"? Can not we live in the spirit of Paul, who in that very chapter in which he describes the things the apostles suffered on account of their faith, goes on to say, "We never lose heart"? (II Corinthians 4:1, NEB) The season of planting is at hand. It is always at hand for God's people. We don't have to worry about the harvest. God himself, in his own good time, will give the increase.

### Prayer

O God, even as Jesus Christ our Lord was not thrown into despair by the cross itself, but committed himself to thy will, help us to run with patience the race set before us, sowing the seed of thy word in faith, and doing our best in all things, content to leave the results with thee. In Jesus' name. Amen. ★ BY D. GLENN CAMPBELL



# Knox College



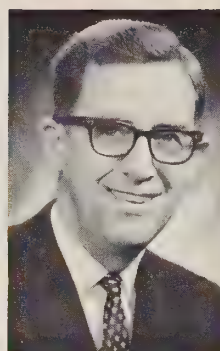
ROY DONALD CURRIE, a member of Queen St. East Church, Toronto, attended Queen's University and the University of Toronto. He will go with his wife Beryl and five children to Flin Flon, Man.



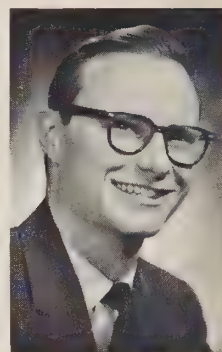
GEORGE ARTHUR TATTRIE of Halifax and Ottawa, a graduate of Dalhousie University, will do graduate study. He has a wife, Brenda.



FRED J. REED of St. John's, Toronto, attended Brandon College. He will go with his wife Joan and their four children to Yorkton, Sask.



R. ALLAN CORNISH of St. John's Church, Toronto and Knox, Stratford, attended Buffalo University and the University of Toronto. He has a wife, Ada and son Robert.



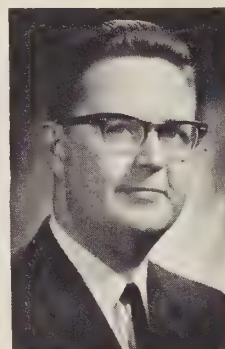
DOUGLAS OWEN CODLING of Kinistino, Sask., a graduate of the University of Saskatchewan, hopes to go overseas after further study.



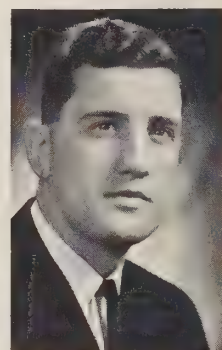
VICTOR H. TURNER of St. Andrew's Church, Whitby, Ont., attended Waterloo Lutheran University. He will go with his wife Olive and their two sons to St. Stephen's Church, Weston, Ont.



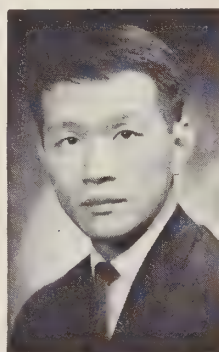
REV. JOHN M. MURRAY, a member of Wychwood Church, Toronto, former missionary in India, is serving at Caledon East and Claude, Ont. He has a wife, Jessie, and a married daughter.



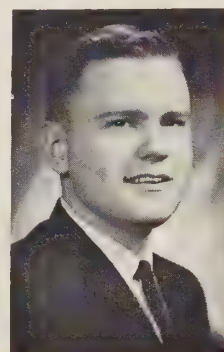
ROBERT R. ROBINSON, a member of New Westminster Church, Hamilton, Ont., a graduate of McMaster University, Hamilton, will serve at Chauvin and Wainwright, Alta.



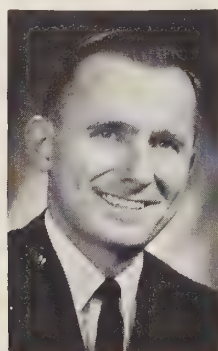
IAN C. GLASS, a member of St. Andrew's Church, Galt, Ont., and a graduate of Waterloo University College, will go with his wife Janet to Parkdale Church, Charlotte-town, P.E.I.



SIU-MAN LEE of the Chinese Church, Toronto, a graduate of Chung Chi College, Hong Kong, will work under the general board of missions.

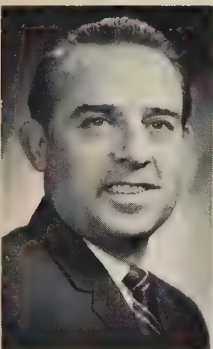


ALLEN J. AICKEN of Haney, B.C., a graduate of the University of British Columbia, will go to Whitehorse, in the Yukon.

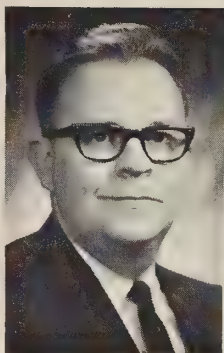


JOHN C. DUFF, of Knox Church, Dundas, Ont., a graduate of McMaster University, Hamilton, Ont., will go to St. Andrew's Church, West Park, Red Deer, Alta.





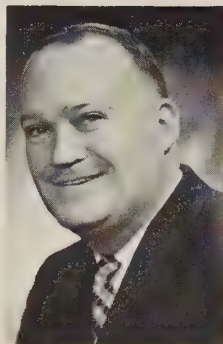
M. H. ROSS MANTHORPE of Knox Church, Toronto, attended the University of Saskatchewan. He has a wife, Agnes, and three children.



GEORGE R. G. BELL of Erindale, Ont., attended McMaster University. With his wife Betty and their daughter he will go to Lakeview Territorial Mission, Peterborough, Ont.



ROBERT MACMILLAN WILSON of St. Andrew's, Humber Heights, Ont., a graduate of the University of Toronto, will serve at Northside and Walter Martin Memorial Churches, Regina, Sask., with his wife Mary Helen.

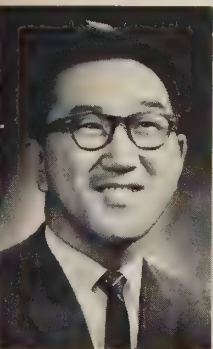


JOHN H. WISEMAN of Knox Church, Moose Jaw, Sask., is a graduate of Sir George Williams University, and will serve at Kinnaird, B.C.



REV. PAUL L. STORMS of Wychwood Church, Toronto, is a graduate of Goshen College, Indiana and Goshen College Seminary. He has a wife, Lydia and son Wesley.

# GRADUATIONS



EDWARD S. YOSHIDA of the Canadian Japanese Mission, Toronto, a graduate of Seattle Pacific College, will do Japanese mission work. He has a wife, Yoko, and two daughters.

■ "The Claim of the Parish Ministry as a Vocation" was the theme of the address given by Dr. Finlay G. Stewart of St. Andrew's Church, Kitchener, at the 122nd convocation of Knox College, held in the convocation hall of the University of Toronto, April 26.

Reviewing his years in the ministry, Dr. Stewart said that the problem of attracting the ear of the world also faced Christ, but he did not hesitate to proclaim the gospel. He warned against becoming a "slick minister" with the last word and answer for every situation. The simple truths never become irrelevant. God has first established his sovereignty in the world and we seek to claim it in the light of the sinner in the gutter.

Twelve of the graduates pictured here were awarded diplomas. The following men received the certificate of the college: R. D. Currie, M. H. R. Manthorpe, J. M. Murray, F. J. Reed, P. L. Storms, and V. H. Turner.

G. A. Tattre received the \$1,500 travelling scholarship for graduate study, the D. T. L. McKerroll and R. M. Boswell prizes. The Agnes and Lindsay Torrance endowment went to R. M. Wilson, as well as the Walter W. Bryden scholarships in church history and history and philosophy of religion. J. C. Duff received the Burgess scholarship for practical theology. The three men also received pro-



# GRADUATIONS

continued



Recipients of the honorary degree of Doctor of Divinity at the convocation of Knox College were, from the left, the Rev. Stanley W. Vance, the Rev. David McCullough and the Rev. DeCourcy H. Rayner.

iciency prizes. The D. A. McKenzie scholarship for work on mission fields was awarded to J. H. Wiseman.

For the first time in its history, the college awarded the degree of doctor of theology. It was conferred upon Rev. T. Stephen Such of Brooklyn, N.Y. Rev. Gabe Rienks and Rev. Allan A. Lavis received the degree of master of theology.

The degree of bachelor of divinity was conferred upon A. Aicken, D. Codling, J. C. Duff, Rev. R. Foulis, I. C. Glass, Rev. G. Graham, S. M. Lee, Rev. W. Moncrieff, Rev. A. C. G. Muir, Rev. G. Noble, Rev. H. Nugent, R. R. Robinson, Rev. P. Scott, G. Tattrie, E. S. Yoshida and Rev. W. Whyte.

The honorary degree of doctor of divinity was conferred upon the Rev. David McCullough, administrator of synod corporations, Rev. DeCourcy H. Rayner, editor of *The Presbyterian Record*, and Rev. Stanley W. Vance, minister of St. Paul's Church, Hamilton.

Principal J. S. Glen stated that 85 students were enrolled in the college during the year, 47 of whom were undergraduates.

## Ewart College

■ Discipleship is a costly business in the changing context of God's mission to the world, Dr. Kenneth G. McMillan told young women graduating from Ewart College on April 21. Referring to St. Matthew 10:24-39, he said that we must try to find ways to be relevant, while expressing our faith in a world that is searching for meaningful goals.

Before a large audience in Knox College chapel, diplomas were awarded to the following who had completed the three year course: Shirley Cayley, Lois Cooke, Jean Gardner, Birdie McLean, Jean Smith, and Lorraine Uberig; and in the special course for university graduates, Shirley Jeffery.

The service was conducted by the Rev. E. F. Dutcher

and Miss Agnes Roy, chairman of the board, presided. She said that the curriculum study is progressing and that the board hopes to be able to grant graduate degrees to persons from other universities, and raise the standards of training for women, perhaps including men in the student body. Miss Margaret Webster, the principal, paid tribute to the contribution of Miss Ada Adams, dean, and Miss Irene Dickson, lecturer and administrative assistant, as well as the household and office staff. Anthems were sung by the college choir, directed by Henry Rosevear.

General proficiency scholarships for those with the highest and second highest percentage in each year were awarded as follows: first year, Margaret Sinclair and Heather Tourangeau; second year, Comfort Ejere and Dorothy Knight; third year, Lois Cooke and Jean Gardner.

Four scholarships were shared. Lois Cooke and Heather Tourangeau received the Alumnae scholarship for the highest percentage in biblical courses. The Muriel Jennings Gray scholarship for the highest standing in Christian education subjects went to Lois Cooke and Lorraine Uberig. Margaret Sinclair and Eileen Raivio shared the Jennie and Bell Hossack Memorial scholarship for practical work, and Jean Gardner and Margaret Sinclair won the Protestant Women's Federation scholarship for top marks in church history.

Comfort Ejere of Nigeria received the Evelyn B. and Donald B. Cram scholarship in Christian education, for the second year student with the highest percentage, and a similar award for first year students, the Isabel Ross Memorial scholarship, went to Patricia Rivett.

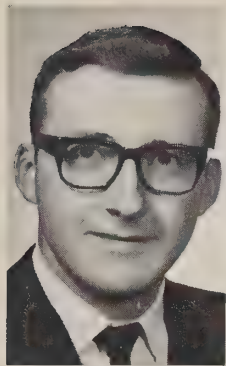
The Jane Beatrice Gray scholarship for a special Christian education project was awarded to Birdie McLean, and Lorraine Uberig received the Katherine A. Gray scholarship for a project in missions. Jean Smith received the Leonie Pirch Award, for a graduate under appointment by the W.M.S. (W.D.). The Elizabeth Scott McKay Memorial scholarship, recommended by the students for an outstanding contribution to college life was awarded to Annabelle Wallace.

The gold pin of the Order of Deaconesses was presented to Miss Beatrice Scott and Miss Estelle MacKenzie, in absentia.

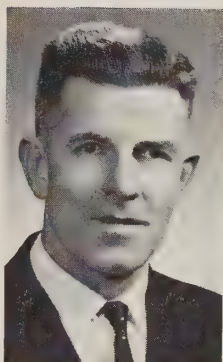


Rev. Dr. Donald A. Campbell of Charlottetown, P.E.I., speaker at The Presbyterian College convocation, is shown (left) with Principal Robert Lennox (Gazette photo)

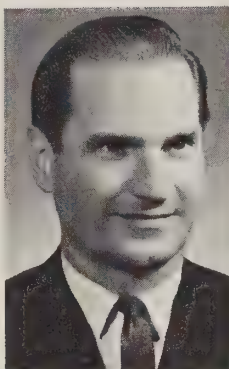




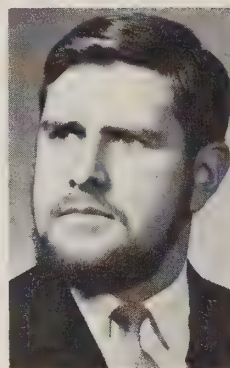
DAVID CRAIG, a member of St. Andrew's Church, St. Lambert, Que., and graduate of Waterloo Lutheran University, will go with his wife Nancy to Nigeria for two years.



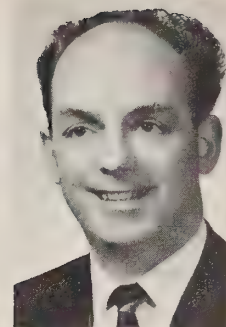
GEORGE M. PHILPS of Gordon Church, South Burnaby, B.C., studied at the University of British Columbia. He has a wife, Margaret and a daughter.



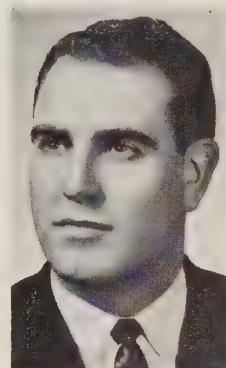
WILLIAM MATTHEW BARBER of Knox Church, Normanby, Ont., attended the University of Toronto and Sir George Williams University. He will go to Carragana, Blighty and Weekes, Sask., with his wife Laura.



JOHN (IAN) PATERSON MORRISON, a member of First Church, Verdun, Que., graduate of Sir George Williams University, will go to St. Giles Church, Prince George, B.C., with his wife Sally.



R. LEWIS INGLIS, a member of St. Michel Church, Montreal, attended Queen's University and Sir George Williams University. He will go with his wife Chris and daughter to Fabreville, Que.



DAVID LAURENCE MAWHINNEY, a graduate of Sir George Williams University, will go to Lake Ainslie—O'angedale, N.S., with his wife Marion.

## Presbyterian College

■ The 99th convocation of The Presbyterian College, Montreal, was held in the Church of St. Andrew and St. Paul, on April 26. The opening devotions were conducted by the Rev. John R. Cousens, minister of Briarwood Church, Beaconsfield, Quebec.

Principal Robert Lennox, after giving a summary of the work of the college during the last year, presented diplomas and certificates of the college to six graduating students: David Trevor Craig, David Laurence Mawhinney, John Paterson Morrison (diplomas), William Matthew Barber, Robert Lewis Inglis, and George Mitchell Philps (certificates). The degree of bachelor of divinity was conferred upon the first three named, and was conferred *in absentia* on the Rev. Gordon J. MacWillie of St. Andrew's Church, Edmonton.

The Alumni Association prize, awarded to the member of the graduating class who has made an outstanding contribution to the life of the college throughout his course, was given to George M. Philps, the past-president of the Student Society. The R.C.A.F. scholarship for highest standing in the third year was awarded to John P. Mor-

risson; the Dora Forsyth scholarship for highest standing in the second year to Murdoch MacRae; and the Cornelia Jane Parker MacMillan scholarship for highest standing in the first year to James W. Davidson.

The degree of doctor of divinity, *honoris causa*, was conferred upon the Rev. Donald Alexander Campbell, minister of Zion Church, Charlottetown, P.E.I. Prof. C. Ritchie Bell, in presenting Dr. Campbell for the degree, paid high tribute to the service he had rendered to the church throughout his ministry.

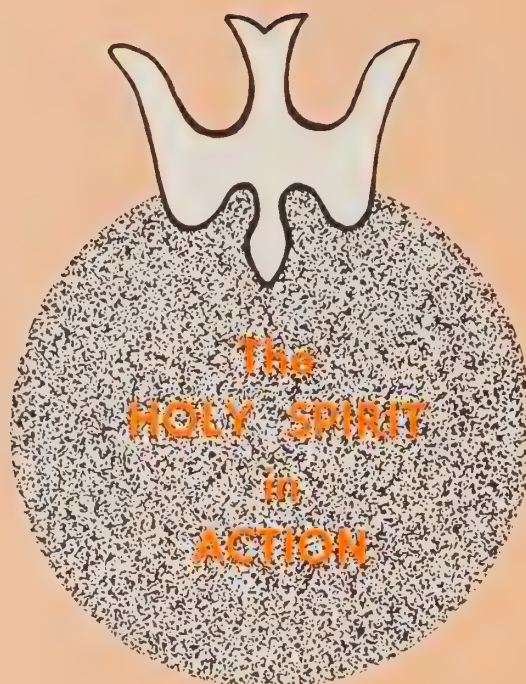
The members of the graduating class were reminded by Dr. Campbell in his convocation address, of the challenge and rewards of the work of the ministry in contemporary society. He stressed the fact that amidst all the changes in our society and in our culture the minister must endeavour to maintain a real interest in people, a real confidence in God, and a real sense of commitment to his task as a herald of the gospel of Christ.

Lawrence MacDougall, Q.C., chairman of the board of management of the college, addressed the convocation briefly. ★



## DISTINCTIVES OF THE GOSPEL

Sixth in a series



by Murdo Nicolson,

Minister, Grace Church, Calgary, Alta.

■ "I believe in the Holy Ghost" says the Apostles' Creed, affirming the creative and controlling action of God in the world, in history, in the lives of individual men and women and, particularly, within the church. What indeed could be more distinctive of the gospel or more clearly expressive of its unique character? Whereas elsewhere God is viewed as detached from the life of man so that even the worshipper is alone in his devotion, not so in Christianity. Here the totality of Christian living in worship and service is declared to be the fruit of the indwelling and energizing Spirit of God and the appropriate response to his gracious activity.

*"And every virtue we possess  
And every victory won  
And every thought of holiness  
Are his alone."*

Whether with reference to the individual Christian or to the corporate life of the church, everything is made to depend upon our being "strengthened with might by his Spirit in the inner man" — strengthened and enlightened and controlled. Without the Holy Spirit we may have a religious club but not the church of God, even though we should call it so. Christianity goes so far as to say that without the Spirit we find ourselves inevitably devoid of spiritual discernment, hostile to God, insensitive to his truth and therefore

incapable of knowing the true significance of life. Had we but remembered this we should have known how to evaluate correctly those anti-Christian forces operative and very vocal in our contemporary world in which it is so generally assumed, even by churchmen, that the mere acquisition of knowledge renders one competent and qualified to pontificate on such matters as life and death, human destiny, ethical norms, ultimate truth and even on God himself to the extent of writing his obituary! In accordance with this distinctive of the gospel we ought to pay greater attention to the consistent biblical witness regarding man's dependence on the Holy Spirit, "The Spirit searches all things, yea the deep things of God . . . So the things of God knoweth no man but by the Spirit of God." (See the entire passage, 1st Corinthians 2:vs. 9-14).

Does it not seem strange therefore that in theological literature, as in public preaching, no theme has received such scant attention as pneumatology — the doctrine of the Holy Spirit? Perhaps it may not be too much to suggest that it is only because the Holy Spirit has voluntarily assumed a subordinate role ("He shall not speak of himself . . . he shall glorify me, for he shall receive of mine and shall show it unto you") that he has been pleased, if not to approve, to pardon this neglect. Even so it is well to remind ourselves of some of the most important and crucial ways in which the Holy Spirit manifests his activity.



### **In holy scripture**

To affirm that "all scripture is inspired by God" and that "no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" is to assert the unique character of the word as a divinely given revelation.

Here we stand in the presence of ineffable mystery, not less when we speak of the activity of God than when we contemplate his being and nature. Holding this in proper perspective we avoid extremes of error: first of attempting to define the mystery rigidly and dogmatically, and second, (often by way of reaction against the former) of denying the mystery altogether. While the mechanics of inspiration are nowhere defined in scripture itself, its reality is everywhere declared. Hence the incomparable authority of the Bible, its unique appeal to the heart and mind of man, and the mystery of its vitality and vitalizing power. "You have been born anew not of perishable seed but of imperishable through the living and abiding word of God."

### **In the ministry of Jesus Christ**

The gospel contains no more basic statement than that "God was in Christ." If words have meaning we must subscribe to that statement with grateful wonder and with the profoundest awe. But what do we mean when we say that God was in Christ? We might answer christologically, that is, in due recognition of the divine person of the Saviour. Or we might show that it is in Christ that the redemptive purpose of God becomes incarnate and is made effective through his agency. But there is yet another answer expressible in terms of the activity of the Holy Spirit relative to the incarnation, life, death and resurrection of Jesus Christ. "Note well", says Karl Barth, "that as you speak of the Holy Spirit you speak of God . . . This reality of the Holy Spirit is the simplest thing on earth while it remains, of course, the greatest mystery." Let us set down without comment a few scriptural statements whose basic significance appears self-evident: "The Holy Spirit will come upon you and the power of the most high will overshadow you, therefore the child to be born will be called holy, the Son of God." (St. Luke 1:35). "And Jesus, full of the Holy Spirit returned from the Jordan and was led by the Spirit for 40 days in the wilderness tempted by the devil . . . And Jesus returned in the power of the Spirit into Galilee . . . And he came to Nazareth where he had been brought up and went to the synagogue on the Sabbath day . . . He opened the book of the Prophet Isaiah and found the place where it is written: The Spirit of the Lord is upon me because he has anointed me to preach good tidings to the poor . . . And he began to say to them: Today this scripture has been fulfilled in your hearing." (St. Luke 4:1,2,14-21). "How much more shall the blood of Christ who, through the eternal Spirit, offered himself without blemish to God, purify your conscience from dead works to serve the living God?" (Hebrews 9:14). "Christ died for our sins, once for all, that he might bring us to God, being put to death in the flesh but made alive by the Spirit." (1 Peter 3:18). "He gave

commandment through the Holy Spirit to the apostles whom he had chosen." (Acts 1:2).

In such comprehensive terms the scriptures testify to the all pervasive influence of the Holy Spirit in every phase of the ministry of Jesus Christ. This is tantamount to asserting the supranatural character of the gospel as something wholly "other", not to be confined within the categories of mere human activity or achievement.

### **In the life of the church**

Pentecost, the beginning of the age of the Spirit, marks the birthday of the church. "Wait for the promise of the Father," Christ instructs his apostles. "Before many days you shall be baptized with the Holy Spirit, and you shall receive power when the Holy Spirit is come upon you and you shall be my witnesses." (Acts 1: vs. 5, 8).

The terms employed in the New Testament (quickened, baptized, empowered, endued, filled, enlightened, led) indicate how completely the church's equipment for service will depend upon the gift of the Spirit.

Commissioned to proclaim the gospel to the whole world, and thus to be the vehicle of the saving grace of God, the church must ever recognize that success cannot be assured by organizational efficiency nor by the eloquent persuasiveness of the messenger, but only through the regenerative power of the Holy Spirit mediated through and with the gospel of word and sacrament. In response to the evangelical word men shall be brought to repentance and to the obedience of faith only, as Calvin puts it, "through the secret activity of the Spirit by which we are introduced to the enjoyment of Christ and all his benefits." Obviously, this has to do, not with faith as commonly understood and so glibly assumed, but with that faith which, engendered by the Holy Spirit, is declared to be "the gift of God." Or, to cite the categorical emphasis of St. Paul, "No man called Jesus Lord but by the Holy Ghost."

Similarly, thinking of the life of the church in terms of the charismatic gifts of Christian living, once again we are reminded of our status of dependency upon the Spirit of all grace, the Spirit of truth and holiness, the Lord and giver of life. Hence all Christian virtues are appropriately described as "fruits of the Spirit."

Let us conclude with two observations. First, what can be more evident than our need to cry to the Almighty for strength? Apart from the energizing and fructifying power of the Spirit, what can we hope to accomplish? And secondly, let us find encouragement and strength for our task in the certainty that, empowered by the Spirit, even the weak can become mighty in the hand of God. Weak and imperfect as the church appears in the New Testament, so apparently ill-equipped, her meagre resources standing in ludicrous relation to the magnitude of her task and to the overwhelming power of hostile forces, yet she becomes everywhere triumphant through the Spirit, mighty through God to the pulling down of the strongholds of evil. Thus it was in the beginning, is now, and ever shall be. *Veni Spiritus Creator!*★



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*CHRISTIANS must be prepared to surrender some of their most cherished customs and forms if the faith is to have relevance and significance for many today, Dr. McMillan told the convocation of Ewart College. A Presbyterian minister, Dr. McMillan is general secretary of the Canadian Bible Society.*

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■ Church-orientated Christians going out into this world today face something of a crisis.

The church is trying to find ways to be relevant, find suitable structures and a way to express the historic faith in meaningful times. We are trying to see where God is leading his church in the last third of the 20th century.

In the 10th chapter of Matthew we have an account of the instructions our Lord gave when he sent the 12 disciples forth into the world to carry out a ministry. He doesn't make it sound like a very attractive job. The material benefits are practically nil. In fact, he talks about being arrested, and being scourged. He suggests the disciples will be hated and persecuted. He even speaks about people losing their lives.

Today, you go out into a world which is vastly different from Palestine 20 centuries ago. Your hardships are quite different, and the obstacles to be overcome are also of another kind. But you are still called to be disciples, and discipleship is still a costly business!

One thing that no one could ever accuse our Lord of was getting followers under false pretenses. He always made it clear that to be his follower was a matter of genuine sacrifice. He speaks of the straight road, the narrow gate, carrying the cross, losing our life.

It is true that he also speaks of peace, joy and fulfillment. But these are on the other side of the cross. In his thinking there was absolutely no place for an outlook which Richard Niebuhr has described as "A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross."

What is the cost of discipleship today?

First, there can be no way to avoid the basic, fundamental and essential encounter between you as an individual and God who is made known to us in Jesus Christ. A glance at our church today and in the past shows how terribly faulty our understanding of the gospel can be. A glaring example was the inquisition. What a black mark this is!

But those people were professing followers of Jesus Christ. They were in the church, were sincere and conscientious. Even today there are professing disciples who I am sure are just as much in error as the men who comprised the inquisition.

The gospel with its full implication of forgiveness, of love received and poured forth; of the denial of self, the death of pride, and love, joy and peace, is a daily necessity. It is one of the costly aspects of your discipleship. To be a follower, a disciple, whatever your work, means accepting God's forgiveness, the death of self and abdication of your ego. Christ becomes your lord and master, and you do God's will instead of your own will. Just as Christ died on the cross, so you must. And it means resurrection, the new life in Christ!

Also, the nature of the world in which you are living

means that your discipleship is going to be costly, more costly than in the past. The gospel does not change, nor does the church's essential mission. But the context of this mission changes, the shape and mood of the world into which it has to be discharged.

There is only one mission: God's mission to the world through his son, his spirit and his church. The way of carrying out this mission is determined by a variety of historic situations: the questions men ask, the needs they feel, and the forces that condition them. No Christian worker can get away with half-truths, slogans and double standards in a day of protest and commitment, when there is a compelling search for meaningful goals in life. This will not satisfy when we are in a 30 or 40 year period of



By Kenne

world building, and faced by forces which threaten to dehumanize man.

The nature of the world has made the calling of young people particularly more difficult and different than it was in the generation immediately preceding. The fact and the speed of change alone has placed you in a most difficult position.

The world population will double in 30 years, and the city population in 15 years. The sum of human knowledge will double in 10 years. The normal pattern will be that a person must be re-trained at least twice during his working life. And no training is good for more than 10 years.



The tempo of change is also accelerating. The world changes more in the four years a student is at university than in the whole of his grandfather's lifetime.

The position in which the church finds itself makes your discipleship particularly costly. You are faced with two temptations.

One is to go out into the church, settle down and carry on as though the present patterns of work, the present structures, the current methods, the traditional approach and the general posture of institutional religion was meaningful and relevant to our world. We can opt right out of the 20th century.

Many people would cheerfully abolish the 20th century and retreat into the security and safety of the past. We can

On all sides we see people retreating from the 20th century. They retreat into nationalism, denominationalism, pietism, 19th century evangelism, 16th century reformation and into academic towers. All of us find a great appeal in the call to retreat from the rigours of the present. No one can be blamed for yearning for the simplicity of an agrarian society with its pietism and provincialism, back to God and the Bible.

But the other temptation is to conclude that the church today is meaningless and irrelevant and therefore to be repudiated. We can reject the church as it is presently set up, with its traditional ministry and normal congregation. Instead of opting out of the 20th century we can opt out of the church.

Both these solutions are false although both are simple. Both avoid the real costliness of discipleship.

There is nothing more costly, and more in keeping with your discipleship, than to recognize the fact that much that is traditional is irrelevant and meaningless. That the critics of the church are nearly 100% correct in their assessment. That many of our most cherished and long-defended positions are irrelevant to God's purposes. And that much that occupies our efforts is almost completely irrelevant to the problems of our time. It is costly to recognize all this and yet at the same time see that it is here we are called to serve.

Serving may mean changing, altering and reforming a great deal of what is currently being done. Being a follower of Christ means that you cannot avoid the challenge of changing much that is in the church today. You can't avoid this challenge by simply accepting the church as it is, any more than you can avoid the challenge by rejecting the church.

Then there is the temptation to embrace the world, compromise and accommodate ourselves to it. If there are aspects of the gospel which are offensive, we will change them. We're prepared even to water down the faith. We can become so concerned about establishing contact with the world and identifying ourselves with modern men that we lose our identity as Christians.

All these temptations must be avoided! Our responsibility is to adapt to the world to encounter it, but at the same time remain rigid on the essentials of the gospel. This is the nature of the challenge we face.

It's doubtful if the church ever found herself in a more difficult position. Will she remain on the defensive, or will she adapt? She must adapt or perish. But if she adapts to the world will she have anything to say to the world?

The difficulty and dilemma is put by Alasdair MacIntyre this way:

"... the most perceptive theologians wish to translate what they have to say to an atheistic world. But they are doomed to one of two failures; either they succeed in their translation; in which case they find what they say has been transformed into the allusion of their hearers; or they fail in their translation; in which case no one hears what they have to say but themselves!"

The right answer can only come from a profound insight into the nature of the church as revealed by her teaching and her history.

We must remain true to the faith, and have it as never before. But we must be prepared to surrender many of our most cherished customs, procedures, prejudices, habits and forms. Then the faith may have some relevance,

*continued overleaf*



McMillan

simply devote our lives to conscientiously preserving the institution in which we work, and leave it at that. There is a constant temptation to retreat from the world. Its problems, chaos, speed and changes are too much to face. We can escape by retreating into the church as a ghetto, and "let the rest of the world go by."

We can carry on, hold our meetings, welcome those who come, deplore the indifferences of the masses and complain that people don't seem interested. We can expect people to come to us, to adjust to us and accept us as we are. The fact that they find our little world a strange one is no concern of ours. And understanding our strange language is their problem, not ours.



## THE COST OF DISCIPLESHIP *continued*

significance and meaning for people whose thinking and outlook is completely foreign to much that is traditional.

We have to learn to live on the razor edge of stability. It is a difficult and in many ways unsatisfactory way to live. And I assure you, that if you try to change much in the church that needs to be changed, you will discover how costly it is. So long as you go along with the traditional and stick to the true and tried of the past, you will have few problems.

The only problem you will have is that you will avoid the costliness of discipleship today. You will save your life, but also lose your own soul.

Our Lord spoke of hating our father and our mother. He said we must be willing to love him more than those who are dearest to us. This applies to our discipleship and our relation to our church. One of the most difficult and costly aspects of discipleship is to go against those who have been our mothers and fathers in the faith. Because we are loyal to Christ, we must work to change the church. This is costly, because it may mean repudiating things held sacred by those we love. This is something only a few can really face.

Youth should be able to give the leadership that is needed. The majority of the people in our world are young. Half the population is 25 or younger.

We are living in a situation where instead of anxious youth going forth into a hostile world, we have a world of hostile youth, going forth into an anxious world, unsure of what to expect. Young people who are real 20th century people, who have an appreciation of the history

of the faith, can give leadership to the church such as no other age group can give.

It is very difficult for people of my age to give leadership, because the world into which I was born and in which I grew up has disappeared. I belong to the dying segment of society.

This was not always true. You have a responsibility such as others have not had. The older generation has always been suspicious of anything young, has "viewed with alarm". A scrap of paper in the Museum of Antiquity in Istanbul is the oldest piece of writing in the world. It reads, "Alas, times are getting worse, children no longer obey their parents and everybody wants to write a book."

The cost of discipleship for youth is different from the cost for other followers of our Lord. It's different because you are called to a special work, at a particular period of history. Most of the old props are gone, the former securities removed! The church has been disestablished — we no longer live in a static society. A new mobility is required, a new riskiness is imperative! To be his servant in this situation is costly in every way, but to be his disciple is also singularly rewarding.

What could be more significant and meaningful than to bring men and women the gospel of healing and reconciliation, the good news that the broken relationships of life can be restored. That God himself supplies the power to create new men and new women in a new age.

It is true that we have to carry a cross. But it is also true that our labours are not in vain in the Lord. For the outcome of the battle and the struggle is not in question. That was settled on that first Easter. ★

## CHANGING RHYTHMS

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## NEWS

### Methodists against union In latest Nigerian vote

In Nigeria the Methodist Conference, meeting in Lagos on April 22, voted to postpone church union indefinitely. The vote, 99 to 6, was a complete reversal of last year's vote, 103 to 3 in favour of union.

As a result the Presbyterian Church in Nigeria is re-assessing its role in Nigerian church life. A meeting of the synod is to be held shortly.

Since the take-over by the army Sir Francis Ibiem is no longer governor of Eastern Nigeria. He has been given new responsibilities as chairman of the university council.

### Teen and Twenty Chapel Attracts crowds on tour

A total of over 2,500 young people attended jazz worship services conducted by Toronto's Teen and Twenty Chapel, on its Easter week tour. The chapel team of 21 persons visited the Presbyterian churches in Peterborough, Kingston, Almonte, Iroquois and Smiths Falls, spending one night in each place.



Toronto's Teen and Twenty Chapel held jazz services at five Ontario centres during Easter week. The 21-member team travelled by chartered bus. Above, left, is the program director, Jack Green, and Bob Scott, a member of the Teen Tempos combo.

Rousing hymn-singing to rhythm and blues music was led by a chorus and the Teen Tempos, a seven-piece combo of guitars, saxophone, trombone, trumpet, drums and electronic organ.

In contemporary language the chapel minister, the Rev. D. J. Geard, dwelt with such topics as fear and anxiety, the meaning of being a real person. Much of his sermon was in verse, interspersed with congregational

singing and solos.

Some of the services attracted young people from other centres as far as 20 miles away. A high percentage of those attending were obviously non-church youth, although some came from churches of other denominations. In Almonte the Roman Catholic priest attended with a group of his young people.

Teen and Twenty Chapel is a youth ministry of The Presbyterian Church



## FIND INSPIRATION IN QUÉBEC

Church, as much as King and Government, played an active part in the colonization and development of Québec. The fact that it has sustained the faith of *les Québécois* through the years is illustrated by the numerous shrines which dot the province. Humble chapels bear their own testimony as do vast and beautiful cathedrals. All travellers will discover in these wonderfully varied places of worship the very pulse of history. Whatever their faith, many will find spiritual consolation and precious moments of personal peace.

Send today for this FREE illustrated booklet about the shrines of Québec, plus other touring information.



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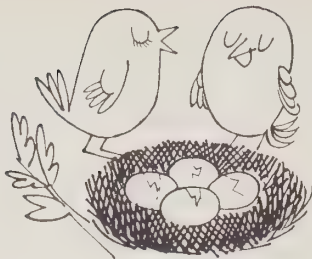
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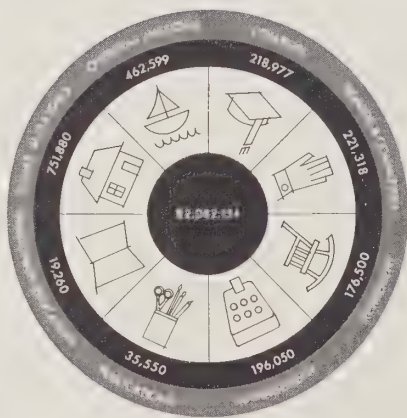


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# ROYAL BANK



# 1966

## THE PRESBYTERIAN CHURCH IN CANADA

### AUTHORIZED EXPENDITURE

## \$2,082,134.00

### SUGGESTED OBJECTIVE

## \$2,400,000.00

in Canada. Through worship using contemporary music and language, it endeavours to make God real to young people.



Judge Edward Shortt presented a silver trowel to Miss Janet Gow of Toronto after she laid the cornerstone of the Walter Gow Memorial Building on April 12. Situated at 50 Wynford Drive in the Toronto suburb of Don Mills, the building will be ready for occupancy this summer. It will bring the executive offices of the boards and committees of the general assembly of The Presbyterian Church in Canada under one roof. Presbyterian Publications will be a tenant, and the Women's Missionary Society (W.D.) will move in at the end of this year.

Members of the administrative council, of which Judge Shortt is chairman, attended the ceremony. Participants included Rev. R. G. MacMillan, building committee chairman, Rev. B. E. Howell, comptroller, and Rev. Dr. J. A. Munro, moderator. Publications and coins were deposited in the stone in a sealed metal container by Rev. Dr. E. A. Thomson, clerk of the general assembly.

The stone was the gift of the National Granite Company through a partner, Mr. Kirk Entwisle, a member of Clarkson Road Presbyterian Church.



## PRESBYTERIAN MEN



From the Okanagan Valley in sunny British Columbia comes this month's PM personality. Bill Halyk was born in Macklin, Sask. He is a graduate of the University of Saskatchewan, with the degrees of B.A.

WILLIAM HALYK and B.Ed. Since moving to Kelowna, B.C. in 1958, Bill has made a colourful contribution to education there. For two years he was director of adult education in school district number 23, when he produced a one-half hour adult education program on CHBC-TV. He is now boys'



counsellor in Dr. Knox Secondary School.

Bill is an elder in St. David's Church, Kelowna, and chairman of the Christian education committee. As a representative of Kamloops Presbytery on the synod PM council, Bill has given strong leadership in men's conferences and as a leader-instructor in the discussion leadership training program. He is now synod council president.

Bill is supported at home by his wife Velma and three children, ages seven, five and three.

"The Gospel We Share" was the theme of an address by the Rev. E. H. Bean at a Good Friday fellowship breakfast in Bethel Church, Sydney, N.S., sponsored by Presbyterian Men of Cape Breton Presbytery.

Ninety men attended a presbytery rally in Renfrew Presbyterian Church on May 1. Ron Puckman of Ottawa gave the theme address in the afternoon and the Rev. Walter Allum of Dundas spoke in the evening. A joint committee of presbytery under the Rev. William Reid planned the rally, which featured 12 discussion groups. The theme was "Men in the Mission of the Church."

Westerners, remember those conference dates! The Vancouver conference will meet at U.B.C., June 17-19, the Brandon conference, June 24-26. Preparatory meetings have been held in a number of presbyteries. In Westminster Presbytery, B.C., 58 men turned out at a meeting arranged by the committee on evangelism and social action.

More than 100 men attended a supper in Zion Church, Charlottetown, P.E.I., when Roy Hamilton was speaker. He also met with P.M. groups in Halifax, N.S. and Lancaster, N.B.

#### Anniversaries

180th — First Church, New Glasgow, N.S., April 17, (Rev. Hugh M. Creaser).

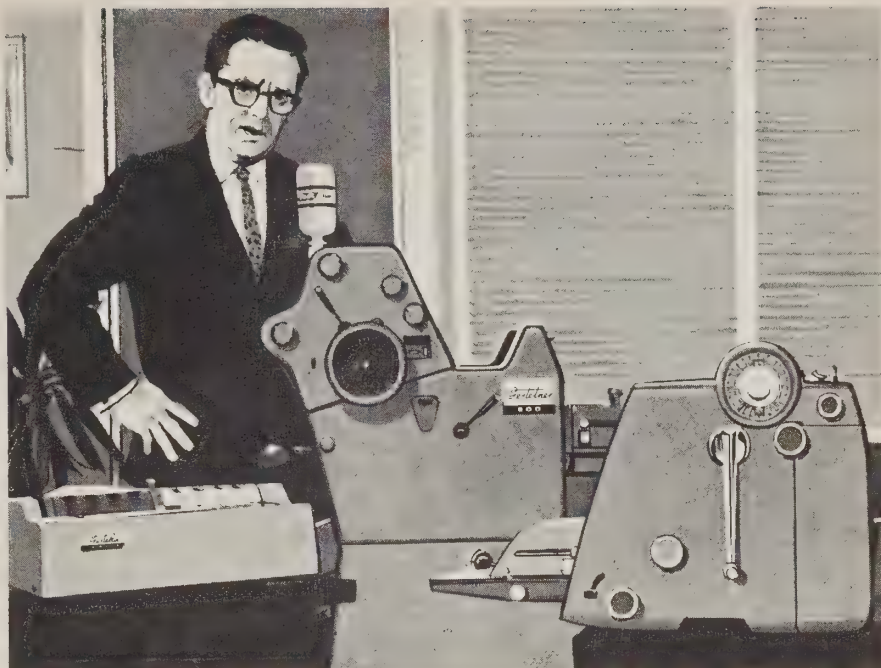
60th — St. Andrew's Church, Calgary, Alta., April 17, (Rev. Kingsley E. King).

40th—Renfrew Church, Ont., May 1, (Rev. Wm. Reid).

#### Budget Receipts

Congregations sent forward \$409,126 for the general assembly's budget in the four months ending April 30, as compared to \$410,980 in the same period of 1965.

Expenditures this year totalled \$620,780 as against \$598,916 at April 30, 1965.



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The Rev. Russell Hall of St. John's Church, Grimsby, Ont., has been appointed by the overseas executive to serve in Nigeria. After orientation in Canada during the summer, Mr. Hall will succeed Dr. J. A. Johnston as minister of the Presbyterian congregation in Lagos.

Dr. E. H. Johnson, secretary for overseas missions, visited Nigeria in May to discuss matters concerning Canadian missionaries there, and also consequences of the breakdown in church union plans.

Work has been started to establish a congregation in Sherwood, a suburb of Charlottetown. The Rev. Ian Glass began services in May in the community hall.

The church extension charge of Coquitlam, B.C. has been erected as a congregation by the Presbytery of Westminster. The Rev. Ross Manthorpe has been appointed as minister from August 1.

The Rev. Walter McLean has been named secretary of the chaplaincy subcommittee of the Enugu Christian Council in Nigeria. This committee representing Presbyterian, Anglican and Methodist churches, arranges services every Sunday in 13 universities, colleges and high schools in the Enugu area.

The Rev. A. E. and Mrs. Toombs received gifts from the congregations at Campbellford and Burnbrae, Ontario when Mr. Toombs resigned after 16 years as their minister. Mr. and Mrs. Toombs served for many years on the Bhil field in India.

Thomas Harding Price was honoured by the session of Limehouse Church, Ontario, on April 26, the 40th anniversary of his ordination as an elder.

Prof. Donald V. Wade of Knox College is on sabbatical leave visiting East Asia. He is furthering his studies of world religions on a grant from the American Theological Association.

The Rev. George L. Douglas, librarian of Knox College, has received a master's degree in library science from Columbia University.

On April 27 the Rev. J. M. Laird of Toronto celebrated the 50th anniversary of his ordination which took place in Kingston following his graduation from Queens Theological College. He will supply St. Aidan's Church, St. John's, Nfld. this summer.

The Rev. Walter Allum of Dundas has been called to First Church, Chatham, Ont.



A book was presented to *Prof. C. Ritchie Bell* at a luncheon meeting of The Presbyterian College alumni on April 26, in recognition of his devoted service to the college and the church. *Dr. William McLean* made the presentation.

The *Rev. R. D. Duncanson* of Norval, Ont. has exchanged with the *Rev. Robert Paterson* of Glasgow, Scotland, for July and August. Mr. Duncanson will preach in King's Park Church, which has 3,500 members.

The following appointments of Ewart College graduates have taken place: *Miss Shirley Cayley*, deaconess in the Presbytery of Cape Breton on the staff of the W.M.S. (E.D.); *Miss Birdie McLean* to the Y.W.C.A. staff, Saskatoon; *Miss Jean Smith*, regional secretary on the staff of the W.M.S. (W.D.)

The *Rev. Alex and Mrs. MacDonald* and their children arrived in Canada from British Guiana on April 30. They are retiring from overseas work. Mrs. MacDonald is the daughter of the *Rev. John Elder*.

The *Rev. Bernard Embree* and his family will arrive in Canada in June on furlough from Formosa, where Mr. Embree teaches at the Taiwan Theological College.

*Mr. and Mrs. Sam Harder* left their work as pharmacists at the Queen Elizabeth Hospital at Umuahia, Nigeria, on May 14. Mr. Harder will start post-graduate study in Saskatchewan, in July.

The *Rev. and Mrs. Doug Lowry* have returned from Nigeria for health reasons. Mr. Lowry has been appointed for six months as ordained missionary at Greenbrier Church, Brantford.

*Miss Comfort Ejere* of Nigeria, a student at Ewart College, has been appointed for the summer as student deaconess in the Presbytery of Prince Albert, Saskatchewan.

The *Rev. James Seunarine*, a minister of the Presbyterian Church of Trinidad and moderator of the Caribbean Assembly of Reformed Churches, will be in Toronto in June and will preach in several Presbyterian churches. Mr. Seunarine will study in Toronto preparatory to taking up an appointment to the staff of the United Theological College of the West Indies.

*Mr. Ogbu Kalu* has completed his second year of study at the University of Toronto and will spend the summer at home in Nigeria.

*Miss Georgine Caldwell* has been appointed by the Presbyterian Church of Formosa to the staff of the Taiwan Theological College to supervise field work and lecture in Christian education. She will take up this position on completing language study this summer.

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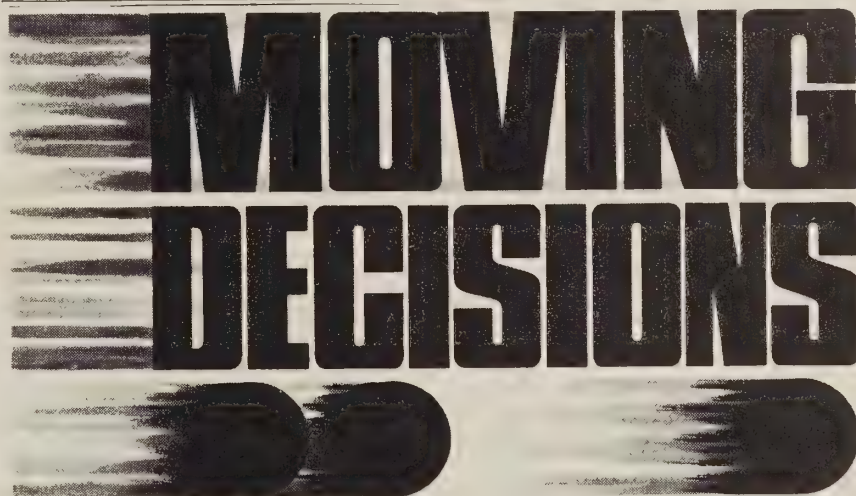


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— Windsor Star photo

Seven members of Windsor's Chinese community, the first to join the church, were baptized by the Rev. James Ko., assistant at St. Andrews's. From left, Mr. Ko, Joe Gain, Mrs. Quo Ying Gain, Mrs. Fun Yung Lim Jean, Mrs. Wai Jing Wong Ng, Mrs. Wai Mai Geu, Wayne Chuck Gan, and Mrs. Joanne May Gan.



The date stone of a Christian education building was laid at St. Andrew's Church, Islington, Ont., on May 1 by the moderator of West Toronto Presbytery, Rev. D. C. McLelland, left. The address was given by Dr. David McCullough, right. In the centre is the minister, Rev. H. Russell.

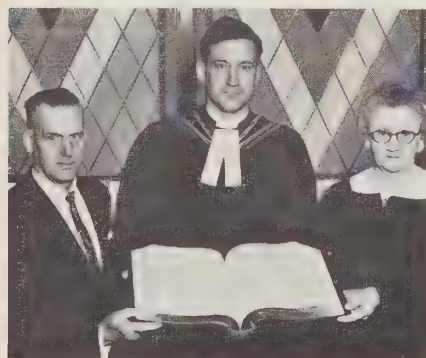


At Burns Church, Milverton, Ont., the key to new church doors is being presented to Earl Smith, clerk of session, by Rev. Wm. Sutherland. The crosses have been sand-blasted into the glass and the vestibule redecorated.



Rev. D. R. McKillican, acting moderator of the Presbytery of East Toronto, hands keys to Rev. Frank Slavik at dedication of St. Stephen's Church, Scarborough. Presbytery clerk Rev. John Forbes is at the left.

## CHURCH CAMEOS



— News Express photo

A pulpit Bible was presented to Knox Church, Carberry, Man. by the choir. From left are Norman L. Johnson, session clerk, Rev. Graeme E. Duncan and Mrs. T. Nelson, representing the choir.



New robes were presented to Dr. Donald A. Campbell by Zion congregation, Charlottetown, P.E.I., after he received an honorary D.D. Shown, from the left, are: Mrs. J. M. MacFadyen, Dr. Campbell, Mrs. R. Larter and Ralph Balderston, clerk of session.





The rebuilt St. Andrew's Church, Hillsburgh, Ont., destroyed by fire last year, was dedicated on April 17 by the Presbytery of Brampton. Walter McFee, chairman of the building committee, right, is shown handing the keys to Edgar Haxley, clerk of session. At left is Rev. R. G. MacMillan, presbytery moderator. At right is the architect, Murray Marshall.



A gift of money was presented to W. J. Allan (left) by St. Andrew's Church, Ancaster, Ont., on his retirement as superintendent of the church school after 25 years. The new superintendent, J. F. Meyer, is shown in centre, with an elder, C. S. Hazen.



Fifty years a teacher in the church school is the record of Mrs. Hugh Moore, second from left, of Maisonneuve — St. Cuthbert's Church, Montreal. She received a wallet and cheque from Mrs. James Hobus, acting for the congregation. Shown also are Rev. Hamish Kennedy and session clerk Peter MacDonald.

■ Under the leadership of Mrs. J. Baxter the junior choir at *St. Andrew's Church, Whitby, Ont.* has doubled in the past year. The choir, with 31 boys and girls, sings on special occasions and the last Sunday of every month.

■ At *St. Andrew's Church, Chester-ville, Ont.*, two flower stands have been presented by Mr. and Mrs. Leslie Schimens.

■ The Ladies' Aid donated a minister's individual Communion set to *More-wood Church, Ont.* Presented by Mrs. Zoe McQuaig, it was received by W. C. Hunter, clerk of session.

■ *Amos Church, Dromore, Ont.* has received a memorial window for John, Susan and Laurena Pollock, also spot lights and a clock given by Mr. and Mrs. Alex McMillan and an organ, the gift of Charles F. Watson, for his sister.

■ A piano and hymn books have been given to *Chalmers Jack Mission, Tobin Road, North Sydney, N.S.* by Gordon Kerr, in memory of William Lamond.

■ A stained glass window and cathedral chimes have been given to *St. Andrew's Church, Sherbrooke, Que.* The window is from several donors, with one section in memory of Mrs. Shirley MacLaine; the chimes were given by H. J. Coleman in memory of his mother.



A new Communion set given in memory of J. Clayton McPherson was dedicated at St. Andrew's Church, Lancaster, Ont., on Easter Sunday. Shown are, from the left: D. J. Morrison, session clerk, Mrs. J. C. McPherson, Rev. John Fortier, Mrs. Lloyd McDonald and J. R. Fourney, representative elder.

■ At *Knox Church, Leamington, Ont.* a full set of Communion ware was dedicated to the glory of God and in loving memory of the Rev. Hugh G. Cleghorn who was pastor of the congregation for nine years. The memorial, given by the family, was presented by a son, Donald Cleghorn, and dedicated by the minister, Rev. J. M. Grant.

■ A window in memory of the Rev. E. W. B. MacKay, a former minister, was erected by the W.A. of *St. Andrew's Church, Cobourg* and dedicated on Easter Sunday.



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■ Memorial gifts dedicated at *Middle River Church, Pictou Co., N.S.* at the Easter service included a pulpit lamp, given for J. A. Jardine; a lectern and Bible for Mrs. J. J. O'Malley, a Communion table runner for Mr. and Mrs. T. Fraser, and Communion cup holders for Ernest Fraser, all given by the families.

■ The mortgage was burned at *Benalto Church, Alberta*, by the moderator of the Presbytery of Red Deer, the Rev. Kenneth Knight, on April 17. The congregation was organized in 1927 and the church was built 20 years later.

■ A new Christian education building at *Duff's Church, Puslinch, Ont.*, was dedicated March 13 by Guelph Presbytery.

## YOUTH NEWS

About 100 young people from Kingston and Peterborough Presbyteries attended a rally in the Moira Recreation Centre, Madoc, Ont., sponsored by St. Peter's Presbyterian Church there, on April 23. Ross Manthorpe of Roslin spoke on "What is a Christian?" and a film "A Letter to Nancy" was shown. The Havelock young people won the Bible quiz contest.



Four members of the Boys' Brigade of Orillia Presbyterian Church received the Queen's Badge from Governor General George Vanier at Ottawa on April 24. Shown is Cpl. Cecil McLaughlin; others were Sgt. Peter Jarman, Cpl. Hugh Duncan and Cpl. Allen McEachern.

The Ontario Christian Endeavour "Spring Tonic" leadership training weekend was held in North Bruce United Brethren Church and Township School, April 15 and 16, with 60 young people present. Sessions on "What Are Our Needs?" "May I Challenge You?" and "Giving God a Chance" were conducted by Rev.



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Donald Herbison of Erin Presbyterian Church.

The following synod PYPS executives have announced their annual Thanksgiving convention programs:

Hamilton-London: at Knox Church, St. Catharines; theme "Called to commitment"; speaker, Rev. John Congram, of Hamilton.

Toronto-Kingston: at St. Andrew's Church, Kitchener; theme "There are no bargains"; speaker, Rev. Dr. Finlay G. Stewart; highlight, Saturday teach-in.

Over 120 young people attended the organizational rally of Brampton presbytery PYPS at Norval Church in April. Rev. R. T. Duncanson spoke on the theme "What is your vision?" The following were elected to the executive: Lieut. Col. J. M. Anderson, honorary president; Miss Elizabeth Evans, president; Gary McEachern, vice president; Miss Doris Robinson, secretary; David Harley, treasurer; and the following conveners: Donald Young, missions; Carson Smiley, fellowship; Dave Leggatt, publicity; and Shirley Ella, worship.



On a tour of Toronto, the Orillia Hi-Teens Bible Class met the moderator, Rev. Dr. J. A. Munro, right, at Ewart College.

At 9 a.m. on April 12th, the Hi-Teens Bible Class of Orillia Church boarded a bus for Toronto. They had been studying the inner city and decided to see what was being done first-hand. Their first stop was at the Chinese Presbyterian Church where Miss Margaret Near showed them the building, and told about her work with the Chinese people in Toronto. Next stop was Knox College, then Ewart College for a sandwich lunch and a tour. Afterwards they went to the Scott Mission, the Kensington market, Evangel Hall, Queen Street East Church and the streets of downtown Toronto. A film on the inner city was shown at Woodgreen Centre. After supper and some free time at Yorkdale Shopping Plaza the group boarded the bus for Orillia.

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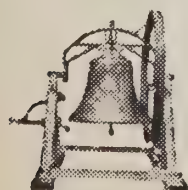


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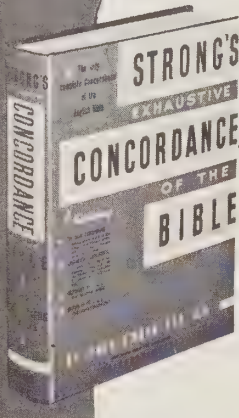
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very sincerely yours,

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Of the General Convention of the New Jerusalem Church  
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## BOOK CHAT

**THE LAYMAN'S ROLE TODAY**,  
by *Frederick K. Wentz*

• When the gusty blasts of change blow through our habit-hallowed church organizations and attitudes, some of the inhabitants get nervous and slam their windows shut. Frederick Wentz has written a helpful book for those who prefer a gentler breeze. He doesn't assault the holy places of ecclesiastical sensitivity. He offers a quiet consideration of what has gone wrong, of why the power and joy of our faith are so scarce.

If you are a bit impatient about getting on with the reformation without waiting until all the neglected cemeteries of has-been religion can be blown up, this is a useful book of pointers. Get it for your church library, or for your own. Or give it to your elder. (Welch, paperback, \$1.65)

*Stuart B. Coles*

**PAULINE JOHNSON, HER LIFE AND WORK**, by *Marcus VanSteen*

• Marcus VanSteen acquits himself well in the difficult task of introducing Canadians in the missile age to Pauline Johnson, the girl from Brantford, daughter of a Mohawk chieftain and an English mother. She deservedly became the rage of London and the best known poetess of Canada during the Victorian era. Her fame fell into eclipse with the passing years because one generation is often indifferent to what appeals to another. Mr. VanSteen, however, gives us of her prose and poetry what will leave us gratefully in her debt and be of worth in any age. (Mussion, \$6.50)

*James Dunn*

**SEX, FAMILY AND SOCIETY IN THEOLOGICAL FOCUS**, ed. by *J. C. Wynn*

• With the changing values of society in regard to sexual ethics, family stability and home life, we may ask, "Should a Christian simply adopt general modern attitudes or hold fast to traditional standards?" The writers of this volume, including such authorities as Harvey Cox and Gibson Winter, throw today's situation into bold outline and show the need for a Christian re-interpretation. Produced as the basic study for the Second North American Conference on the Church and Family in Hamilton (May 29-June 3), it makes for thoughtful reading and is usable for discussion also, with a chapter containing extensive study helps. (Welch, \$5.50)

*W. I. McElwain*

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II Corinthians 6:2

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## You Were Asking?

**Q** What do you think of the "Mizpah" (Genesis 31:49) which is frequently used to close a church meeting?

**A** This Mizpah ("The Lord watch between me and thee, when we are absent one from another") is not a benediction at all. It is a malediction, as the careful reading of the story will make clear. Upon two occasions I explained this to church groups, and the use of it stopped. However, there are times when we do take words from their context and use them in another connection because of the suitability of the words in that connection. In St. John 11:50 and following we have an example of the words of Caiaphas being given another meaning by St. John — although this is not a parallel to the use of the Mizpah "blessing." An interesting example in another field is in Hymn 545, *Book of Praise*, which was written by a Roman Catholic, F. W. Faber. He began verse three this way: "Faith of our fathers! Mary's prayers Shall soon all nations win for thee!" We attached to the whole hymn meanings that Faber wouldn't! I'd say, for any of my church groups, that if after learning what the Mizpah was originally, they desired to use it as a benediction, I wouldn't try to stop them. To my mind, meetings are best closed with the benediction of II Corinthians 13:14.

**Q** Must an elder deliver Communion cards before each Communion?

**A** Are you an elder, or a communicant taking a sly dig at an unindustrious elder? The *Book of Forms* has no law concerning Communion cards. The delivering of them is a comparatively modern custom; it is a courtesy of the session. The elder is under obligation to follow the directions of the session in this matter.

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## BIBLE READINGS

June 1—	Hebrews 12:18-24
June 2—	Matthew 18:1-6
June 3—	Matthew 18:7-14
June 4—	Matthew 18:15-20
June 5—	Psalm 24
June 6—	Psalm 25:1-10
June 7—	Psalm 25:11-22
June 8—	Psalm 26
June 9—	Psalm 27
June 10—	Psalm 28
June 11—	Psalm 29
June 12—	Psalm 30
June 13—	Psalm 31:1-8
June 14—	Psalm 31:11-24
June 15—	Psalm 32
June 16—	Psalm 33:1-11
June 17—	Psalm 33:12-22
June 18—	Psalm 34:1-10
June 19—	Psalm 34:11-22
June 20—	Psalm 35:1-9
June 21—	Psalm 35:10-18
June 22—	Psalm 35:19-28
June 23—	Proverbs 3:1-10
June 24—	Proverbs 3:11-20
June 25—	Proverbs 3:21-26
June 26—	Proverbs 3:27-35
June 27—	Proverbs 4:1-9
June 28—	Proverbs 4:10-19
June 29—	Proverbs 4:20-27
June 30—	Proverbs 6:1-11

## IN MEMORIAM

CAMPBELL, MRS. JOHN, 91, member of MacVicar Memorial Church, Outremont, Que., April 29.

ELDER, JAMES, 75, elder, choir member, Holstein Church, Ont., April 3.

DAVIDSON, A. EDGAR, 77, elder and manager, Gloucester Church, Ont., March 24.

GIBB, SAMUEL, 56, elder of First Church, Verdun, Que., and Calvin Church, Halifax, N.S., Sunday school superintendent and choir member, April 18.

HOOEY, WILLIAM GEORGE, 78, session clerk, trustee, Cadmus Church, Nestleton, Ont., April 14.

MacLEOD, NORMAN RUSSELL, elder, Knox Church, Woodville, Ont., May 1.

MacVICAR, LACHLAN, 100, senior elder, St. Columba Church, Lancaster, N.B., April 29.

McDOWELL, DR. KENNETH, 71, representative elder, church school superintendent of Renfrew Church, Ont., April 8.

McKENZIE, A. HUGH, 38, elder, chairman, board of managers and leader of young people, South Gate Church, Hamilton, April 18.

McLANDRESS, DR. KENNETH W., 58, elder, Knox Church, Mitchell, Ont., April 18.

McPHERSON, MISS JESSIE, 40 years Sunday school superintendent and C.G.I.T. leader in St. Andrew's Church, Ft. William, Ont., April 7.

PAULL, JAMES HARVEY, 61, elder and choir member, Knox Church, Walkerton, Ont., April 18.

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ROSS, CHARLES HENRY, 82, elder,  
St. Andrew's Church, King City, Ont.,  
April 5.

SHEARDOWN, FREDERICK, 84, St.  
Paul's Church, Nobleton, Ont., April 27.

SMITH, ROBERT E., 88, elder, Knox  
Church, Leamington, Ont., April 12.

STEWART, ANDREW, elder, Hunter  
Church, Vancouver, April 27.

WILSON, A. E., elder, Logan Geggie  
Memorial Church, Toronto, March 30.

NOTE: Material for this column should  
include name, age, office, church connection  
and date of death, and be sent within two  
weeks.

## CHURCH CALENDAR

### INDUCTIONS

Halifax, Knox, N.S., Rev. Randolph D. MacLean,  
April 19.

Hamilton, St. Andrew's, Ont., Rev. W. L. Young,  
April 28.

Kenora, First, Ont., Rev. R. E. Glen, June 24.

Melbourne, L'Eglise des Cantons de l'Est, Que.,  
Rev. Gerald E. Doran, April 29.

Saskatoon, Parkview, Sask., Rev. Dr. R. Foubister,  
April 15.

Tatamagouche, Wallace, Pugwash and The Falls,  
N.S., Rev. Gordon Matheson, May 4.

### ORDINATION

Bell, Rev. G. R., St. Andrew's Church, Beeton,  
Ont., April 29.

Taylor, Rev. R. C., West Toronto, May 5

Wilson, Rev. R., West Toronto, May 12.

### DESIGNATION

Anderson, Rev. and Mrs. Robert, St. James  
Church, Truro, N.S., May 18, to missionary work  
in Japan.

### VACANCIES & INTERIM MODERATORS

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Montague.

Campbellton, Knox, N.B., Rev. Murray M.  
Graham, 259 King Ave., Bathurst.

Grand River, Framboise, and Loch Lomond,  
N.S., Rev. Neil J. McLean.

Richmond Bay, P.E.I., Rev. Leslie Files, New  
London.

Rose Bay, Conquerall, Dublin Shore, West  
Dublin, N.S., Rev. John R. Cameron, Box  
218, Lunenburg.

Sussex, Hampton and Barnesville, N.B., Rev.  
John Humphreys, 350 Main St., Saint John.  
Truro, St. James, N.S., Rev. A. E. Morrison,  
48 Archibald St., Truro.

Woodstock, St. Paul's and Kirkland, St. David's,  
N.B., Capt. S. D. Self, 26 MacLaren Dr.,  
Oromocto.

#### Synod of Montreal and Ottawa:

Beauharnois, Que., Rev. H. K. Markell, 4992  
Grosvenor Ave., Montreal 29.

Hawkesbury, St. Paul's, Ont., Rev. H. Douglas  
Stewart, c/o Knox Presbyterian Church, 120  
Lisgar St., Ottawa.

Lochwinnoch, Stewartville and Braeside, Ont.,  
Rev. William Reid, 460 Raglin St. S.,  
Renfrew.

Morrisburg, Knox, Ont., Rev. Robert W. John-  
son, Box 278, Cardinal.

Ormsdown, Que., Rev. W. M. Brown, Howick,  
Que.

Richmond, St. Andrew's and Stittsville, St.  
Andrew's, Ont., Rev. T. A. Pollock, Manotick.  
Spencerville, Ventnor and East Oxford, Ont.,  
Rev. David Mawhinney, Box 971, Prescott.  
Winchester and Mountain, Ont., Rev. J. M.  
Anderson, Box 819, Kemptville.

#### Synod of Toronto and Kingston:

Bermuda, St. Andrew's, Rev. J. K. Lattimore,  
2 Ellis Park Rd., Toronto 3. (effective Sept.)  
Campbellford, St. Andrew's and Burn Brae, St.  
Andrew's, Ont., Rev. K. Wilcox, 1285 Arcadia  
Court, Peterborough.

Campbellville and Nassagaweya, Ont., Lt. Col.  
J. M. Anderson, 16 Brookfield Rd., Oakville.  
Collingwood, First, Ont., Rev. Henry F. Mac-  
Neill, Box 304, Meaford.

Don Mills, St. Mark's, Ont., Prof. A. L. Farris,  
59 St. George Street, Toronto 5.

Holstein, Dromore, Amos and Normanby, Knox,  
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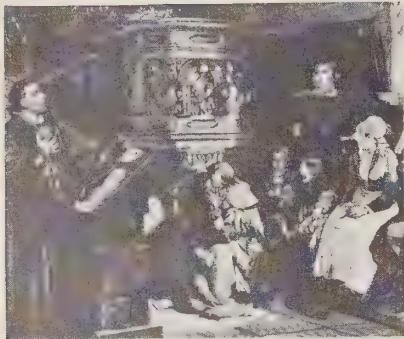
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Toronto, St. Matthew's, Ont., Rev. Dr. H. F. Davidson, 63 St. George St., Toronto 5.

### Synod of Hamilton and London:

Brigden, Bear Creek and Dawn, Knox, Ont., Rev. K. A. Heron, Box 636, Petrolia.  
Brussels, Melville and Belgrave, Knox, Ont., Rev. R. U. MacLean, Clinton.  
Chatham, St. James and Dover, New St. Andrew's, Ont., Rev. Donald MacInnes, 48 Erie St. S., Ridgeway.  
Crinan, Argyle and Largie, Duff, Ont., Rev. Alex. Clements, Dutton.  
Duart and Turin, Ont., Rev. Mervyn E. Tubb, 25 Erie St., Ridgeway.  
Fingal, Knox, and Pt. Stanley, St. John's, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.  
Hamilton, St. Enoch, Ont., Rev. Robert H. Armstrong, 2 Beulah Ave., Hamilton.  
London, Elmwood Ave., Ont., Rev. J. M. Pollock, 610 Hamilton Rd., London.  
Molesworth, St. Andrew's and Gorrie, Knox, Ont., Rev. Douglas O. Fry, Seaford.  
Shakespeare and North Easthope, Knox, Ont., Rev. R. Bisset, R.R.2, St. Pauls.

### Synod of Manitoba and North Western Ontario:

Brandon, Southminster, Man., Rev. James Peter Jones, 339-12th St., Brandon.  
Dauphin, St. James, Man., Rev. I. L. Jackson, Box 1089, Virden.  
Elphinstone, Okanais and Rolling River, Man., Rev. I. L. Jackson, Box 1089, Virden.

### Synod of Alberta:

Medicine Hat, Riverside, Alta., Rev. Dr. R. L. Taylor, 258-1st St. S.E., Medicine Hat.  
Willowdale, Edwell and Valley Centre, Alta., Rev. Basil Hartley, Box 26, Innisfail.

### Synod of British Columbia:

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### CLERKS OF PRESBYTERY

Brandon, Rev. Graeme E. Duncan, Box 429, Carberry, Man.  
Barrie, Rev. J. K. English, Box 1264, Bracebridge, Ont.

## Women elders ordained

Five women have been ordained as the first female elders of the Guyana Presbyterian Church, following a ruling by presbytery permitting this change.

Four ladies were ordained on April 17 in Burns Memorial Church, Georgetown: Mrs. Gloria Pollard, Mrs. Elma Schryver, Mrs. Lily Beramsingh, and Mrs. Chandroutie Matadial. On the same day Mrs. W. Naipaul was ordained at Providence Church.

## Documents on temperance

Dr. John Linton is studying the history of the temperance movement. He would appreciate receiving any letters, papers or clippings relating to this at 24 Harbord St., Toronto 5.

## Projector presented to Knox

A cheque for the purchase of a slide projector was presented to Knox College by the class of 1941 as a memorial to three members who have died. The 25th anniversary of graduation of the class was celebrated at a dinner at Knox College on April 25, with Principal J. S. Glen as speaker.



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## LETTERS

continued from page 9

immediately shy away from anything to do with the church."

Now this is becoming a familiar propaganda line against which I wish to protest in the name of truth. As a matter of fact, the Christian Pavilion being prepared for Expo aims at "those who are not interested in, or even antagonistic to religion." It has no interest in mere churchliness, nor in serving some church-oriented desire of Christians visiting our exposition. Rather, it aims at making a definite witness to those who are sceptical, critical and openly in opposition to the gospel. In short, it has an evangelical purpose.

It is not my intention to highlight a conflict or competition between these two Christian buildings at Expo. But I am astonished that the Sermons from Science corporation continues to imply that the Christian Pavilion is ecclesiastical rather than evangelical, and is aimed at church folk rather than at the unchurched. I hope this is not because they are in need of financial support and are anxious to attract money from those who wish to see an evangelical witness at Expo; but at least they should be more careful in giving the Christian Pavilion its due. Since The Presbyterian Church in Canada is committed to the Pavilion, statements appearing in The Record should convey the proper impression as to its purpose. As the Presbyterian member of the theological committee for the Christian Pavilion, I want to make it clear that this is not an attempt to witness to the churches, but an experiment in evangelism, in witness to the gospel through modern means. We intend to lead visitors through an experience in the positive and negative aspects of human existence; to create through communications media an adventure in encounter with the good news of Christ's presence in and through man's experience today; and thus to provide opportunity for a theological commentary on the Expo theme, Man and his World.

The Christian Pavilion is an experiment of one kind, and Sermons from Science another kind. Surely there is plenty of room for both at a thing like Expo! Indeed, I hope that visitors will visit the Pavilion first, where they may feel the impact of the gospel enough to proceed to the Sermons and fit in

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### LETTERS *continued*

what they learn with what they now know about the God and Father of our Lord Jesus Christ. Otherwise they may come to God through a certain set of scientific facts, only later (e.g. at university) to discover the other facts which count against belief.

McGill University *J. C. McLelland*

### A Nisbet in Italy

A friend of mine sent me the Presbyterian Record of January, where I read with great interest the article of Mr. Dunning about Rev. James Nisbet, the founder of Prince Albert.

I am his grand nephew. As the article says, Rev. James Nisbet had a brother, Henry. This brother went as a missionary to the Samoan Islands. He married a Waldensian lady (Italian Presbyterian) and worked many years in that field.

When he died, his widow came back to Italy with my father, who was then two years old. So I was born in Italy and became a minister of the Waldensian Church. After 36 years since I was ordained, I am now serving the Lord in this part of the Italian Riviera.

So I was delighted in reading some details I did not know about James Nisbet, and I thought you should be interested to know that a branch of his family lives in Italy, and that by God's mercy I was called to follow my ancestors' path in the obedience of the gospel.

Vallecrosia, Italy

*(Rev.) Robert Nisbet*

### More Relatives of Nisbet

The Rev. James Nisbet of Prince Albert was an uncle of my mother. He lived at their home in Toronto while he went to college. He was the tenth child, my grandfather was the sixth child, and Henry of the South Seas was the seventh child of that family, all born in Scotland.

I am an American, born and raised in Cleveland, Ohio. Both my brother Robert M. Bailey and myself are members of North Presbyterian Church of this city. He is secretary and treasurer of the Sunday school for 65 years and is senior elder. I will be in my 70th year of membership this coming June. So you can see how our mother brought us up. On our father's side his mother was a charter member of the Orillia Presbyterian Church. The January Record which has been loaned to me came from the Morison family of Beaverton who are also descendants of this same family.

Cleveland, Ohio *Mrs. Lewis MacBain*



■ Ruth finished reading Krishna's letter and started wishing again. She always looked forward to hearing from her cousin. Krishna, with his parents and brothers and sister, had moved to Canada from Guyana, in South America, where Ruth lived.

It was only May, and in his letter Krishna was already talking about returning to junior camp in August. Last year Ruth felt almost as excited as Krishna when he wrote about the camp in Canada. He told her about the new friends he had made. He told her about the nature trail through the bush and about swimming at the lake. He told her about the campfire and singing together and studying from the Bible.

Ruth was glad that Krishna could go to camp, but she wished that she had a chance to be a camper too! Krishna's camp in Canada was Presbyterian. Many times Ruth had asked Miss Persaud, the Sunday school superintendent, why their church didn't have a camp. Miss Persaud said that the Guyana Presbyterian Church was not yet able to start a junior camp, although she hoped there would be one soon.

Ruth's ancestors, like those of many people in Guyana, came from India. Some of Ruth's friends were Hindus, but Ruth's family had become Christians and were members of the Presbyterian Church.

Ten-year-old Ruth and her younger brother Matthew lived with their father and mother in a village on Wakenaam Island in the Essequibo River. There were tall coconut palms, and banana trees and rice fields. Bright-coloured birds flew about among the trees, and sometimes an alligator would take a rest on the bank of a canal.

One Sunday in May, after receiving Krishna's letter about returning to camp, Ruth worshipped with her family in their church. As usual, Ruth and Matthew stayed for Sunday school afterwards. The church was built on stilts, like many of the houses, and the open sides of the building let in a little breeze.

It was hot, and very damp during the rainy season, but the air was sweet with wet leaves and roses and jasmine.

Miss Persaud asked for a favourite hymn. Ruth held up her hand in a flash. "All people that on earth do dwell," she said. "Sing to the Lord with cheerful voice."

After the hymn, Miss Persaud said that the Guyana Presbyterian Church was planning a summer camp for junior boys and girls! It would be held in August for a week at the Sarnia Manse along the sandy shore of the Atlantic Ocean in Essequibo County.

Ruth could hardly believe it! "I am sorry," added Miss Persaud, "that this first year there can be only 30 boys and girls from all over Guyana."

She smiled at Ruth. "You, Ruth, have been chosen to go from our congregation. You have wanted the Presbyterian Church to start a camp for such a long time! We are hoping that next year more boys and girls will be able to go to camp."

So it was decided that Ruth would spend a week at the camp in August. Miss Persaud was to be a leader, and would take Ruth with her.

August came, and the sun shone bright and hot. Ruth and Miss Persaud started out for camp. They boarded the Essequibo river boat. On deck were Miss Budhoo, the Presbyterian deaconess from Berbice County, who would be in charge of the camp, and a girl named Mitra, about



## Sing to the Lord

Ruth's own age. They had travelled from Belvedere by car, ferry and train, and had stayed one night in Georgetown, the large capital city in Demerara County.

After the river boat left Tiger Island, where two boys and their leader came on board, it stopped at Adventure. All those bound for the camp took the bus along the coast to Sarnia Manse.

After unpacking in the tents close to the manse, they walked down to the sandy shore where they could see the splashing waves. Tomorrow they would go swimming!

There were palm trees near the manse, and a flaming flamboyant tree and hibiscus and oleander. A little green lizard darted by.

"I hope next year more boys and girls can come to camp," thought Ruth.

After the evening meal of curried chicken and rice and roti (round flat bread) and fruit, the campers sat on the beach. The stars were shining with startling brightness. The moon looked like a cradle.

Miss Budhoo said, "Tomorrow our day begins early. But before we go back to our tents, we might sing a hymn. Does anyone have a favourite?"

Mitra's hand was up first. "All people that on earth do dwell," she said.

"My favourite, too," said Ruth.

"That is a good way to start our camp," said Miss Budhoo. "This hymn, you know, is based on Psalm 100 in the Bible. It helps us to think about boys and girls everywhere who, like us, sing praise to God."

"Maybe Krishna is singing it this very evening around the campfire in Canada," thought Ruth.

Miss Budhoo continued, "We thank and praise God for creating us and for caring about us. We thank and praise him for sending his Son, Jesus Christ, to show how much he loves us."

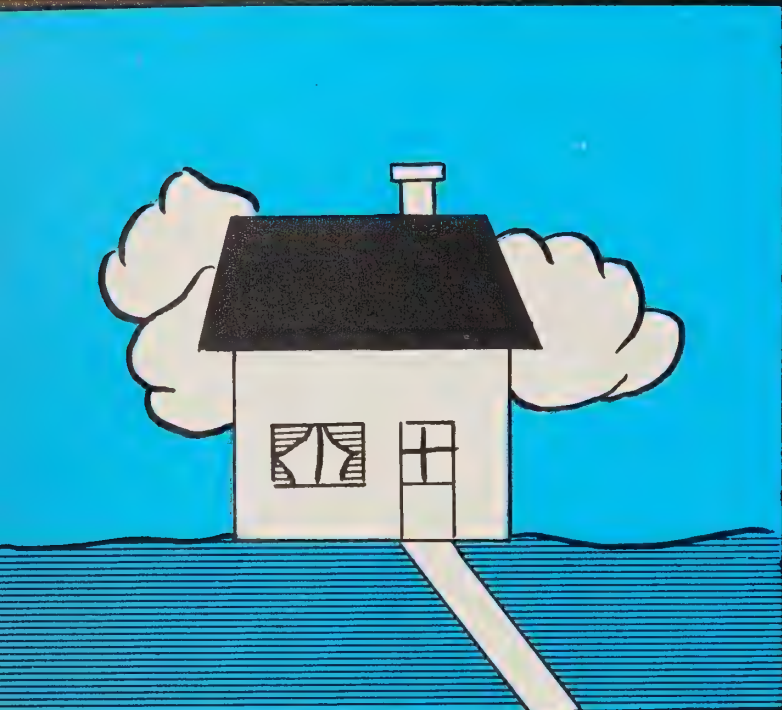
Then everyone sang with joy:

*All people that on earth do dwell,  
Sing to the Lord with cheerful voice.  
Him serve with mirth, His praise forthtell;  
Come ye before Him and rejoice."*

Ruth felt that God was very near.★

"Camping in Guyana" is the junior camp mission project for 1966.





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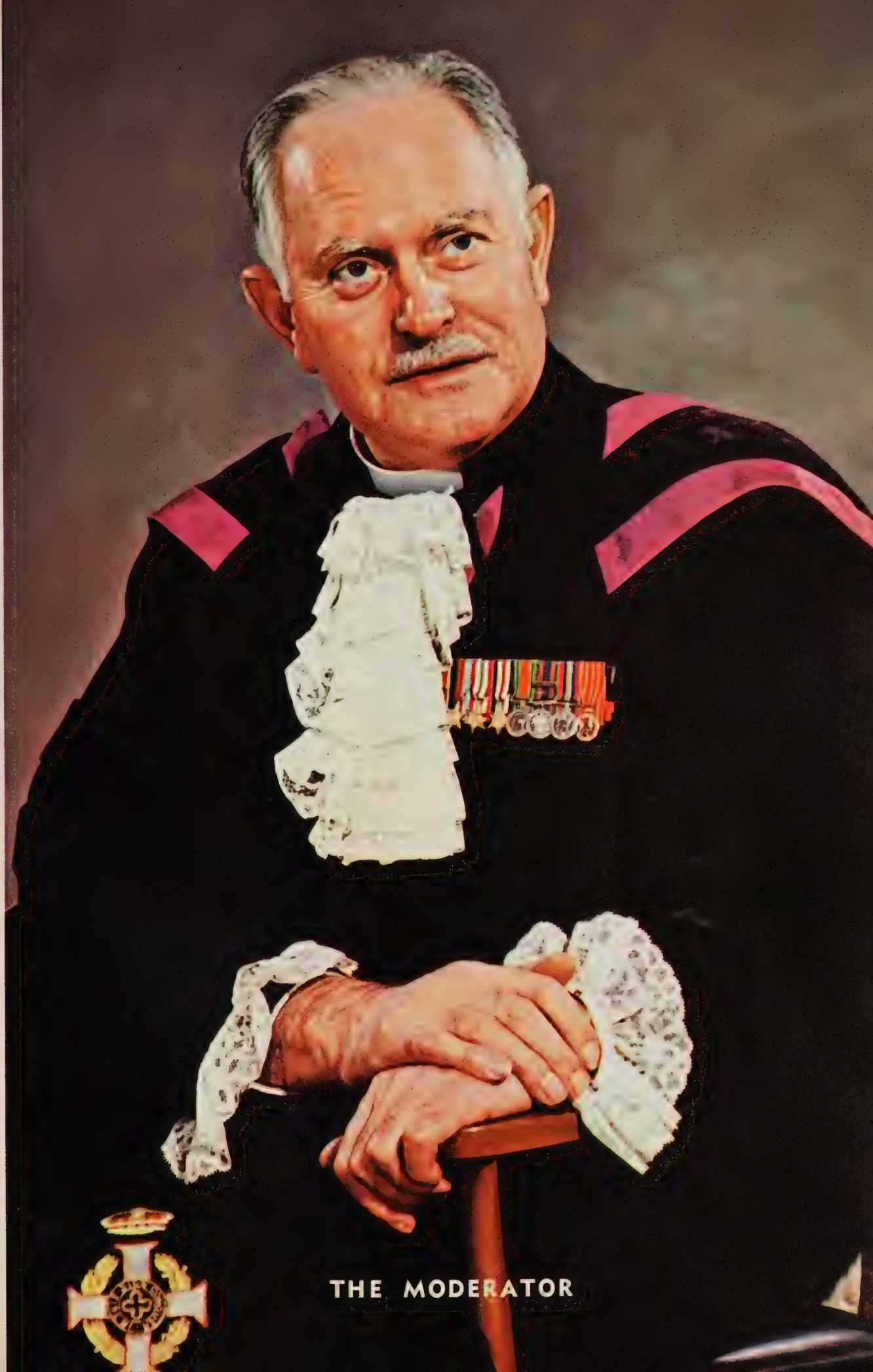
## *Every Day*

THE DEVOTIONAL GUIDE  
OF THE WHOLE CHURCH



# The Presbyterian Record

JULY-AUGUST, 1966



THE MODERATOR



# MEET THE MODERATOR

**E**lected to the highest office of The Presbyterian Church in Canada by the 92nd general assembly was a minister whose capacity for leadership has been demonstrated in the community as well as the church, in military as well as civil life.

The Rev. Geoffrey Deane Johnston, C.D., M.B.E., M.A., D.D., is known and highly respected in Brantford, Ontario, as the minister of Central Presbyterian Church. Since his induction 34 years ago he has won the affection and loyalty of his congregation. In fact he is well-known to most of the people of Brantford, and they are aware that he can be counted upon to support any worthy enterprise or aid anyone in distress.

"Padre" is the title by which many address Deane Johnston, for he served as an army chaplain for 27 years before his recent retirement from the militia. When he enlisted in December, 1939, he was posted to the 54th Battery in Brantford, which soon became part of the Royal Canadian Horse Artillery. Eventually Major Johnston became senior chaplain of the 5th Canadian Armoured Division. He saw service in England, Italy, France, Holland and Belgium before being demobilized in July, 1945. The M.B.E. was awarded for his service overseas. The Canadian Forces Decoration and clasp were won as chaplain of the 56th Regiment (Militia).

Many boards and committees of the general assembly have benefited from the leadership of Dr. Deane Johnston. From 1948 to 1960 he was chairman of the general board of missions. In that capacity he travelled across Canada and visited Formosa, Japan, British Guiana and Trinidad.

At present he is convener of the committee on inter-church relations and heads the Presbyterian delegation to the Canadian Council of Churches. In the Synod of Hamilton and London he has been chairman of the synod corporation for some years and has served in many other capacities.

Disaster struck Central Church in 1959 when the spire toppled during a fierce storm and much of the sanctuary was damaged. Dr. Johnston led the congregation in rebuilding the downtown structure and adding a Christian education wing. On the interior side walls of the church are colourful mosaic reproductions of the seals of Reformed churches from 12 countries. Central Church has the largest congregation in the Presbytery of Paris, with 1,010 communicant members.

The new moderator was born in Dublin, Ireland, where his father, Rev. Dr. J. C. Johnston, was minister of the Abbey Presbyterian Church for 38 years. His uncle was also a Presbyterian minister. His brother, the Rev. John W. Johnston, was minister of Townsend Street Church in Belfast and died in 1948 as the result of wounds received while serving as a chaplain.

The moderator's sister, Lady Louise MacDermott, is the wife of the Lord Chief Justice of Northern Ireland. Lady MacDermott is an elder of the Presbyterian Church of Ireland, and was for some years a vice-president of the World Presbyterian Alliance.

G. Deane Johnston was educated at St. Andrew's College and Trinity College, both in Dublin. He graduated from the latter with an M.A. in history and political science. His theological training was taken at McCrae-Magee College, Londonderry; Princeton Theological Seminary, U.S.A.; and the Assembly's College, Belfast.

After serving as assistant in two churches in Northern Ireland the young minister moved to Canada and was ordained and inducted in Central Church, Brantford, in April, 1932.

**T**wo years before that he had travelled to Indianapolis, Indiana to marry a young lady whom he had met when she visited Belfast, Miss Alexandra Sherwood. Dr. and Mrs. Johnston have four children. John, the eldest, works with computers in Toronto. Geoffrey is a minister of our church who serves in Nigeria. Marjorie is also in Nigeria, she married Murray Ross, the first missionary architect to be sent out by our church. Alexandra, the youngest of the family, is now assistant professor of English at Queen's University, Kingston.

The man who presided over the general assembly this year is one whose background and training and disposition have enabled him to render great service to The Presbyterian Church in Canada. This contribution to the church's life and work was recognized in 1955 when Knox College conferred upon Deane Johnston the honorary degree of Doctor of Divinity. The new moderator is a man of vision, whose idea of mission extends from his doorstep right round the world. As the chief representative of the church in the year ahead he can be counted upon to give wise and courageous leadership. ★





**"... they were fishermen." (Mark 1: 16, RSV)**

■ The world is more efficient than it used to be. Each man has his job, and each must stick to it. We must first do our 40 hours' work and only then may we do as we please. Even in the small towns, modern highways have made competition with the cities so keen, that few people anywhere can afford to take an unscheduled vacation. We don't want to jeopardize our position and we cannot afford to disappoint our customers. If we want to survive in the business world today we have to be on the job constantly. You will seldom find now any sign hung on a closed barbershop door reading: "Gone Fishin'".

The men who have goods to sell and services to render may have a better chance to survive because of their attentiveness to business. Yet they must know that they are poorer physically, mentally, and spiritually, for not having an opportunity to inwardly renew themselves beside the trout streams, in the fisherman's boat, or sitting on the dock.

Never before have men been so keenly aware of the

need for a holiday. The pace of life is such, the pressures are so great that few of us can keep up for long without taking some kind of breather. We often need a change of pace. We need periods of rest, quiet and solitude. More than ever we need to erect above our typewriter, on our office door, above our milling machine or lathe, and even in our kitchen, some such sign as that old one, "Gone Fishin'".

On the other hand it is lamentable that this same sign could well be hung on many a church pew any Sunday beginning in May until after Thanksgiving weekend. "Gone Fishin'". Time for a holiday! From factory and rolling mill, from shop and office, from typewriter and computer! From complaining patrons and demanding boss! Even from church, worship and God!

But once we have recognized the need for going to church on these summer Sundays, we need to recognize something more. If the church were true to its function, this sign would correctly describe a part of the church's proper business. Summer, winter, springtime and fall, there ought to be a sign on the doors of our churches: "Gone Fishin'".

We need to worship God in public. We need the fellowship we have in church with like-minded people, and we serve a God who seeks people who will worship him. But one is tempted to say that it might not be a bad idea if on some Sunday mornings, we hung a "Gone Fishin'" sign on our church doors, then went out into the streets and homes around us to see what, in the name of Jesus Christ, we might catch.

After all, what did Jesus call the disciples for? One man answers that by saying: "He called followers to *fish*, to bring men into the kingdom, to save them. It was an active vocation of outreach, the skilful capturing of the lives of men. As over against the employments in the life of the Jewish religious community, he did not call them primarily to study, or to be rabbis and to teach, but to fish, to win men." It's hard to believe that's all changed now.

Jesus said: "Go — into the world." And there is an old saying that is still true: "There are only two things you can do with the Christian faith — give it away, or give it up." All Christians have a great deal of fishing to do. And it's so easy to forget! Those of us in downtown churches may feel that the most important thing we have to do is to keep those ivy-covered stone walls on that old corner where they have stood so long. Those of us in suburban churches may feel that the most important thing is to pay the mortgage and get rid of those debilitating payments. Those of us in rural areas may think that the most important thing we have to do is to get the stipend up to such a level that we can get a man to come and supply our vacant pulpit.

There are all kinds of things that seem important to us in the churches: ritual, tradition, music, organization, and what have you. But does the Lord not still say to his church: "Come, and I will make you to go — and fish — and catch men"?

#### Prayer

God of love, who left us not to our devices, but sent Jesus Christ into our world to seek us out, grant that we may so learn of him that we may never forsake thy sanctuaries but to go out into the streets and highways to invite others to come in. In his Name. Amen. ★

BY D. GLENN CAMPBELL



## Unity versus Union

■ One of the finest addresses of the 92nd general assembly was given by the retiring chairman of the general board of missions, the Rev. Dillwyn T. Evans. He is a man who knows The Presbyterian Church in Canada from coast to coast, and who has travelled widely overseas.

An important part of that address follows. Speaking of the position of the mission board as it works with other churches in Canada and around the world, Mr. Evans said:

"We are constantly being asked about our relationship in this day of much talk about union. We are living in an age of 'ecumenical explosion', as the retiring moderator pointed out so forcefully in his sermon.

"The Presbyterian Church in Canada cannot, nor does it wish, to run away and hide from it. We are an ecumenical church as old as the New Testament. We are committed to share and co-operate with *all* branches of the church in all areas of church life and witness. That we must do to be obedient to our commission. We are members of the World Council of Churches because in a very practical way we see that there are many things that we can do better together than separately.

"On that level we are in this movement all the way. But there is one word of caution, let us not be re-directed in our mission by the easy enticements of organic union — this is not ecumenicity. There is real danger that the devil will use the ecumenical movement to keep us so busy trying to build one monolithic structure that we will have no time to fulfil our primary purpose. After all, brethren, we have not been ordained and sent to build a structure but to proclaim a message; not to defend a form but to present a person, the person of the living God in Jesus Christ his son.

"On this point of union as compared to true ecumenicity there are those who seem bound and bent on one purpose, to build one monolithic structure. On being dissatisfied with the New Testament illustration of the tree with its many branches they want to make a telephone pole.

"Now a telephone pole certainly presents a picture of oneness — straight, even, without variation. But it is magnificently sterile and presents a monotonous similarity.

"In the New Testament we learn about the oneness of the tree, with no two branches the same, yet with all gaining their life and vitality from the tree. The branches are pruned and some even cut off and burned, not to make the tree look prettier or make a better impression, but because the branches do not produce.

"I believe that The Presbyterian Church in Canada is a branch that has to receive its strength and vitality from Christ who is the tree. When there is no longer need for it or if it is endangering the life of the tree through unproductiveness God will cut it off. But until he does we have a purpose, and let's get on with it.

"It is in serving that we discover the unity of the church, not by seeking it as an end in itself . . . I believe that Christ still wants to use us if we will let him. Your board endeavours to remain faithful and loyal to him who said, 'I will build my church'." ★





# The Presbyterian Record

JULY-AUGUST, 1966



VOL. XCI NO. 7-8

■ A great deal of the general assembly's time was given to debate on Vietnam. The church was not satisfied with the statement of the committee on international affairs of the Canadian Council of Churches which was printed on our May editorial page.

The second section suggesting "that Canada should not support the United States in the war in Vietnam" in any way, was rejected entirely.

The action of the general assembly was recorded in this way:

1. That Canada continue to press its good offices through the International Control Commission, and in whatever ways may be possible, in seeking an immediate cease-fire and plans for a negotiated settlement. In our judgment reconciliation of the various parties involved may make a flexible approach to negotiation desirable.

2. That aid for the rehabilitation of the civilian sufferers should be extended both in North and South Vietnam. We would express satisfaction in the aid which Canada has already sent for the rehabilitation of civilians in Saigon.

Another motion on Vietnam by the Rev. A. Donald MacLeod was reduced to two statements:

As a Christian church we express our sympathy to the people of Vietnam, both North and South, in the terrible suffering that their land is enduring as the result of the present hostilities.

We ask the government of Canada, through its diplomatic service or through its representation on the International Control Commission, to seek to secure the release of three missionaries of the Christian and Missionary Alliance, Dr. Vietti, Messrs. Mitchell and Gerber, taken prisoner by the Viet Cong on May 30, 1963, if still alive.

The debate indicated that while Canadians feel keenly about the plight of the Vietnamese, most of them support the United States in its difficult but strategic position.★

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## cover story

The camera portrait of the moderator, Rev. Dr. G. Deane Johnston of Central Church, Brantford, was taken by Martin Abiks of Whitehall Colour Studios in Toronto.

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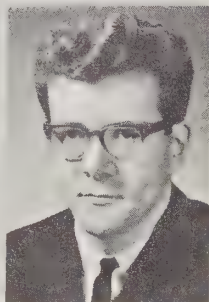
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# Pungent and Pertinent

## A TEEN-AGER LOOKS AT THE CHURCH

by Douglas Stark  
Grade 12,  
Chilliwac, B.C.



■ One of the reasons for the many disagreements and conflicts between a teen-ager and his parents is that the parents believe the teen-ager thinks as they do. They give him credit for no longer thinking as a child, and thus decide that he must think like an adult, even if he does not act like one. However, right here is where the parents make their mistake. The teen-ager does not think like an adult. He is above a child but below an adult — a sort of half-way level. Therefore, the teen-ager does not see things around him in the same light as does an adult.

This different outlook on the life around him includes the church. The teen-ager may not be fully informed about the church. He may not be aware of what its stand is on various issues of the day. Being poorly informed, he may have a false impression of some of the beliefs of his church. Because of this, when challenged by others outside his congregation as to what is his church's opinion on some issue, he may say something that is really not true at all, and thus put his church in a bad light.

This happens, I would imagine, to a great many young people. Speaking from experience, I can admit that it happened to me just this past week when I got into a discussion about the church with a young person of the Roman Catholic faith. We discussed various parts of our religion and the topic of predestination came up. I mentioned the Presbyterian belief in predestination and outlined just what it was — or rather what I thought it was. In reality, I was confusing predestination with double predestination which is not nearly the same. But then, I wonder just how many adults know the difference between the two? So

then, because the teen-ager supposedly is not as well informed as the adult, he may be in the dark about some of the church's doctrines.

There is yet another reason as to why the teen-ager's outlook on the church is different from an adult's. That is because the teen-ager is exactly that — a teen-ager, a young person who has not yet reached the prime of life. He leads a very active and strenuous life and when he looks at the church, he may not especially like what he sees. To him the church may seem something old-fashioned, and dead. It may seem not to be a gathering of people to worship God, but a sort of club or organization. It may even appear to be an institution and anybody who doesn't measure up — keep out! If this is what the church seems like to teen-agers, it is not much of an advertisement to get them to become a part of it.

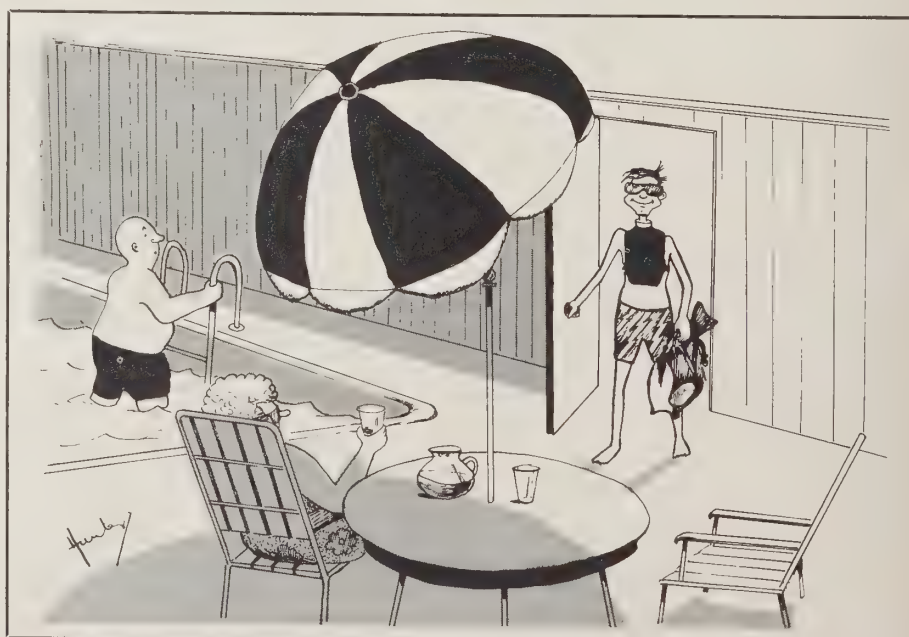
What about the teen-ager's idea of the church? What are various teen-agers' opinions of the church? Seeking a few answers to this, I questioned a few of my friends on it and here are some of the responses I got:

"The church is a crutch — something for the weak people of the world to lean on." This is very definitely an atheistical outlook on it. Then there was the agnostic idea — "I can't accept its beliefs or principles because they just don't make any logical sense. It has been proven that the world came into being scientifically, so where does one get this idea that it was

created from nothing? The law of conservation of matter makes it impossible." You can see that this person wasn't just throwing any answer back at me, he really believed this. Then there is the luke-warm attitude; the teen-ager who accepts church for what he can get out of it — social connections, a good time or whatever. Of course, if I stop with these three attitudes I will be condemning the teen-ager in the eyes of all of you. There is, I am glad to say, a fourth category of teen-ager, the person who truly believes in God and the church, and who goes to church not for what he can get from the church but for what he can give to it.

The many teen-agers who view the church as that group of people who are gathered together for a very solemn ceremony of praising God, have taken a negative attitude to the following question — can one mix religion and fun? No doubt many adults give the same answer — "No." They argue that you don't go to church to have fun. This answer, strictly speaking, is correct; but it is far too narrow. You go to church on Sunday not to have fun but to worship. But what about the many organizations in the church, and since this talk is about teen-agers, let us use as an example, their organization — the young peoples' society. Its purpose is to combine the two — fun and fellowship. If anyone here thinks the main purpose of a young people's group is to sit down

*continued on page 34*



"Relax, folks, just your summer supply making his first pastoral call."



## THE STATUS SYMBOL



■ It has always been my ambition to possess a brief case. As far back as I can remember, I have envied those men who walk smartly along, nonchalantly carrying this regal leather container. Ever with mingled feelings of awe and reverence I have watched them, and wondered what important business demanded the carrying of documents in such imposing satchels.

I have even, on occasion, tried to imagine the church, government or big-business secrets they enveloped.

Of recent years necessity has compelled me, at odd times, to carry on my journey papers which to me were of great import; but for some reason they have never appeared to warrant being carried around in a brief case. I suppose I am queer, for these papers were important, but not so important that I couldn't thrust them into a gladstone bag, among my duffel, inwardly bemoaning my diffidence for failing to make my business appear more important.

But that is all over now. The secret is out. And it came about very simply.

Recently I was travelling in the day coach of an early morning train. Almost all the seats were taken, but after a hasty survey I spied one beside a parson acquaintance who belongs to a sister communion.

I had barely settled down when I saw, resting on the seat beside him a most beautiful brief case. It was fairly bulging! "Oh, important fellow," I said to myself. He had been, he told me, visiting the mission board headquarters for a couple of days: meetings, meetings, meetings! Time snatched away for his busy pastorate; but being head of the local welfare movement he felt he should make the trip. And as a result he had become supervisor of the whole district.

He is an imposing figure of a man, with a fine, studious-looking forehead, a humorous mouth and a deep, persuasive voice. When he converses on any subject, you are compelled to listen for he speaks as one having authority.

But I was but barely interested in all these fine

attributes. My eye was on the brief case, with its hidden bundles of important documents: the notes from meetings; instructions to local confreres; weighty transactions concerning the wide territory of which, as committee chairman, he was head. These, together with perhaps the notes of his Sunday sermons appeared before my mind's eye, and, as always, I was tremendously impressed. I went so far as to feel sorry for myself that I, too, could not enjoy such honour, dignity and importance.

Then the secret came out. Across the aisle from where we sat was a family — a young mother and five children. We discovered that they were moving. The father had gone ahead and located a new homestead, for like many others, they had abandoned the old farm.

Drought and insect pests had finally won the upper hand. They had travelled all night in the coach. By turns the children had sought sleep, but dull eyes and an occasional whimper told the tale of a long, weary night. The mother's wan face also told the story of her vigil and care.

My seat-mate soon found out all these things: where the family came from; exactly where they were going; the names and ages of the children, and their standing in school. And then, reaching across my knee, he picked up his precious brief case. Laying it on the seat, he unstrapped it right before my very eyes, and from its depths drew forth a big bag of home-made candy, which he had been taking home to his own youngsters.

The rest you can guess. This paper sack, together with his sleeping suit and a small travelling kit, filled the case. These homely necessities had made it bulge to such imposing dimensions.

I couldn't help seeing the contents, nor am I sorry I looked, for I have decided at last to buy a brief case. Who knows, some day I may carry in it candy that shall bring smiles and contentment to weary children. ★

— From the papers of the late Rev. Dr. David A. Smith, former superintendent of Chinese missions in Canada.



# NEWS OF THE 92ND GENERAL ASSEMBLY

■ The 92nd general assembly, which met in St. Andrew's Church, Toronto, June 1-9, will be remembered for years to come as the one at which The Presbyterian Church in Canada agreed to ordain women as elders and ministers.

The previous general assembly had asked the 49 presbyteries of the church to vote, under the Barrier Act, on two amendments to the *Book of Forms* that would change church law to permit the ordination of women.

The committee on remits reported that 31 presbyteries approved the ordination of women to the eldership, 16 disapproved, and two failed to answer. This indication of the mind of the church was reflected in the vote of the general assembly, by a show of hands the majority of commissioners approved of the ordination of women to the eldership. Twenty-four men later recorded their dissent.

The debate on the ordination of women to the ministry took much longer. In the presbyteries the vote on the second amendment was close, 26 approved, 21 disapproved, and two presbyteries failed to report.

After a number of speeches the assembly decided to vote by ballot late on Tuesday afternoon, June 7. The vote was recorded as 133 in favour of the ordination of women to the ministry and 72 opposed.

The law of The Presbyterian Church in Canada will be amended to enable women to be ordained to the eldership and to the ministry.

**Assembly's opening night** When Rev. Dr. J. A. Munro constituted the 92nd general assembly on the evening of June the first, Rev. Dr. G. Deane Johnston was elected moderator by acclamation. After installing the new moderator in office Dr. Munro presented him with the moderator's lace, which had been given to Dr. Munro last year by the late Rev. Dr. D. P. Rowland and the congregation of York Memorial Church, Toronto.

Dr. Munro reported on his tour of Canada, his visit to Nigeria, and his attendance at the general assemblies of the Presbyterian Church of England and the Church of Scotland.

In his sermon during the devotional period the retiring moderator challenged the church to put all of its members to work, to make full use of the laity in its ministry.

**Fraternal delegates** Business was resumed on Thursday morning after the sacrament of the Lord's Supper was observed.

Controller Margaret Campbell welcomed the general assembly to the city of Toronto in the name of the mayor. Mrs. Campbell is a member of Rosedale Presbyterian Church.

Rev. Dr. Leland Gregory spoke for the Baptist Convention of Ontario and Quebec. Rev. Dr. Ernest E. Long brought greetings from the United Church of Canada.

Two officers of the new general assembly of Reformed Churches in the Caribbean were presented, the Rev. James Seunarine, moderator, and the Rev. Harry Williams, clerk.

Rev. Dr. Kenneth G. McMillan addressed the assembly on the work of the Canadian Bible Society and presented a suitably inscribed Bible to the moderator.

At later sederunts the Anglican Bishop of Toronto, the Right Rev. F. H. Wilkinson, addressed the assembly. The Rev. E. M. L. Odjidja, moderator of the Presbyterian Church of Ghana, brought greetings from that African country.



**Death of an elder** On Thursday it was announced that William Allan, an elder commissioner from Sudbury who had taken ill in St. Andrew's Church at the opening sederunt, had died in hospital during the night. The assembly recorded its appreciation of the nurses who had come to the aid of Mr. Allan, Mrs. R. Wilson, Miss Esther Beal, Miss Marlene Nelson, Mrs. Bruce Bourne and Mrs. L. S. van Mossel. Tribute was paid to Mr. Allan's life and work, particularly in Knox Church, Sudbury, and the moderator led the assembly in prayer.

**National development fund** A campaign will be launched in 1967 for a national development fund, the objective to be \$5,500,000. G. Max Bell of Calgary is chairman, with Rev. Dr. Finlay G. Stewart of Kitchener as vice-chairman. Alex M. Deans has been appointed secretary of the campaign committee for three years. Rev. Dr. J. A. Munro is to work full-time with the fund in a special capacity.

**The administrative council** The chairman, Judge E. M. Shortt, presented the administrative council's report. Rev. Dr. E. A. Thomson gave notice that he will resign as secretary of the administrative council after the general assembly of 1967. He will continue as one of the clerks of general assembly. Since the council secretary must be one of the clerks of the general assembly, if Dr. Thomson's resignation is accepted next year the other clerk, Rev. Dr. L. H. Fowler, will be appointed to this office.

On the recommendation of the administrative council the assembly requested W. S. Walton, Q.C., of Toronto, to continue as treasurer of The Presbyterian Church in Canada. Mr. Walton was thanked for the great service he has given the church in that office for the past nine years.

J. B. Barbour of Galt has been appointed assistant to the comptroller, and is at work in that position.

H. S. Reid has been made manager of the new office building. He is arranging the move of all departments in August to 50 Wynford Drive, Don Mills, Ont.

The council announced plans for a pre-assembly congress in 1967. It will meet at Queen's University, Kingston, June 3-6. William B. Cross of Toronto is chairman of the congress committee.

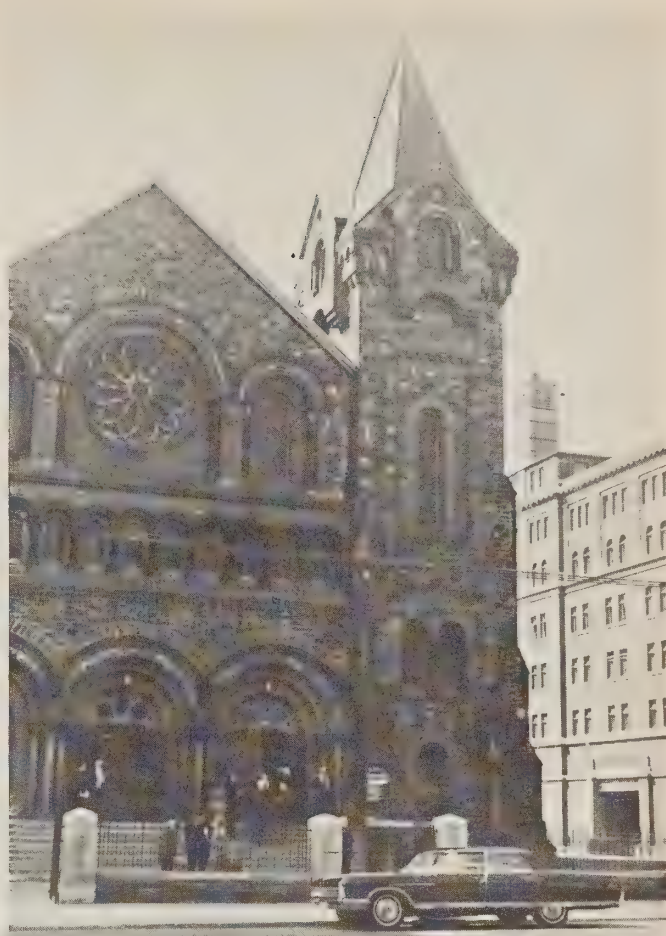
The Mrs. Mary Morgan Home in Markham, Ontario, has been sold. The proceeds of the sale plus the maintenance fund, a total of \$54,230, will form the Mrs. Mary Morgan Benevolence Fund. The income from this will be used towards the living expenses of sick, infirm or aged ministers and missionaries of The Presbyterian Church in Canada.

The basic travel allowance for ministers and missionaries employed by the general board of missions was increased to \$500 from \$200, effective July 1, 1966. The cost to the church will be about \$75,000 per year.

A gross authorized expenditure of \$2,149,801 for 1966 was approved, as was the figure of \$2,243,655 for 1967.

**The total mission of the church** There were no separate presentations of home and overseas missions this year, indicating the involvement of the church in one mission. Thursday night was devoted to the business of the general board of missions and Friday evening was given over to a presentation of the work.

Rev. Dr. Howard A. Doig was named secretary for home missions, effective September 1, 1966. The Rev.



The assembly church, St. Andrew's in downtown Toronto.

J. C. Cooper, present director of church extension, supported Dr. Doig and asked that his own name should not be considered.

"The Contribution of the Church to the Life of Canada" was adopted as the study theme for 1966-67. The Rev. R. M. Ransom, acting director of missionary education, said that the church must abandon its 19th century posture and get out into life in order to fulfil its mission.

The overseas secretary, Rev. Dr. E. H. Johnson, described conditions in Nigeria, from which he had just returned. The political situation and the breakdown of church union present problems to the Christians there. Secular organizations are aiding African peoples. There are 60 Canadian university students at work in Nigeria. The U.S.S.R.A. has set up a teaching hospital in Enugu, and the German people are sending technical help. Dr. Johnson called upon Canadian Christians to show the same enthusiasm for overseas service as the secular volunteers.

Regarding the new nation of Guyana in South America the assembly commended Canada's aid, particularly through the contribution of Dr. Milton Gregg, the Canadian commissioner. It asked the government of Canada to include Guyana in any plans for increased help.

A report on overseas staff showed that there is a trend towards shorter terms of service with more frequent but shorter furloughs, due to speed of modern transportation.

Speaking on church extension the Rev. J. C. Cooper



# ASSEMBLY

*continued*

pointed to the difficulty of securing ministers for new charges and the need for relocating some of the older congregations. Relocated congregations should be given priority along with new congregations. The policy should be to establish regional congregations where they can serve a large population in several neighbourhoods. More attention is being given to long-range planning, this involves purchasing sites in advance of residential development. It is estimated that Canadian urban areas will double in population in the next 20 years.

Consideration will be given to providing Indian workers with study furloughs to better equip them for further Indian work.

The stipend of married students was increased to \$2,500 a year. Mission superintendents were granted an additional \$600 annually from July 1, 1966 plus an increment each year. It was agreed that the certified student rate for weekend supply should be \$25 with hospital-ity and travel.

The Rev. J. K. Lattimore of Toronto was appointed chairman of the general board of missions, succeeding the Rev. D. T. Evans of Thornhill.

**The mission presentation** Rev. Dr. J. A. Munro gave an address on "Our Church in Mission at Home and Overseas" on Friday evening. Missionaries on furlough and overseas visitors were introduced.

The missionaries under appointment were presented to the moderator. The Rev. and Mrs. Robert K. Anderson are going to Japan to work with the Korean Christian Church there. The Rev. and Mrs. Russell Hall, and the Rev. and Mrs. David Craig, are going to Nigeria.

Citations for 15 or more years of service were awarded as follows: home missions, Rev. Gordon Bastedo, Rev. John Jacenty, Rev. Michael Fesenko, Rev. Dr. W. W. Moore, Rev. H. W. Grove, Rev. Paul Chan; overseas missions, Miss Helen McTavish, Rev. Joseph Muchan, Miss Mary Nichol, Rev. D. H. Powell, Rev. Russell Self.

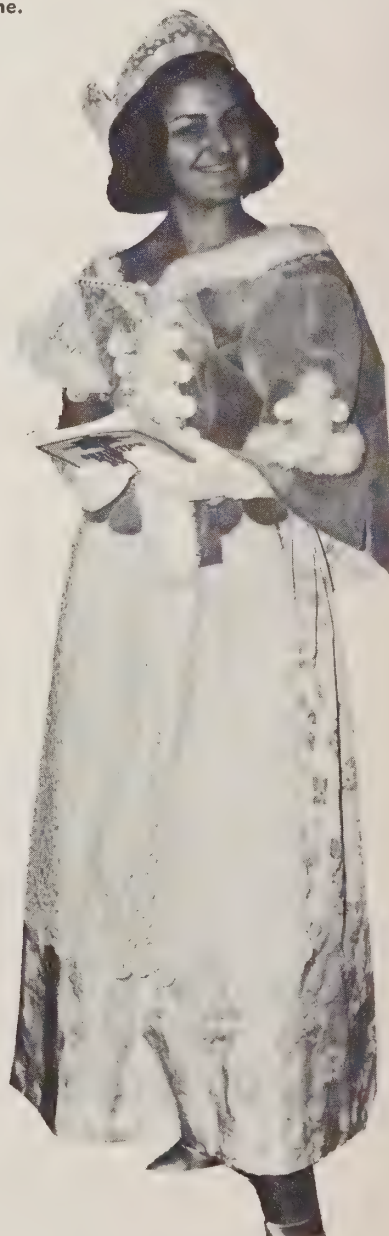
The Rev. Alex MacDonald presented a painting by a Guyana artist, Cyril Kanhai, to be hung in the new mission offices. The praise was led by the choir of First Ukrainian Church, Toronto.

**The committee on history** Rev. Dr. Neil G. Smith told the assembly that the first printing of 3,000 copies of the *Short History of the Presbyterian Church in Canada* has been sold out, and a second printing is under way. Later this year a volume of historical essays *Enkindled by the Word* will be available.

Prof. H. Keith Markell has written a brochure *Presbyterianism in Canada* which will be distributed to newcomers and visitors in English, French and German. It is

## MISSIONS NIGHT

An usher on missions night, Miss Martha Pazekas, in Hungarian costume.





The moderator congratulates the new home missions secretary, Rev. Dr. Howard A. Doig.



Paul Sych directs the choir of First Ukrainian Church, Toronto, on missions night.





# ASSEMBLY

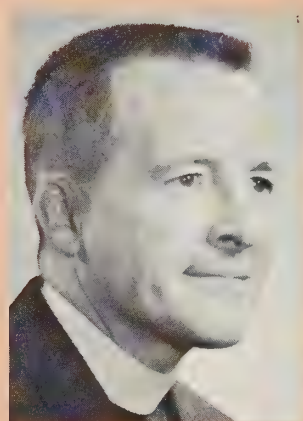
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## NEW MISSIONARIES

**RIGHT:** Designated for overseas service at St. James' Church, Truro, N.S., were Rev. and Mrs. R. K. Anderson, centre. At left is the moderator of presbytery, Rev. J. A. Goldsmith, at right the moderator of synod, Rev. E. H. Bean. Dr. A. E. Morrison presented Bibles in Korean and in Japanese on behalf of the Canadian Bible Society. The men's club of St. James' Church have contributed a new cabin at Camp Geddie in tribute to the Andersons who have served in Truro for five years.



**BELOW:** Missionaries appointed to Nigeria, Rev. and Mrs. David Craig. Rev. and Mrs. R. Hall are also going to that country.





especially for visitors to Expo 67.

Tentative plans for the observance of Canada's centennial call for special services on three Sundays in 1967, the first Sunday in the year, the Sunday closest to July 1, and Thanksgiving Sunday.

Dr. Smith commended *The Church Grows in Canada*, the centennial book of the Canadian Council of Churches, written by Dr. Douglas Wilson of Montreal.

**The armed forces chaplaincy** There are 12 Presbyterian chaplains in the Canadian armed forces, the committee reported. Three commissioners in uniform were presented to the moderator: Lieut.-Commander C. W. Montgomery of Royal Roads, an elder from Victoria; Flight-Lieut. the Rev. William Graham of the R.C.A.F.; and Capt. the Rev. Stanley Self, from the army base at Gagetown, N.B.

**Board of Christian education** Considerable discussion on curriculum materials took place when Rev. Dr. A. E. Bailey presented the report on Christian education. The assembly reaffirmed the policy of discontinuing the publication of the former uniform curriculum, and approved the Christian Faith and Life materials currently in use.

Dr. Bailey outlined proposed staff designations which would provide the board with a general secretary, two associate secretaries, and four assistant secretaries.

Presbyteries are encouraged to secure full-time Christian education workers. The committee on higher learning was given authority to implement the policy of joint appointments of university workers as approved by the 1965 general assembly.

**Church membership lower** The joint clerks of general assembly in their statistical report suggested that drastic purging of communicant rolls in 1965 may have been responsible for the decrease of 68 in total membership. There were 202,498 communicants on December 31, 1965. The number of ministers increased by six to 814. Elders total 11,598, an increase of 222. There are 1,145 preaching stations, a decrease of three.

**Evangelism and social action** Visitation evangelism as an effective means of lay witness was described by the Rev. Walter Welch of St. Andrew's Church, Humber Heights, Toronto. In that congregation 25 men took training and went out on a planned visitation. Mr. Welch said that three steps are necessary in person-to-person evangelism: preparation, meeting face to face, and follow through.

In the high rise apartment area of his parish an elder

is assigned to a group of apartments. Members meet in one apartment for preparation then move out into all the floors of a building for visitation.

Acting on recommendations from the board of evangelism and social action the general assembly:

- Authorized the appointment of an assistant secretary for the board, effective January 1, 1967.

- Requested synods and presbyteries to study the Ontario legislature report on consumer credit.

- Spoke against sub-standard housing and in favour of decent housing for all citizens.

- Urged better treatment for Canadian Indians, including standards of housing, education and employment equivalent to those offered other Canadians.

- Approved the principle of union security (in collective bargaining whereby the payment of union dues is compulsory for all employees covered by the collective agreement irrespective of union membership); and urged unions to use their powers responsibly.

- Requested the government of Canada to increase old age security pensions.

- Agreed that as far as theological grounds are concerned, inter-racial marriages are entitled to the full blessing of the church.

- Encouraged presbyteries and sessions to examine and/or undertake the ministry of healing.

**The Presbyterian Record** Frank J. Whilsmith presented the report of The Record committee showing paid subscriptions totalling 92,997, an all-time high. During the year Edmund A. Oliverio was appointed to the vacancy for an advertising and business assistant.

On a total budget of \$141,056 the church magazine required only \$13,455 from the general assembly's funds in 1965. Printing costs have risen this year.

**Stewardship and budget** On the financial side the budget givings increased by \$53,554 or 2.7%. The average per member rate for the assembly's budget was \$9.68, for all purposes the average was \$69.14. About one third of our members contribute nothing to the budget.

"The unprecedented wealth and power at our disposal are testing our moral integrity, and there are signs that as individuals and as a society we are succumbing to the sin of covetousness," the board of stewardship and budget reported.

A budget objective of \$2,500,000 was adopted for 1967. The thanks of the assembly were extended to Robert Eakins, the retiring chairman of the board of stewardship and budget. A. H. Dancy of Oshawa is the new chairman.

# ASSEMBLY

continued

**Presbyterian Men** Greater involvement of men under 25 years of age and encouragement of presbytery fellowship gatherings have been undertaken by Presbyterian Men in the past year.

The assembly extended the appointment of the assistant, George Fernie, to the national director of Presbyterian Men, Roy Hamilton, for another year. The appointment does not require funds from the budget of the church.

**Relief for India** Presbyterians in Canada contributed \$155,000 in six months in answer to an appeal for relief of famine in India, the Rev. Eoin S. Mackay stated. The hope is that the ongoing work of the committee on inter-church aid, refugee and world service will not be forgotten this year. About \$40,000 is needed to answer emergency appeals and maintain special projects in 1966.

## First Woman Elder

*On June 12 the congregation of St. Andrew's Church, Arthur, Ontario, elected a woman to the office of elder.*

*She is Mrs. Norman McInnis, a housewife and mother of four grown children. Arthur is a village of 1,200 people in the Presbytery of Saugeen.*

*St. Andrew's is a congregation of 300 members with 11 men at present on the kirk session. The minister is the Rev. John N. Balsdon.*

**Committee on home religion** The devotional quarterly *Every Day* had a circulation of 13,145 during 1965, Rev. Dr. E. A. Thomson told the assembly. It was recommended that it be used more widely in visitation to hospitals and institutions and homes.

**The articles of faith** Since recent popes have demonstrated a changed attitude from that of their predecessors we must be willing to revise our attitude towards the papacy, the committee on articles of faith told the assembly. However an individual in authority in the church must never assume himself to be vicar or sole confidant of Christ.

A statement on the doctrine of the Lord's Day is to be sent to presbyteries for study and report. The revised ordination questions also are to be sent down. The committee was given authority to confer with a similar committee of the United Church concerning doctrinal questions

of mutual interest.

In consultation with the committee on inter-church relations a draft statement of faith has been prepared. This was accepted as an interim report. Comments from the presbyteries and the church at large are invited, to be received by December 31, 1966. The Rev. Scarth Macdonnell is convener of the committee on articles of faith.

**Order of deaconesses** As a step towards strengthening the position of deaconesses in the life of our church, Rev. Dr. Ross Cameron presented a revised statement of the organization together with regulations.

Additional funds were voted for 1967 and 1968 to permit holding a first meeting of the order of deaconesses as soon as it becomes possible.

**Inter-church relations** The assembly heard a report from the committee on inter-church relations on its connection with the World Presbyterian Alliance, the World Council of Churches, and the Canadian Council of Churches.

The general secretary of the Canadian Council of Churches, Rev. Dr. W. F. Butcher, addressed the court. He said that councils are a partial expression of the oneness and unity of the Christian church. The C.C.C. is going through a trying time of change, as are most of its members, and re-organization is taking place.

Dr. Butcher said that the council does not duplicate things done by the churches, but serves them in fields related to their common tasks. He described ecumenical encounter as "an encounter you have with somebody who belongs to a church which to you is a problem, yet you might meet him as a Christian brother."

An overture from Montreal Presbytery urged the assembly to indicate willingness to engage in the conversation now being undertaken by the United and Anglican churches. It was pointed out that no invitation had been received. After discussion it was agreed that if such an invitation should come it should be accepted. However the submissions of presbyteries on spiritual union must be borne in mind, and no commitment to organic union is to be given.

**The audio-visual committee** A new filmstrip is being produced on recruitment. A moving picture film on Formosa was added to the library last year, as were filmstrips on Nigeria and on Indians in Canada.

**Chaplaincies to institutions** The assembly made the new committee on institutional chaplaincies a standing committee. It will receive and deal with requests from



## SEEN AT ASSEMBLY

The new chairman of the general board of missions is Rev. J. K. Lattimore of Toronto.



Two missionaries to Saskatchewan, Rev. Stephen How, Formosan now working among Indian Canadians, and Rev. A. R. Joshua of India, now at Calvin Church, Regina.

Brother commissioners, Rev. Robert Sinclair (left) of Smith Falls and Rev. Donald Sinclair of Oshawa.



# ASSEMBLY

*concluded*

institutions, industries and individuals regarding the appointment of chaplains in these specialized areas.

**Conversations with the Anglicans** The committee appointed in 1960 to converse with the Anglicans announced that Rev. Dr. L. H. Fowler had found it necessary to retire as secretary. Principal J. S. Glen will continue on the committee but has given up the office of convener. Rev. Dr. G. Deane Johnston was appointed to the committee.

Two meetings were held in 1965 to continue conversations on doctrinal matters.

**Recruitment and vocation** Questions were raised as to why so many are leaving the pastoral ministry, and why so many young people are volunteering to serve overseas with secular agencies, when the committee on recruitment and vocation reported.

Perhaps it is because so many are proclaiming that the local congregation is irrelevant and that our theology is out-of-date, the Rev. F. J. Barr said in reporting as convener.

Presbyteries will be urged to appoint a pastoral committee to exercise a pastoral and counselling function for their fellow ministers.

**The pension board** J. E. Smart told the assembly that arrears in ministers' rates totalled \$22,179, of which \$8,000 was for last year. This is a serious matter for those concerned.

There will be no increase in the annual pension this year. It remains at \$1,500 for ministers and \$750 for widows.

**Place of meeting in 1967** The 93rd general assembly will meet in Knox Church, Ottawa in the centennial year of confederation. Commissioners will be billeted at Ottawa University.

**The three colleges** The assembly accepted with regret the resignation of Prof. C. Ritchie Bell from the chair of pastoral theology and homiletics in The Presbyterian College, Montreal. A resolution of appreciation to Dr. Bell was passed.

Knox College is to take over the property at 63 St. George Street when it is vacated by the church offices. An amount of \$25,000 was advanced for renovation and purchase of furnishings.

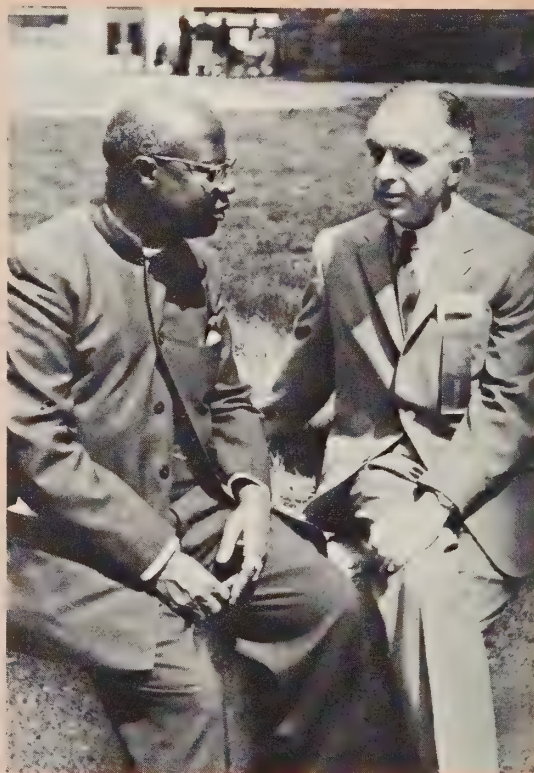
Ewart College is now planning to offer four alternative programs of study. The college was authorized to explore the necessary steps for the granting of appropriate degrees.

**Revision of the Book of Praise** The committee is continuing its study of hymns and tunes, and looks for co-operation from the presbyteries. The Rev. J. H. Williams reported for the convener, Rev. Dr. William Fitch, who is recovering from a period in hospital.

**Other matters of interest** The preacher at the assembly

## SEEN AT ASSEMBLY

Rev. E. M. L. Odjidja of Ghana chats with the new assistant to the comptroller, James Barbour, formerly of Galt.





church on Sunday morning was Rev. Dr. James Dunn of Kenora, Ont. Rev. Dr. Paul Stirling conducted the service.

Two former moderators were welcomed as visitors, Rev. Dr. William Barclay of London, Ont., and Principal Emeritus F. Scott Mackenzie of Montreal.

The committee on the laity is to be disbanded, and its work carried on by the board of Christian education.

The Presbytery of Montreal reported on its "further

Presbyterian witness in the city of Montreal during the period of Expo '67" as requested by the last general assembly. It is undertaking restoration of First Presbyterian Church which will become the centre of an inner city project.

In answer to an overture presbyteries are to be asked to maintain a list of those laymen within their bounds who are qualified to supply pulpits. ★

An elder commissioner from Victoria, Lieut.-Commander C. W. Montgomery, associate professor of mathematics at Royal Roads service college.



From the Caribbean general assembly, Rev. H. G. Williams of Jamaica, and Rev. J. Seunarine of Trinidad.



Controller Margaret Campbell welcomed the assembly to the city of Toronto.



Elders at ease, Melville Scott of Kincardine, Ont., (left) and Erskine K. MacNutt of Charlottetown, P.E.I.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" — Ps. 133:1.

■ It must be especially praiseworthy in God's sight when two Christian bodies that are markedly different, like the Anglican and United Churches, attempt to achieve a fuller unity in Christ.

Two recent documents are of critical importance: *The Principles of Union between the Anglican Church of Canada and the United Church of Canada*, and *The Study Guide*. Both are procurable from Anglican Church House and Ryerson Press. *The Study Guide* costs only 50 cents and has the *Principles of Union* printed in it as an appendix.

*The Principles of Union* is the work of a committee of ten from each of the churches. It is really a statement of guidelines (nothing more) that, if accepted, will be the initial groundwork for a detailed plan of union. Last summer the general synod of the Anglican Church, with a quite astonishing degree of unanimity, approved of it as such. The general council of the United Church is to express its mind in September. *The Study Guide*, prepared by Professor R. C. Chalmers of Halifax, interprets the *Principles* and explains the work that would have to be done by special commissions upon a basis and plan of union.

Speaking out of a long experience of the difficulties of drafting documents, I regard the *Principles of Union* as an achievement of a very high order. The familiar maxim that the church must ever be self-reforming is expressed with an altogether modern ring: "We are united in our intention to bring into being, not a merger of two ecclesiastical bodies, but rather a new embodiment of the one church of God." An awareness is shown of the major issues in a Christian understanding of the church today and what is needed to carry into the future the best convictions of Anglican and United churchmen.

While welcoming the *Principles* the board of evangelism and social service of the United Church has now complicated the situation by issuing a statement described by the Anglican *Canadian Churchman* as highly critical of the union (April, 1966). The statement calls for changed emphases in the *Principles* at a number of points, all of them in the direction of more amorphousness or indefiniteness. It is useful to have this documentation by a very representative board of an attitude generally regarded as a characteristic one within the United Church. It may mean that the excellent churchmanship of the *Principles* does not reflect the actual situation. The remarks that follow must therefore be regarded as provisional.

1. The doctrinal approach of the *Principles* is very promising. The primacy of the holy scriptures is explicitly asserted and they are described in a splendid new phrase as "the faithful witness to God's self-revelation and his mighty acts." The authority of the Apostles' Creed and the early councils is defined as "deserving an honour beyond that which can be accorded to the decrees of local councils or regional churches." The doctrinal and liturgical witness of each church is "gratefully acknowledged," and

*The author is professor of systematic theology at Knox College, Toronto, and a former president of the Canadian Council of Churches. In this article he examines the Principles of Union now being discussed by the Anglican Church of Canada and the United Church of Canada.*

A PRESBYTERIAN LOOKS AT THE ANGLICAN



By Dav

the duty is affirmed of providing new statements and forms, of defining the relation of ministers and members to them, and of safeguarding "liberty of opinion on such matters as are not essential to unity in the faith." *The Study Guide* insists that there must be no union without theological renewal, lays heavy emphasis upon the trinity, and says that there must be a new statement in the basis of union (p. 15). We may perhaps even dare to hope that a commission which is given so theologically vigorous a mandate may succeed in rallying those whose convictions are at present too diffuse.

2. The obvious differences in the worship of the two churches are not a mark of basic disharmony. After all, both have the *Book of Common Prayer* in their heritages. Worship is to be dealt with by a special liturgical commission, whose task would have every prospect of being a rewarding one in view of the openness with which most Christian communions nowadays appreciate the customs of their brethren.

While the statement on the sacraments could have been written by a representative Presbyterian, there is one affirmation that has raised questions. "In addition to the sacraments of baptism and the Supper of the Lord, the church recognizes as *sacramental rites and means of grace*, confirmation, absolution, holy matrimony, ordination and the anointing of the sick." The phrase that I have italicized carries for some a suspiciously "high church" air. *The Study Guide* provides a helpful discussion justifying the language and the usages on apostolical and historical grounds. One might add that in a classic Presbyterian manual by Wotherspoon and Kirkpatrick ceremonies of this sort are put under the heading, "services of blessing," which is a term, like "sacramental rites," designed to put them in a lesser category than the sacraments.

3. The question of church order is one upon which an



# AN-UNITED CHURCH UNION PROPOSAL



W. Hay

ocean of printer's ink has been expended. We must now add a few further droplets.

(a) At first blush, the *Principles* seem merely to add together the episcopal, presbyterial, and congregational systems. In fact, however, the *Guide* declares that a special commission must make full use of studies now going on domestically and ecumenically about elders, deacons, deaconesses, ministry and mission, in order to develop an integrated system on a sound doctrinal basis.

(b) As long ago as 1950 the general council of the United Church declared that in a union with the Anglican Church episcopacy was to be maintained in a constitutional form. The word *constitutional* is important and means that the "new" church is to be governed by a system of *church courts*. There is to be no monarchical episcopacy (that is, bishops governing with autocratic power). Anglican bishops do not in any case govern in this way, but rather as heads of a family, or "collegially," sharing power with clergy and laity in diocesan, provincial and general synods.

Our own Presbyterian system developed its form largely to preserve the freedom of the church in Scotland against autocratic bishops whom the Stuart kings wished to impose as agents of their own monarchical power. The real enemy was *prelacy*, not episcopacy. The Presbyterian stand amply justified itself in that situation. But now that the threat no longer exists we cease to be entitled to claim that the church *must* necessarily be Presbyterian in form. Our present constitution claims no more than that it is "founded on and agreeable to the Word of God," without asserting that no other order can make the same claim. Indeed, it explicitly states that Anglican ordination "for substance" is valid, and since in New Testament times the apostles manifestly had a supervisory relation to ministers it is impossible to argue that a similar pattern

may not be followed now (although of course bishops can never be all that the apostles were). For reasons of this kind the notion of bishop-in-presbytery (which is a constitutional form in which the moderator becomes permanent and more supervisory) has been supported by many, like Dr. Thomas Torrance of Edinburgh, as a theologically sound basis upon which Presbyterians and Anglicans can come together. For my part I should regard it as something fit to make the angels weep if we in Canada, living in quite different times and conditions, were to feel bound for all time to a system fixed in 17th century Scotland. The matter is so controversial that The Presbyterian Church in Canada has hardly even begun to study it. Yet the claim can legitimately be advanced that the *Principles* meet essential Presbyterian claims and needs in a new creative way.

(c) The decision to accept a constitutional episcopacy should be implemented at the appropriate time, it is now proposed, by an act of unification of ministries by a mutual laying on of hands of bishops and presbyters. A question that troubles United churchmen is whether such an act will be in fact ordination, re-ordination, or supplementary ordination. The *Principles* do not take up the matter in these terms but say: "In the Acts of Union and Unification, clear recognition shall be given to the authority and efficacy which God has granted to the uniting churches and their ministries . . . We shall therefore place our ministries in his hands without question so that he may overcome what is inadequate and supply what is needed by us through the affirmations of faith and prayer and through the laying on of hands."

I find more than an element of pious obscurantism in these words, but, agreeing that such an act is necessary, would prefer to justify it in bolder terms. (i) Since both churches are being reordered in a pattern that carries forward their previous orderings in a creative way, it should be freely acknowledged that ordination is not a merely individual matter. Church order is a *corporate* affair — "collegiality" again! — and no individual minister, be he bishop or presbyter, should be so vain and egocentric as to be unwilling to allow his own orders (which are never his as a mere individual unit and which necessarily become modified when he functions in a new corporate setting) to undergo a process of what one might call "reconditioning." Are not the churches to which they belong doing so? It is best to do it openly and honestly by a visible sign like the laying on of hands.

(ii) Discussions of this matter have been too much dominated by the assumption that ordination is a once-for-all event about which nothing further can be done. St. Paul apparently did not agree. He was ordained by our Lord as an apostle in a special visionary revelation whose authority the church (not without argument) accepted. Yet even after he had exercised this ministry for a period, he was *ordained* (this is the kind of language used in scripture) along with Barnabas at the commencement of his first missionary journey ("Separate me Barnabas and Saul for the work . . ." Acts 13:2). Of course, in the usual run of things ordination occurs only once, but to every right-thinking minister his ordination is a supplementary intensification of his baptism and confirmation, because his ministry belongs to the very heart of his being as a Christian (Jer. 1:5; Gal. 1:15). There is no reason why in the novel situation of integrating episcopal and

*continued overleaf*





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## CHURCH UNION PROPOSAL

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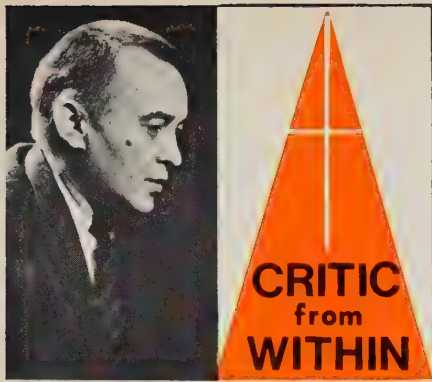
presbyteral orders a man's ordination should not, like St. Paul's, undergo a further intensification, extension or empowering. For my part I should feel my ministry enriched by such a ceremony, for, while we ordain our ministers to the ministry of the Holy Catholic Church in order that they may serve that church and not merely Presbyterianism, our ordination ceremony (like that of all separated denominations) is less than visibly catholic while it lacks the seal of the whole church.

There is another troublesome point in this connection. Many ask themselves where the act of unification is not covertly a submission to those on the episcopal side who demand that ordination be by the laying on of the hands of a bishop in the "historic succession." Unquestionably the act of unification is intended to satisfy them also. It is not easy to think straight upon the issue because ministerial pride is so much involved. In my judgment the problem is fully met if one recognizes that an act of unification by laying on of hands is certainly called for. But it does not follow that all who take part in the act have an identical doctrine of ordination or that a man's own beliefs are compromised by those of others. We should have the candour to acknowledge that not all of us hold the same doctrine about our own Presbyterian ordinations, or our baptisms, or communions, or indeed about the very being and nature of the church itself. The *Principles* wisely and justifiably therefore declare that the achievement of a universally accepted ministry of Word and Sacraments by the act of unification can and must leave room for lawful differences of view about the nature of the ministry.

These observations upon a few of the important contents of the *Principles* represent some of the grounds of my initially expressed judgment that it is an achievement of a very high order. The conclusion seems to me inescapable that the accomplishment of so complete a degree of agreement in essentials lays a clear duty upon the two churches to proceed to the exacting task of preparing a detailed plan of union. But what is done on paper will be of little avail if it does not represent *and rally* the actual Christian convictions of the two bodies.

Now how do we Presbyterians stand to all this? I must confess to great alarm at the possible effects upon us of a union between the Anglican and United Churches while we stand upon the sidelines. An event of such magnitude could not leave other Christian bodies unchanged. It will tend to intensify their defensive attitudes, and defensive attitudes are deadly injurious in any church. Since in the whole church every part suffers or is exalted with every other part, and particularly with those that are near at hand, ideally speaking every Christian body should be consulted with and referred to in a matter of such high moment to all. I could wish, for the good of others as also of ourselves, that we were implicated practically — as we cannot fail to be inferentially — in these discussions, working out a degree of commitment that may be in the meantime less than total. Concern for the Christian good of this land is not a task that Christians can discharge in isolation from one another and we should not do things *to* one another without being involved *with* one another. ★





BY WILLIAM STRINGFELLOW

## The Incarnation and Social Action

■ The involvement of the church in public controversy, most notably in the present time in the racial crisis and in questioning the American military involvement in Vietnam, provokes great concern among many conscientious church members. They feel that social issues are not the concern of the church and that the church will somehow be defiled by open intervention in matters of public policy.

Perhaps the first thing for both clergy and laity to keep in mind is that in this world there is no such thing as neutrality about any public issue. Abstinence or neutrality is not an option: every citizen, including church members, and every institution, including the church, is involved in every issue either intentionally or by default. Those who suppose that they can withdraw from social conflict only deceive themselves.

One has only to recall what happened in Germany in the 1930s to see that what contributed more than any other single thing to the usurpation of political democracy and the inaugural of totalitarianism was the silence and default of the church and the university. The church and the university — and multitudes of churchmen and intellectuals (though there were a few dissenters who were either exiled or executed) — became accomplices of Hitler and all the dark accomplishments of Nazism by their obtuseness to political realities, by their preoccupation with academic theology, by their reluctance to speak out, by their refusal to protest, by their notion that the church should not be concerned with worldly affairs, by their profound apathy.

There were, of course, the paramilitary groups, the radical anti-Semites and the political fanatics aggressively seeking to establish Nazism in power, but, in retrospect, these elements in German society were mightily and indispensably supported by the feigned neutrality, the supposed withdrawal, the failure to dissent, the silence and default of most church people, both clergy and laity, and of the so-called intelligentsia.

In public issues, every citizen and every institution is involved, one way or another, whether they want to be or not. This being so, the one virtually certain way for the Christian to be conformed to the world, the way for the church to be surely defiled, is in vainly practicing abstinence and supposing that one is thereby not involved.

The complexity and ambiguity, the proximate and provisional nature of secular social problems in no way counsels Christians to be apathetic or quiet. Let it be as plain as it can be: abstinence which is inadvertent or the fruit of apathy or complacency, default or omission is, theologically speaking, a form of nihilism — an affirmation of death as the ultimate reality in human existence.

The necessity, and indeed, inevitability of involvement for the Christian and for the church goes deeper than all this, however.

The elementary characterization of the gospel of Jesus Christ is the incarnation. The incarnation is not a mere theological abstraction — though it is often presented that way in the catechism. It is not some quaint or spooky figure of speech — though preachers sometimes use it that way. It is not even a difficult mystery; on the contrary, the incarnation means that God himself, through Christ, has shattered for men the very mystery of his being and purpose and activity in this world. The incarnation means that God's passion for the world's actual life — including politics and social issues — is such that he enters and acts in this world for himself. Apart from the Incarnation there is no meaning in the Christmas message that God is with men, nor in Easter's assurance that God acts in this world for the benefit of all men, nor in Pentecost's evidence that God inaugurates the true society which is the church of Christ.

In other words, the church and the Christian people are not simply involved in public affairs of all sorts because of the nature of politics as such, by which all are involved and abstention is a fiction, but because they honour and celebrate God's own presence and vitality in this world, because they know that the world — in all its strife and confusion, brokenness and travail, contention and controversy — is the scene of God's work and the focus of God's love.

According to the gospel, God is not confined to the sanctuaries of the church. He is not enshrined at any altar. The *only* reason Christians gather now and then in sanctuaries is not because God is there, but rather to celebrate and proclaim God's presence and action outside the sanctuaries — in the common life of the world.

Thus, those who suppose that the church should be restricted to "religion" or to "spiritual things" or to worship and shun involvement in public issues have a meagre and, often, mistaken understanding of the gospel of Christ. Worship which has integrity in the gospel is *always* an intercession by God's people in this world for the cares and needs of all people in the world, and is always a proclamation of God's action in the world, and is always a thanksgiving for God's love for the world. Worship in some sanctuary of the church can only be authenticated where worship is at the same time enacted in the constant and profound involvement of the people of the church in the world's life and in the social witness of the church in the world.★

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*Under the heading CRITIC FROM WITHIN the well-known New York attorney, William Stringfellow, will write a column monthly for The Record.*



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## Church of Scotland assembly Opens eldership to women

Lovers of the kirk — far more in number and interest than vocal opponents allege — were rather apprehensive before this year's general assembly. Some black clouds hung over us. Vast new housing areas are increasing; but the £750,000 (\$2,250,000) borrowed by the church extension committee will be exhausted by the end of this year, and building new churches will grind to a halt unless a dramatic upsurge of giving occurs.

Many Christians are confused and alarmed over the growing public attack upon Christian faith and morals, and the debates over censorship, sex, and the exploitation of perversion and abnormality in certain television programs, in plays and novels, create much heat and little light. We are short of candidates for the ministry and the mission field, especially younger men.

The Scottish scene has one unique feature, probably not equalled in the world today: certain newspapers are carrying on a strong campaign directed against the ecumenical movement in general and the moves for reunion in Scotland particularly; even personal vituperation against prominent churchmen who favour reunion, and the imputation of unworthy motives, pressure groups, etc. In the past the Church of Scotland has faced and overcome outside dictation from the crown, from the government, and from political and ecclesiastical opponents, but this attack is difficult to answer. But when crucial problems arose in the assembly, they were met with considerable dignity, wisdom, and decision and generally good temper.

**A Moving Spirit** The assembly opening helped to set the general tone. Your correspondent has attended almost every opening for many years; he found this perhaps the most impressive, in spite of familiarity with the stirring ceremonial. This was due largely to the great and dedicated Christian personalities of the moderator, Dr. Leonard Small of St. Cuthbert's, Edinburgh, and of the lord high commissioner, Lord Birsay, chairman of the Scottish Land Court and champion of the underprivileged, an outstanding elder of St. Andrew's, Edinburgh. In his opening address, Lord Birsay denounced the moaners and groaners, the apathetic and the self-indulgent. He called for a great united grouping of our "massive interdenominational resources of man-



power, skills and inspired energizing aptitudes," for all Christians in united effort breaking all barriers in Christian reconciliation and activity for the needy world. A newspaper used the heading: "Kirk's vitality lights up assembly opening." Other lights blazing down all day to allow of considerable television coverage, during a sudden torrid spell of weather, over long hours of debate became almost unbearable, but spread the kirk's business over the land.

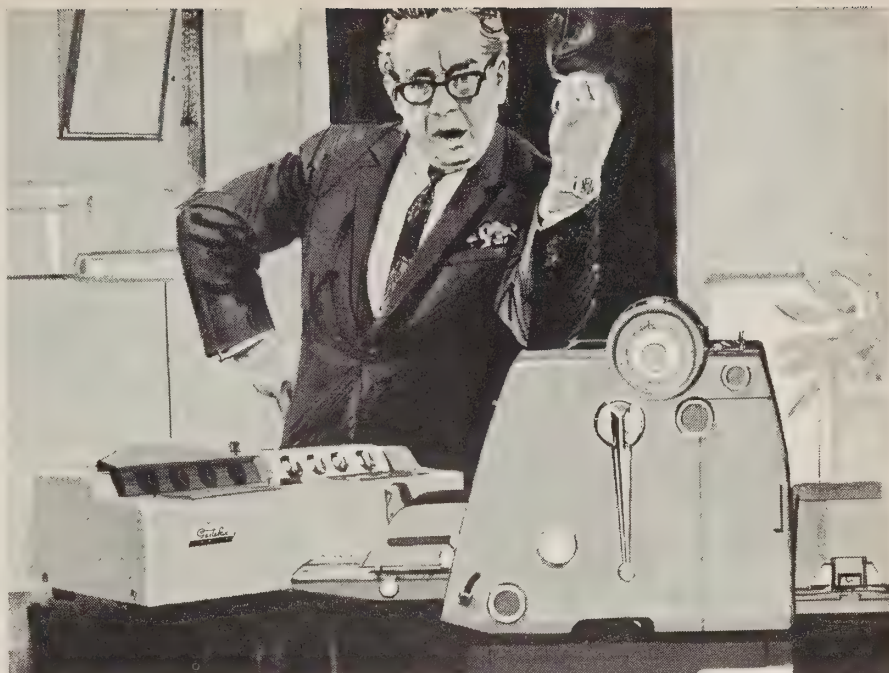
**Stewardship** Dr. Small is convener of the stewardship and budget committee, and he chose as the subject of his closing address, *Stewards of God*, pleading that stewardship should be raised from financial appeals to its true place as basic Christianity, total dedication.

It was agreed to make an estimate of the money required by 1972 to maintain and advance the church's total witness. The maintenance of the ministry committee announced a minimum stipend of £1100 (\$3,300) and as it has sufficient funds, there was argument as to whether it should not be merged in the general funds, but this was not agreed.

**Women Elders** After 34 years of study and debate, and in view of agreement from most presbyteries, the assembly overwhelmingly voted to open the eldership to women on the same terms as men. This is a historic decision: undoubtedly a large number of members are opposed to it, and there will be a period of practical difficulties, but in time this overdue decision will become a vital part of the church's life. On the other hand, the Panel on Doctrine were allowed to continue their studies in the theological problems of women ministers, and this may well be debated for some time yet.

**Church Unity** The special committee on Anglican-Presbyterian relations made its final report covering all seven questions remitted to it in a 62-page booklet, and asked that a new committee be appointed to meet with Scottish Episcopalians and keep in touch with the Anglican and Presbyterian conversations in England. A counter motion demanded that the Anglicans agree to the full Christian status and validity of our church and of its ministry. This was defeated by only 23 votes, but the deliverance was carried, the debate was dignified, and the mover of the counter-motion was included in the committee to meet the Scottish Episcopalians. They will look at the whole mission and message of the church, consider inter-communion and full communion, and any suitable

*continued*



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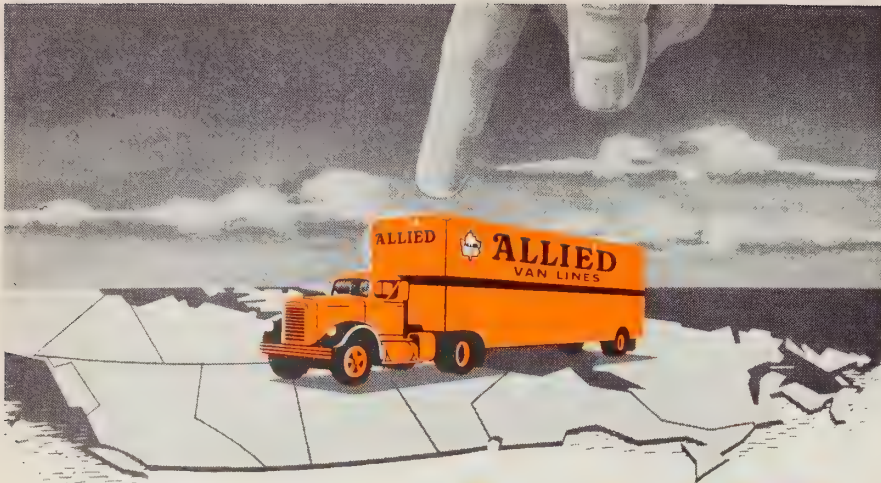
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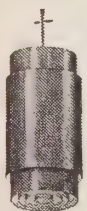
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proposals; a fresh start at least.

No doubt it is general knowledge that the minister of St. Giles, Dr. Whitley, had an American Episcopal priest appointed as one of his assistants and that he asked the Presbytery of Edinburgh to agree to allow the Rev. Mr. Tirrell to celebrate the sacraments and to perform marriages. Mr. Tirrell's superior, Bishop Pike, and the Scottish Episcopal Bishop in Edinburgh, Bishop Carey, both refused approval. Edinburgh Presbytery was equally divided, and petitioned the assembly, which sent the matter back because by the law of the church this is a decision solely for the presbytery. This has roused deep and confused feelings on all sides, and Edinburgh Presbytery is set a most difficult problem; but the assembly upheld the law and order of the church and behaved in a most responsible manner. In general your correspondent left this assembly feeling that the Spirit of God is at work in our church, in spite of all our problems. —John B. Logan

## Irish assembly picketed By a reactionary group

At the general assembly of The Presbyterian Church in Ireland, held in Belfast June 6-10, Rev. Dr. Alfred Martin of Lowe Memorial Church, Belfast, was elected moderator.

The presence of a representative of the president of the Irish Republic among the moderator's guests was evidence of the improvement in relations between the north and the south.

A reactionary body calling itself the Presbyterian Church of Ulster organized a procession and also picketed church house during the assembly. It is anti-Roman Catholic and anti-World Council of Churches. The Minister of Home Affairs expressed the government's regret to the assembly for this demonstration, and gave assurance that it would never happen again.

## New approaches in mission Are sought by Ottawa women

One hundred women met in Knox Church, Ottawa, on May 28 to consider joint action in world mission. Organized by the Ottawa Presbyterial of the W.M.S. (W.D.) the conference included Presbyterian women from outside the W.M.S. and delegates from the Anglican, Baptist, Lutheran and United churches and the Salvation Army.

The Rev. Gwenth Hubble gave two key addresses in which she reviewed Christian missions. She stressed the



need for retaining the best of the past while adopting new methods and approaches.

Christ is both the Christ of history and the Christ alive and working in the world today. The church is a community of people called to live in his love, obedient to his will, God's people scattered throughout the world.

Discussion groups dealt with the possibility of broadening the scope of the mission of the church, and considered whether joint action by all Christian churches and their members is possible and necessary in the world today.

#### Discuss work of men and women At W.M.S. council meeting



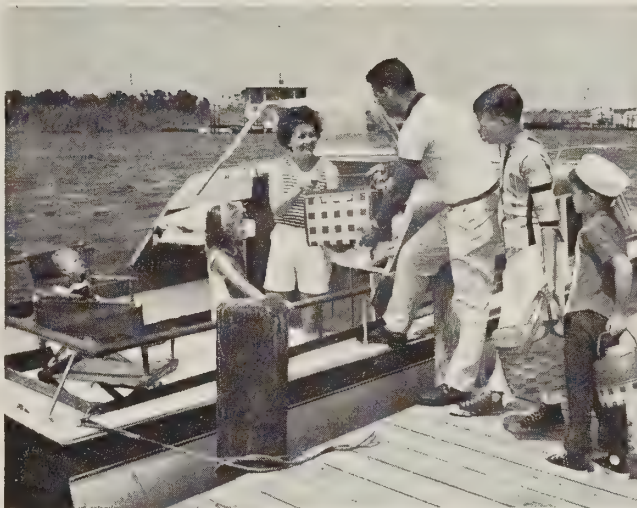
New President  
Miss McClelland

Opinions of W. M. S. members regarding their special mission within the church will be sought by a committee set up at the annual council of the society's western division, which met in Ewart College, Toronto, May 9 to 13. The decision followed discussion of resolutions from Alberta and British Columbia Synodicals regarding consolidation of the work of men and women in The Presbyterian Church in Canada.

A budget objective of \$499,739 for the general fund was adopted for 1967. Also in that year, as part of a centennial project involving prayer, program and people, the society will try to boost its adult and youth membership by 1,967.

Miss E. Luzetta McClelland of Toronto was elected president, succeeding Mrs. A. S. Curr of Downsview who served five years in that office. Other officers elected were: vice-presidents, Mrs. J. A. Newstead, Toronto; Mrs. Kenneth Philp, Toronto; Mrs. A. G. Thompson, Stouffville; Mrs. G. L. Wallace, Toronto; secretary, Mrs. Kenneth Philp, Toronto; treasurer, Mrs. W. E. McCutcheon, Hamilton; and the following secretaries: afternoon groups, Mrs. A. H. McKague, Toronto; evening groups, Mrs. A. B. Lane, Toronto; girls' organizations, Mrs. James Holmes, Weston; children's organizations, Mrs. J. R. Waldie, Toronto; supply, Mrs. E. C. Treleaven, Toronto; welcome and welfare, Mrs. Harold Keefer, Trenton; life membership, Mrs. W. S. Reid, Guelph; Christian literature, Miss Olive Grant, Toronto; and members without portfolio: Mrs. W. H. Adamson, London; Mrs. J. M. Burnett, Willowdale; Mrs. P. W. Murray, Kars; Mrs. G. H. Peckover, Aurora and Mrs. I. G. Sinclair, Toronto.

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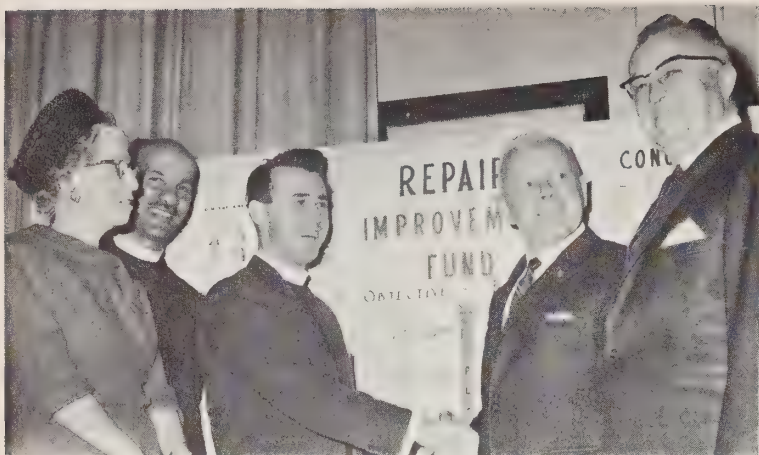


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Orillia Church, Ont. marked its 115th anniversary by completing a repairs and improvements campaign, raising over \$67,000. The choir loft has been remodelled and during the summer, a new roof will be built and other exterior repairs done. The campaign executive are, left, Mrs. E. Cutt, Rev. I. M. Amini, Rev. Eric A. Beggs, the minister, J. W. Clarke, chairman, J. N. Allan. Absent is G. A. N. McLean.



Barbara Campbell, deaconess at First Church, Chatham, Ont. is leaving her position to be married. She received a chair, nest of three stools and a pair of china candlesticks.



William McKenzie Ross, elder 50 years, received a plaque from First Church, Chatham, Ont. Making the presentation is Robert Currie, right.



In Knox Church, Embro, Ont., offering plates were dedicated in memory of Mrs. Mary Ethel Kerr. From left are, A. G. McCorquodale, session clerk; Mrs. Donald Matheson; Rev. Samuel Kerr and Edwin Kerr.



The new Christian education building of First Church, Stellarton, N.S., was dedicated May 29. Shown knocking at the door is the minister, Rev. A. W. Williamson.



■ Tower chimes have been given to *St. Andrew's Church, Huntingdon, Que.* by Doctors Gordon and Donald McCrimmon in memory of their parents, Mr. and Mrs. Norman McCrimmon.

■ A filmstrip projector and screen have been given to *Westwood Church, Winnipeg, Man.* in memory of Gary Little, son of Rev. and Mrs. W. Little.

■ *St. Andrew's Church, Wyoming, Ont.* marked its centennial with special services on May 15, 22nd and 29th and with the designation of Miss Jean E. Smith, a member of the congregation, to the order of deaconesses.

■ A Communion table runner was dedicated in memory of the Rev. Harold G. Funston, in *St. Paul's Church, Glammis, Ont.*

■ A pulpit fall and Bible marker were presented to *St. Andrew's Church, Eldon Station, Ont.*, in memory of Rachael MacEachern by the family and Mary McLean.

■ An organ lamp from the Sunday school, a piano bench from Mrs. Jessie MacPherson and 30 RSV pew Bibles from the ladies' aid were presented to *St. Andrew's Church, Bolsover, Ont.*

■ *St. Andrew's Church, Kirkfield, Ont.* has received a baptismal font and vestry furnishings in memory of Zetta Lucey presented by her sisters; also vestry furnishings in memory of Christine and Allan MacDonald, presented by their daughters.

■ A painting of the Last Supper was given by A. B. Merkley to *Knox Church, Westport, Ont.*, in memory of his parents, Mr. and Mrs. Samuel E. Merkley.

■ Twenty-five Books of Praise with Psalms have been given to *St. Andrew's Church, King City, Ont.*, by William Folliott of Cincinnati, Ohio, in memory of his mother, Mrs. E. Folliott.

■ The dedication of windows and chimes referred to last month took place in *St. Andrew's Church, Lachine, Que.*, not in Sherbrooke as stated.

■ The mortgage on *Gem Church, Alberta* has been burned. The church was erected in November of 1961.

■ Gifts received by *St. John's Church, Grimsby, Ontario*, include a pulpit fall in memory of Mrs. Jessie (G.W.) Crittenden, given by her daughters, Mrs. Allan Smith and Mrs. Alvin Todd and her granddaughter, Mrs. Donald Noseworthy; a Canadian flag, for Mr. and Mrs. John Angus MacMillan, given by Mrs. Margaret (R.T.) Hall and family. A recording, "Effective Teaching Techniques" was presented by Mr. and Mrs. Len Harding and Mr. and Mrs. Gilbert Ryerson, who produced it themselves.

## You Were Asking?

**Q** *What do you think of church members who show up at church only for Christmas and Easter?*

**A** I'm equally interested in the percentage of your attendance and the degree of your involvement in the activities of your congregation.

**Q** *Do I have to put up with the throwing of confetti at my daughter's forthcoming wedding?*

**A** Certainly not, at the church or within its precincts, if your minister is on the job as he should be.

The throwing of confetti or rice, which is a peasant and a pagan custom, in my opinion has no place anywhere among Christian people. If it must be, the only time for it is after the wedding breakfast as the bride and groom leave. At no time should confetti be thrown on the bride's gown.

I can appreciate my correspondent's fears. In all too many places the marriage ceremony is regarded as an entertainment and a public spectacle. Exuberant characters attempt to stage their own "reception" at the church doors, and sometimes succeed, as if the formal reception were meaningless. They accompany this with horseplay, and send confetti falling like sleet as they subject the bride and groom to indignities. All of this, in their view, must not be resisted for resistance would mean poor sportsmanship in their weird definition of sportsmanship. My correspondent may well shudder at such a prospect for his daughter's wedding.

My opinion is that it is the duty of the minister to see to it as far as he possibly can that no plebeian incident mars the memories that a bride and groom have of the happy solemnities of their wedding.

*Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.*

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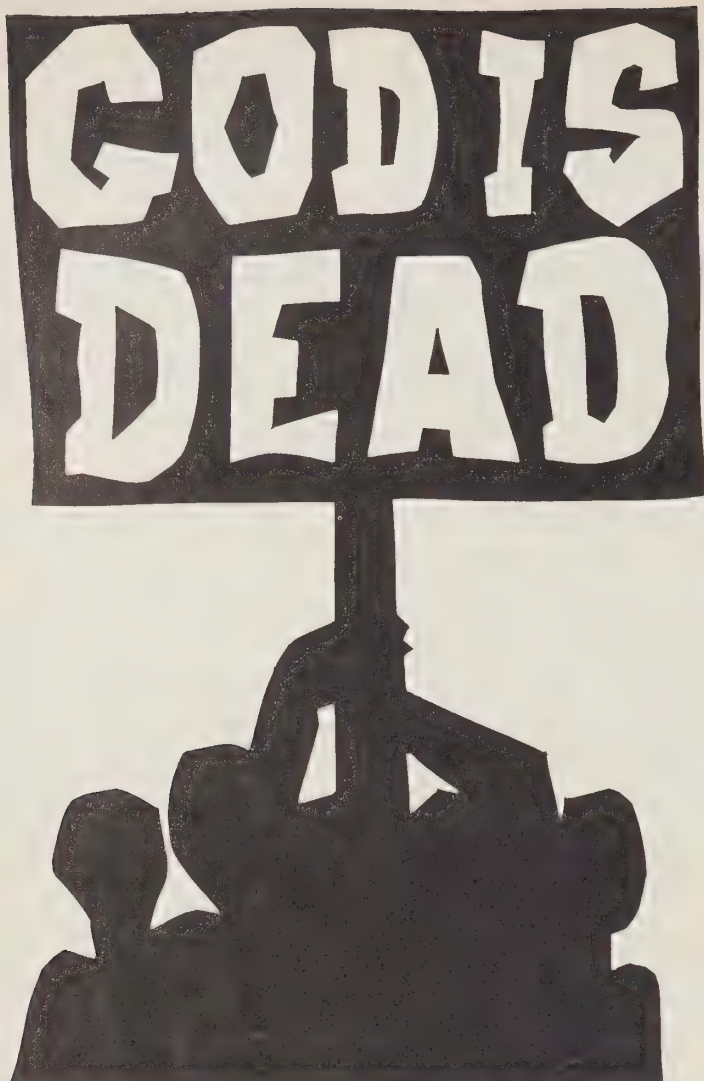
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## HAMILTON

Kenneth M. Hamilton has served Congregational Union pastorates at Nottingham, at Wallington, Surrey, England, and at Elmsdale, Nova Scotia, Canada. Since

1958 he has served as Assistant Professor of Systematic Theology at United College, Winnipeg, Manitoba. His creative writings demonstrate his capacity to grasp and lucidly interpret critical aspects of contemporary theology.

## GOD IS DEAD: THE ANATOMY OF A SLOGAN

A concise and provocative analysis of one of the most explosive "movements" the Church has seen for a long time. Hamilton provides the contemporary context, as well



as the historical background, of theology's new popular-press slogan. He then summarizes the writings of the "Christian atheists" (Wm. Hamilton, Altizer, van Buren, etc.) and completes his analysis by suggesting what the response of the Church should be and can be to the young radicals in its midst.

Paperback, \$1.35

## REVOLT AGAINST HEAVEN

Certain to be welcomed by Christians who have become perplexed over the recent flood of anti-supernatural literature. Dr. Hamilton objectively traces this popular thought-current from pre-Reformation theology to neo-liberalism and concludes that the Christian supernaturalistic view "is as relevant for tomorrow's world as for the First Century A.D."

Paperback, \$2.65



## YOUTH NEWS

Twelve young people from St. Andrew's Church, Quebec City, accompanied by Mrs. E. Bragg and Mrs. D. Greig arrived in Toronto May 20th to spend the weekend in an exchange visit with the young people of Coldstream Church, Toronto.

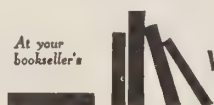
Their busy schedule included visits to the International Airport, the new city hall, the provincial Parliament buildings, the University of Toronto and Knox College. They also enjoyed a subway ride, and the party given by Bob Simpson of Coldstream. A highlight of the weekend was a visit to Teen and Twenty Chapel, held at Albion Gardens Church, Rexdale.



An exchange visit of young people from St. Andrew's Church, Quebec City with those of Coldstream Church, Toronto, included a visit to Teen and Twenty Chapel. Shown at the coffee house which followed the service are, left (back), Gordon Raiche, Quebec; John Archibald, Toronto; (middle), Diane Purdon and Molly Fleming, Quebec; (front) Norma Ferrish and Evelyn Coglin, Quebec.

About 60 Ontario junior Christian Endeavour members and their leaders met in convention on May 7, in Patterson Presbyterian Church, Toronto. The theme was "Jesus Christ My All," discussed in a chalk talk by Lionel Hunt of Toronto. Theme workshops were on devotional and school life, sharing with others, recreation and reading. Queen St. East Presbyterian Church, Toronto, won the Bible quiz, with Cooke's Presbyterian coming second.

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Boys' Brigade members who received the Queen's Badge from Governor General George Vanier at Ottawa include Sgt. Bob Ritchie and Cpl. Greg Sword of St. James Church, Toronto; Sgt. Donald Stewart and Sgt. Kenneth Mavor of Wexford Church, Scarborough, Ont.; Sgt. Kerry Saunders and Sgt. Peter Watson of St. Timothy's, Ottawa; Staff-Sgt. Douglas Lawson and Sgt. David Upham, Town of Mount Royal, Que.; Sgt. Norman Loiseau, St. Matthew's Church, Montreal.



Five C.G.I.T. members graduated from the group at St. John's Church, Grimsby, Ont. With their leader, Mrs. W. A. Smith, (second from right) are, left, Lynne Luey, Ruth Smith, Beverley Simon, Lia Vink and Jerri-Ann Shuert.

Three hundred attended the fourth annual track and field meet of the Toronto-Kingston Synod PYPS, May 14 in Peterborough, Ont. It included a parade through the city, swimming, an awards banquet and hootenanny.

The Grahame-Knights Trophy for the presbytery with the highest points went to the newly organized Peterborough Presbytery. Lynn McBride of Leaside Church, Toronto, received the top girl athlete award for the second consecutive year, and Bob Munday of Cobourg was top boy. The "smartest looking cheerleaders" trophy went to East Toronto Presbytery. Nine presbyteries competed in the meet.

New officers of the Bruce Presbytery PYPS are: Honorary president, Ruby Patterson, Owen Sound; past president, Janet Henderson, Wiarton; president, Tom Hall, Tara; vice-presidents, Mervin Ziegler, Burgoyne and Peter Owens, Chesley; secretary, Marybell Archibald, Tara; editor, Dianne Mannerou, Chesley; worship, Joyce McLean, Burgoyne.

Young people from East Toronto Presbytery PYPS are spending the Dominion Day weekend at work camps at the Scott Mission farm and the Caledon Lay Centre, both in the Caledon Hills of Ontario.

The senior Christian Endeavour of Cooke's Church was awarded the Ontario prize for the C. E. Christian citizenship contest.

### Anniversaries

- 141st — Knox, Vankleek Hill, Ont., May 22, (Rev. J. A. McGowan).  
 116th—Mount Zion, Ridgetown, Ont., May 29, (Rev. Mervyn E. Tubb).  
 104th—Sandhill Church, Ont., May 15, (Rev. John C. Brush).  
 104th—St. John's, Pittsburgh, Ont., May 29, (Rev. John C. Brush).  
 92nd — Guthrie Church, Alvinston, Ont., May 22, (Rev. H. L. Jost).  
 90th — Knox, Leamington, Ont., May 29, (Rev. J. M. Grant).  
 75th—Freetown, P.E.I., May 22, (Rev. George R. Tannahill).

### Budget Receipts

At the end of May receipts from congregations for the general assembly's budget totalled \$539,023 as compared to \$535,747 at the same time last year.

Expenditures at May 31 were \$792,212 as against \$751,208 for the same period in 1965.

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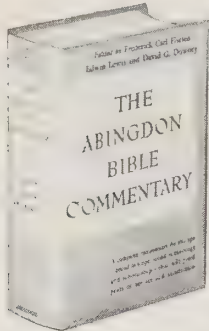
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## PERSONALS

The Rev. and Mrs. A. Newton Reid were presented with gifts by the congregation at Holstein, Dromore and Normanby when Mr. Reid retired from that charge. They now live at R.R.2, Prescott, Ont.

A desk lamp was presented to Frank Ellis, senior elder of Knox Church, Woodstock, Ont., to recognize his long and faithful service. Harold Gunn and James McLoughlin made the presentation. For 54 years Mr. Ellis has been associated with the church school, for 25 years he was superintendent.

Dr. and Mrs. W. J. McLaren Dolson celebrated their golden wedding anniversary on June 7. For 40 years they have both been active in Parkdale Church, Toronto, where Dr. Dolson is clerk of session.

Frank J. Whilsmith of Willowdale, Ont., has been elected chairman of the board of the Christian Children's Fund of Canada.

The Rev. Donald MacDonald of Mosa Church, Burns, Ontario, has been called to Turin and Duart in Chatham Presbytery.

### Fireworks cause church fire

Fire swept the rear of Clairlea Park Church in the Presbytery of East Toronto on May 23. It was caused by fireworks pushed through a temporary wall by children.

Damage to the church, recently redecorated, is estimated at over \$11,000.



## PRESBYTERIAN MEN



WALTER GLOCKLING is secretary of the Christian education committee of his congregation and teaches teen-agers. Besides this he is a choir member.

Seven years ago Walter became interested in PM and started in the training program in 1961. Since then he has completed courses in the three PM manuals and given leadership in train-

ing many groups in the presbytery. Last November he became president of West Toronto's presbytery council. Walter is seeking to prepare himself to someday become a catechist in the church.

Walter's wife Mildred is most hospitable, and has entertained the PM of the council in the Glockling home. They have two children, Donna, 18 and Tommy, nine. Walter is a route salesman for a cleaning and dyeing firm.

About 115 attended the annual spring rally of Niagara Presbytery PM at Chippawa, May 10. They were addressed by the Rev. John B. Toay on "Men's Relationship to the Gospel." The rally took the form of a supper meeting.

## IN MEMORIAM

**CUNNINGHAM, THE REV. THOMAS T.** — The death occurred at Newcastle, N.B., on May 17 of the Rev. Thomas Trench Cunningham, 48. He had been ill since January. Mr. Cunningham was minister of Newcastle, Millerton and Derby since November, 1959. Prior to that he served Stanley and Williamsburg, N.B., for seven years.

Mr. Cunningham was a member of the general assembly's board of education. He was convener of missionary education for the Synod of the Maritime Provinces, and was for some years clerk of the Presbytery of Miramichi.

T. T. Cunningham graduated from Knox College in 1952, and took a B.A. degree at the University of Toronto prior to that.

Surviving are his wife, the former Elinor Barker of Orillia; a son, Thomas, and a daughter, Elizabeth; his father and mother, Mr. and Mrs. G. B. Cunningham, of Orillia; a brother, Rev. George B. Cunningham of Clairlea Park Church, Scarborough; two sisters, Mary, in Orillia, and Jean, wife of Rev. A. C. G. Muir, Scarborough.

**BRAND, ALEXANDER S.**, 65, elder, New Westminster Church, Hamilton, Ont., May 2.

**CARMICHAEL, MRS. ADAM S.**, active in W.M.S. auxiliary of Thedford Church, Ont., and in Sarnia Presbyterial, May 4.

**JACKSON, MRS. ALEXANDER S.**, 91, senior member of Knox Church, Ft. Erie, Ont., life member of the W.M.S., May 14.

**JAMIESON, FRANK**, 78, elder, Riverdale Church, Toronto, April 27.

**KAISER, WILLIAM GEORGE**, 80, MacVicar Memorial Church, Outremont, Que., May 30.

**MACDONALD, WILLIAM J.**, elder, Knox Church, Earlton, N.S., May 14.

**MACMILLAN, ARCHIE COLIN**, 81, elder, Knox Church, Glenora, Ont., May 25.

**MACMILLAN, MRS. J. D.**, charter member of St. John's Church, White Rock, B.C., May 18.

**McEWEN, MRS. ANNA MAY**, Knox Church, Vernon, B.C., life member of the W.M.S., synodical officer and choir member, May 5.

**McLAREN, DANIEL**, 69, elder, Riverdale Church, Toronto, May 17.

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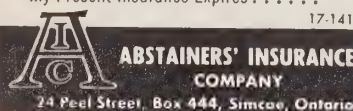
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McLAREN, MRS. DONALD R., Duart Church, Ont., active in Sunday school and W.M.S. work, May 17.

McLEISH, ANGUS G., 80, elder, New Westminster Church, Hamilton, Ont., May 31.

MITCHELL, JOHN, 62, elder, Knox Church, Ottawa, Ont., May 18.

NICHOLSON, ALAN, 63, elder, Wood Islands Church, Wood Islands, P.E.I., May 16.

SHARMAN, MRS. RONALD, St. Andrew's Church, Fenelon Falls, Ont., life member of W.M.S., May 22.

WALKER, HUGH, 73, elder, Guthrie Church, Alvinston, Ont., June 12.

ZIEGLER, ANDREW R., 78, Gale Church, Elmira, Ont., elder and Sunday school superintendent, May 16.

## BIBLE READINGS

July 1 — Psalm 46  
July 2 — Isaiah 7: 10-19  
July 3 — Isaiah 8: 11-22  
July 4 — Isaiah 9: 1-5  
July 5 — Isaiah 9: 6, 7  
July 6 — Isaiah 10: 12-19  
July 7 — Isaiah 10: 20-27  
July 8 — Isaiah 11: 1-5  
July 9 — Isaiah 11: 6-9  
July 10 — Isaiah 12  
July 11 — Rev. 1: 1-7  
July 12 — Rev. 1: 8-20  
July 13 — Rev. 2: 1-7  
July 14 — Rev. 2: 8-11  
July 15 — Rev. 2: 12-17  
July 16 — Rev. 3: 1-6  
July 17 — Rev. 3: 7-13  
July 18 — Rev. 3: 14-22  
July 19 — Rev. 4: 1-11  
July 20 — Rev. 5: 8-14  
July 21 — Rev. 6: 1-8  
July 22 — Genesis 12: 1-9  
July 23 — Genesis 12: 10-20  
July 24 — Genesis 13: 1-13  
July 25 — Genesis 13: 14-18  
July 26 — Genesis 14: 10-16  
July 27 — Genesis 14: 17-24  
July 28 — Genesis 15: 5-18  
July 29 — Genesis 17: 1-8  
July 30 — Genesis 18: 1-8  
July 31 — Genesis 18: 20-33  
August 1 — Psalm 127  
August 2 — Matt. 18: 21-35  
August 3 — Matt. 19: 1-9  
August 4 — Matt. 19: 13-15  
August 5 — Matt. 19: 16-22  
August 6 — Matt. 19: 23-30  
August 7 — Matt. 20: 1-16  
August 8 — Matt. 20: 17-23  
August 9 — Matt. 20: 24-34  
August 10 — Matt. 21: 1-11  
August 11 — Matt. 21: 12-22  
August 12 — Matt. 21: 23-27  
August 13 — Matt. 21: 28-32  
August 14 — Matt. 21: 33-46  
August 15 — Job 29: 1-11  
August 16 — Job 29: 12-25  
August 17 — Job 30: 1-15  
August 18 — Job 30: 16-31  
August 19 — Job 31: 1-15  
August 20 — Job 31: 16-28  
August 21 — Job 31: 29-40  
August 22 — Genesis 19: 12-22  
August 23 — Genesis 22: 1-14  
August 24 — Genesis 22: 15-19  
August 25 — Genesis 23: 1-12  
August 26 — Genesis 24: 1-9  
August 27 — Genesis 24: 23-41  
August 28 — Genesis 24: 42-54  
August 29 — Genesis 24: 55-67  
August 30 — Genesis 25: 27-34  
August 31 — Isaiah 28: 1-6

## CHURCH CALENDAR

### RECOGNITION

Grace Church, Kinnaird, B.C., Rev. J. H. Wiseman, June 3.

### INDUCTION

Holstein, Amos, Dromore and Knox, Normanby, Ont., Rev. J. E. Taylor, May 31.

### ORDINATIONS

Mawhinney, D. Laurence, Knox Crescent and Kensington, Montreal, Que., May 16.

Morrison, John Paterson, First, Verdun, Que., May 12.

Turner, Victor, Grand Valley and South Luther, Ont., June 15.

### DESIGNATION

Hall, Rev. and Mrs. Russell T., St. John's, Grimsby, Ont., to Nigeria, May 30.

Gardner, Miss Jean, St. Andrew's Sarnia, Ont., May 26.

Smith, Miss Jean E., St. Andrew's, Sarnia, Ont., May 17.

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Scarboro, St. David's, Ont., Rev. D. R. McKillican, 59 St. George St., Toronto 5.

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Saugeen, Rev. J. M. Laurensen, Durham, Ont.

## LETTERS

### Favours Cartoons

I am a minister and it is not apparent to me that your cartoons are aimed particularly at ministers.

We, as Christians, ought to be able to enjoy a little bit of humour. I hope the cartoons will continue to be a regular feature in The Record.

It might be well to consider that if a minister is the kind of person that the cartoon exposes to a bit of good natured laughter, then perhaps he can be laughed out of his peculiar behaviour. If this happens, then it is all to the good.

Any person who is nettled by a few cartoons deserves to be.

Peterborough, Ont. *Keith Wilcox*

### Thanks from Nigeria

On behalf of the members of Uburu Presbyterian Hospital board of governors, I have the duty to thank the groups, churches and individuals of Canada who have been kind enough to send us liberal gifts of money and equipment to help us run the hospital.

Nigeria is a comparatively young country, particularly with regard to development which includes medical facility, and it will be many more years before the government will be able to extend this vital amenity in full to its rural areas. The depth of our gratitude and appreciation therefore stems both

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***The Presbyterian  
Record***

*\* All boards and committees  
of The Presbyterian Church  
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from the humanitarian gesture . . . and the noticeable changes in the health of Ohozara people, the rural community where our hospital is situated.

With the donations, it has been possible to keep the hospital going for 52 years now. It has survived nearly two generations of difficult exploratory work, from the time when patients were looked for and treated almost free of charge, to this time when people swarm for medical treatment. What is also very impressive is that the missionary doctors and other servants of the mission who come out here to work in the hospital are equal to the task involved in the increasing scramble for medical attention, making the very best they can out of a still difficult situation. They are experimenting . . . by running some quasi-medical outposts in an effort to give the maximum benefits, in the easiest possible way, to the local people, the health of whom your people's donations are intended to improve.

**R. O. Anoke**  
Chairman, Uburu Presbyterian Hospital board of governors, and member of parliament

*Letters from readers are welcomed providing they deal with timely topics and contain 200 words or less.*

#### **PUNGENT AND PERTINENT**

*continued from page 6*

and study the Bible very seriously, that person should have been in Victoria last Thanksgiving at the synod convention of Presbyterian Young People. There were Bible studies and knowledge knooks and speakers, but there was also a lot of fun involved and by fun I don't mean a lot of dull games. The teen-ager of today works hard. He is subjected to many decisions about what he will do, and is under many strains. Consequently he like to go out and have fun. He wants to have fun and he will have it. Where he gets it from is up to the church. He will go where the fun is. If it is at some unsupervised dance hall, that's where he will go. However, I am convinced that if he can find fun at a supervised church hall, he will go there instead.

What does a teen-ager like to do? He likes to mix with others, to listen to records, to dance, to have a good time. This fun can be wholesome or unwholesome, and it is up to the church to decide which it is to be.

The church must pay attention to the teen-agers of today, because in them lies the future of this world. If the church does not include them in its life, then they will not include the church in their lives, and if that happens, what about the future of this earth?★



■ Danny and his friends of the Ojibway Indian Reserve at White Fish Bay will never forget last summer. They had the most interesting visitors, about 16 young people from different parts of Canada and other countries too! One was from Africa, one from Greece and another from Japan. They lived at the school, ate together and worked with Mr. Kabistra as his carpenters to build a new church on the reserve.

It was certainly a new idea for Mr. Kabistra. An Ojibway himself, he was a good carpenter and had built several fine buildings. But this was the first time he'd had

## The Mystery of the Beavers



such a work crew, all volunteers, working without pay and evidently enjoying it. The strangest part of all was having girls carpentering along with the men.

These young people weren't like most Canadians the Ojibways knew. They came to work, to build the church, but they wanted to know about so many other things! They were as interested in everybody on the reserve as they were in what they did together.

It was several days after their arrival before Danny and his friends felt they could talk to their visitors. Danny was particularly curious and often watched them as they worked. He saw the puzzled look on Mr. Kabistra's face more than once, as he decided what each of his helpers might be able to do. He also saw the twinkle in his eyes as he joked with them from time to time. "These people must be worth getting to know," Danny thought. He gradually overcame his shyness and got close enough to talk and listen.

One of his first questions was, "What do you people call yourselves?" He didn't expect such a funny answer. "They call us 'Operation Beaver,'" they replied.

"What could that mean?" he wondered. "They don't look like beavers! But they're moving a lot of lumber and they are certainly very busy."

Danny noticed another thing. Every day the young people took about an hour from work to sit down and talk together. He didn't know what they talked about but they were certainly serious about it. But at the same time they enjoyed it, often laughing together.

Even with their work and study, they found time to visit the homes of Danny and his friends. At first they weren't too welcome because they were strangers. But Danny and the other boys and girls were glad they came because they invited them to what they called a vacation school.

They promised games and singing, and things to make and do together. And there were. These people knew games that were really fun, and wonderful songs. They knew how to make interesting things, too, and everybody worked together. It was great!

When the church was almost finished, great plans were made for the big opening. People would be coming from far away. Everyone was excited as they worked to complete the church. "I wonder what we can do?" one of the boys said to Danny.

"That's a pretty fine looking building," he replied. "I wonder if we can clean up the ground in front. Let's get a wheelbarrow and some rakes, and do a real clean-up around the place."

The boys chattered as they worked. "It's funny, isn't it, these people coming here and working on our church, just as if they were being paid for it."

"I wonder what they talk about when they sit down and look so serious. And the questions they ask us, they seem to really want to get to know us. Do you think they're a bit lonely and really want to be friends with us?" ★

*Operation Beaver is one part of the mission project for vacation church schools in Canada for 1966. Part of the offering will be given to the program for children at Whitefish Bay, Ontario, where Miss Marilyn Duffield is the Presbyterian deaconess.*



**ANNOUNCING  
THE 1967  
PRESBYTERIAN  
CONGRESS**

**THEME: MAN IN GOD'S WORLD**

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Dates: June 2 – 6, 1967

Participants: At least one  
representative from every  
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# *The Presbyterian Record*

SEPTEMBER, 1966



## IN THIS ISSUE:

**This Hour has Eternity**

—Agnew H. Johnston

**The Church and the Industrial Worker**

—Donald C. Smith

**PREACHING ON THE BEACH  
at Buckhorn Lake, Ontario**





From Kenya came Mrs. Samuel Amissah, wife of the secretary of the All African Christian Conference.



■ The complex continent of Africa came under close scrutiny at a consultation at Queen's University, Kingston, Ont., June 16-18. It was chaired by the Hon. Donald M. Fleming and sponsored by the Canadian Council of Churches.

Over 140 people participated. They came from Africa, from the United Nations, from the National Council of Churches in the U.S.A., and from Roman Catholic and Protestant churches in Canada. The Hon. Paul Martin flew in from Ottawa to speak on "Conditions for Peace in Africa and the World."

The purpose of the consultation was two-fold, to give the people of the Canadian churches a fresh understanding of Africa and to make them aware of Christian responsibility to that changing continent.

The most outspoken resource leader at the consultation was Dr. George Ivan Smith, special secretary for Africa to general secretary U Thant of the United Nations. Dr. Smith is an Australian who has been in international service for 20 years. He was also special assistant to the late Dag Hammarskjöld, and accompanied him on every mission to Africa except the last tragic one.

Dr. Smith asserted that there is a vitality in Africa now, a powerful energy of people, that must sweep away minority groups. There is an underlying unity in Africa based mainly on the new nationalism.

He predicted that it is possible that the future will attach more importance to the rebirth of Asia and Africa than anything else in the news.

"The world looks at Africa with distorted vision," said Dr. Smith, "the world looks for trouble in Africa rather than at the long-term constructive policies under way there. The press has done much to create this negative image of Africa."

At another point the U.N. adviser stated: "In the west we hear little of the police brutality that goes on daily in Rhodesia, despite the courageous work by the English-language press. In South-West Africa apartheid has replaced genocide. We will be judged by it as the Nazis were judged at the end of World War II."

Dr. Smith made a strong plea for technical and economic assistance for the three protectorates of Bechuanaland, Basutoland and Swaziland because of their strategic location adjacent to the Republic of South Africa.

The secretary of the All Africa Christian Conference, Samuel Amissah of Nairobi, Kenya, stressed what he called the humanness of the African people, their interest in people and in human relationships. Even in economic

development the emphasis is always upon the human being and his welfare.

He said that the situation is explosive in the areas of Africa where the majority are denied freedom by the minority. The era in which we live is really the era of one family of human life.

African leaders and students stressed the unique place that Canada could take in giving leadership to their continent. One student, Wilson Uwakememe of Nigeria, a mechanical engineer who has just graduated in business administration from Harvard University, proposed that Canada take the lead role in African affairs by putting pressure on the United Kingdom or calling for a commonwealth conference.

The Hon. Paul Martin, Secretary of State for External Affairs, told the consultation that appropriations for economic assistance this year will come close to \$300 million. This represents about .5% of the gross national product. Canada expects to reach the international standard for external aid, 1% of the gross national product, by 1971.

One of the discussion groups expressed the hope that Canada could reach this goal during the centennial year, 1967. It called upon church leaders to inform and arouse the Canadian people so that their enthusiasm will demand that greater economic aid be given abroad.

Mr. Martin said that while the Canadian government does not favour mandatory U.N. sanctions against Rhodesia at present, it does strongly support the most widespread application of voluntary measures against the illegal regime there.

"It is easy enough for fear, hatred and arrogance to dominate human and national relations," Mr. Martin stated. "The only answer is to maintain the momentum of a drive for a sane world order in which a profound concern for human welfare and justice will guide nations towards rational solutions of their differences."

Father Roger Tessier of the order of White Fathers of Africa traced the history of Roman Catholic work on that continent from 1860, when a French-Canadian Trappist went to Algiers to found a new monastery. There are now 1,700 Roman Catholic missionaries from Canada in Africa.

The Rev. R. M. Bennett of the Canadian Council of Churches said that there are roughly 1,100 Canadian Protestant missionaries in African countries. The largest group of Canadians, 314, is employed by the Sudan Interior Mission.

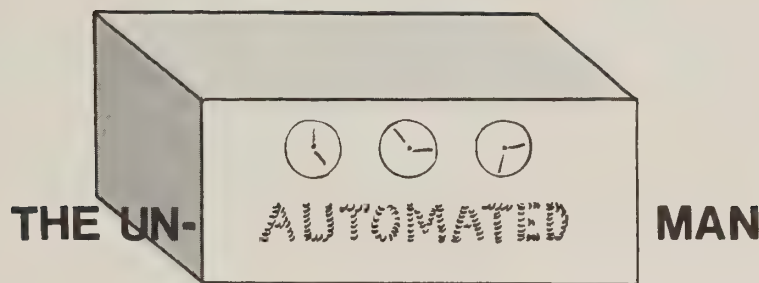
While the consultation was not a legislative body and passed no resolutions, it offered some suggestions.

In the area of economic aid African nations should assess their own needs making use of the best technical advice possible. Projects should be determined by consultation between the donor country and the recipient, to arrive at mutually acceptable programs.

One of the primary needs is assistance in educating and training African people, in trade skills and government administration as well as the professions. Canada could supply economists, statisticians and other specialists to guide economic development.

Students from almost every African country study at Canadian universities. Canadians were urged to open their homes to these visitors in friendship and hospitality. Canadians travelling abroad for business or pleasure were asked to show respect for indigenous cultures however strange they may seem. ★ BY DeCOURCY H. RAYNER





"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1)

■ September begins in an unusual way. The first Sunday falls on the "Labour Day" week-end, a time for paying tribute to "labour", which many of us do by taking a holiday from labour.

In sermons on this Sunday and in church magazines such as *The Record*, we try to say something significant about labour and the lot of the labouring man — though the interests of the churches and of the labouring man seem ever more widely to diverge.

Labour, through the years, has faced many problems. The most pressing one to-day appears to be automation. Modern machines can run and perform complicated processes almost by themselves. And despite all evidence to the contrary, we are troubled by the fear that eventually these automatic machines may put the working man out of work.

Of course, even the computers make mistakes. And when a computer makes a mistake it's likely to be something colossal. When a computer errs, it may make the same mistake a hundred thousand times.

But again, even some of the mistakes the computers make originate with the men who program them. They say that the omission of a hyphen in the programming of a rocket at Cape Kennedy caused its mid-air destruction and millions of dollars of loss. For *man* has never really been automated.

Children like to play with toy robots. All kinds of these battery-powered toys are now available. By pushing buttons, these can be made to make many different movements. But man could never really be manipulated like that.

To be sure, there are those who have tried, and who make some costly efforts still, particularly in the field of modern advertising. Modern packaging, the lay-out of our grocery and department stores, the salesman's "pitch", are all the result of a close study of human nature, and of why we do the things we do. And all is done in the effort to persuade us to purchase products which we may not really need.

Certainly, there have always been those who have tried to manipulate human beings and bring about in us the "conditioned responses". But humans can never be relied upon to do the proper or the expected thing, and may sometimes even do a very contrary thing.

Above all else, men make mistakes. "We all make

mistakes," we say. "To err is human." But in these days of lightning-like speed by our new machines, human errors can prove tremendously costly. And there is a new emphasis on accuracy.

This makes life more complicated, adds to our burdens, and increases the pressures under which we labour. It makes the competition for jobs keener, and the effort required to hang on to our jobs even more demanding.

And whatever else the church may say to the labouring man to-day it must still affirm that God has never been automated either. He is not a machine who cannot be "touched by the feeling of our infirmities". He is not a combination of meters, push buttons, and switches, however clever, from which we can expect no mercy. He still communicates with us and seeks our communication with Him. He still strives against sin but is merciful to the sinner.

One costly mistake at our work or in our business could put us out of business. Not so with God. If possible, he is even closer to the man whose life has been filled with mistakes than to the man who has never been wrong. God still runs this world in a most un-business-like way. He still works from the premise of love.

However difficult it may be for the church to assist men to the solution of the problems of their work-a-day world, it may do something to make the love of God real to men in our times. It *must* make the love of God real in our time.

Augustine once said: "Love is the only final distinction between the sons of God and the sons of the devil. All may sign themselves with the sign of Christ's cross: all may answer amen . . . all may be baptized, all may come to church and line the walls of our places of meeting but there is nothing to distinguish the sons of God from the sons of the devil save charity."

There is no time or place that we are excused from our Christian witness. As we live it out in our own un-automated lives, others too will see that "Where love is, God is also."

#### Prayer

O God, whose love for us never wavers, in the nearness of thy presence may we find the meaning and purpose we need to live our lives and do our work honestly, faithfully, and in Christian love. In Jesus' name. Amen. ★

BY D. GLENN CAMPBELL

### The news from Belfast

■ "We have just enough religion to make us hate, but not enough to make us love one another." In the 250 years that have passed since Jonathan Swift penned those words great advances in understanding and Christian brotherhood have been made.

Yet there are still a few bigots left, as the news from Belfast in Northern Ireland shows. It takes only a few to kindle the flames of distrust and suspicion and to create scenes of violence and disorder.

The unfortunate part of the publicity coming out of Belfast is the fact that the name "Presbyterian" is being used by the demonstrators. Many who watch the news on television will fail to distinguish between the so-called Free Presbyterian Church of Ulster, represented by Ian Paisley and his dissenters, and the official Presbyterian Church in Ireland.

Actually it was at the opening of the general assembly of the Presbyterian Church in Ireland that the demonstrations began. A procession, headed by bands, and carrying anti-Roman Catholic and anti-World Council of Churches placards, marched to Assembly Hall and then picketed Church House. The pot has been kept boiling since by Paisley and his "Ulster Presbyterians."

In strong contrast to these disorders the general assembly of the Presbyterian Church in Ireland put itself upon record as being opposed to bigotry and discrimination in any form. The assembly adopted a resolution (printed in full on page 23) which expresses the concern, the convictions and the commitment of the Presbyterian Church in Ireland.

After detailing forthrightly the church's doctrinal stand, the resolution dissociates Presbyterians "from any who would encourage political intolerance and sectarian strife, hatred and intimidation, misrepresentation and abuse of those with whom they disagree."

The resolution also acknowledges "that it is our Christian duty to respect the conscience of others and to defend the common liberties and civic rights of all men, without regard to colour, class or creed."

On the subject of conversations with other churches, touched upon in section 3 of the resolution, the retiring moderator of the general assembly had this to say:

"We refuse light from no quarter. We do not claim to have a monopoly of the truth, and to say that is in no way to be disloyal to our fathers, on the contrary it is to be loyal to them at the deepest level. Because of our reformed approach we should be ready to look at and consider what other people believe to be true, and to examine how far what they believe is, or is not, in keeping with the word of God. We would also seek to commend to them what we believe and ask them is not this the truth in the sight of God."

Here, then, is the real news from Belfast in this year 1966. The resolution of the Presbyterian Church in Ireland deserves careful reading.

### Beautify your church

■ Elsewhere in this issue is the suggestion that churches everywhere in Canada beautify their grounds with spring flowers for the centennial year.

A modest outlay of money and a little organization of volunteers will enable any congregation to get started on this centennial proposal.

Enlist your ardent gardeners. Get the help of those who are retired as well as the young. Don't leave the planning until the snow is on the ground. Start in September to initiate a project that will bring beauty to your church exterior next spring.★





# The Presbyterian Record

SEPTEMBER, 1966



VOL. XCI NO. 9

■ It was just as informal as the day when Jesus sat in the boat and talked to the people on the shore of Galilee.

Except that this brave young preacher was a student whose white sneakers were planted firmly on the sand, and some of his congregation were bathing in the water.

The banner across the rough roadway at the post office corner in Buckhorn, Ontario, invited folk to worship at 1:30 p.m. out-of-doors. There were no pews, no pulpit, no organ or choir, and the preacher almost forgot the offering.

Music was supplied by two folk singers. Even the children splashing in the water stopped to listen. The lesson was from the Psalms, and the prayer was from the heart in easy-to-understand language.

By then those who really wanted to worship had settled in the shade. They listened as Lawrie Brice spoke of God and of man's need for a Saviour.

Later in the afternoon the trio set up their sound equipment at Lake Catchacoma, and a congregation assembled in boats along the shore.

Some of the audience at both points have seldom, if ever, been inside a church. The folk music attracts young people and teen-agers particularly.

The Presbytery of Peterborough stretches over miles of vacation land. It is making an attempt to reach campers and cottagers wherever they are. Outdoor services are held in the provincial park as well as along the beaches. People are warmly invited to the regular services of worship. The presbytery has circulated a church directory listing the hours and places of Sunday services. It contains a map which shows where Presbyterian churches are located.

Others may bemoan the indifference of vacationers to the church. The Presbytery of Peterborough faces the situation in two ways: by proclaiming the gospel wherever people will listen, and by publicizing the regular services of worship as widely as possible. ★

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## cover story

The Presbyterian Record



Lawrence J. Brice, a University of Toronto student from Maple, Ont., conducting the outdoor service described in column one on this page. Folk singers Mary Clarke and Maurice Coulter provided the music. Most of the audience are behind the editor's camera in the shade.

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DeCourcy H. Rayner

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# Pungent and Pertinent

## OUR EMPTY PULPITS

by F. J. Barr



■ Why are we not recruiting enough men for the ministry? Why are so many leaving parish work after five or ten years?

In seeking an answer to these questions the general assembly's committee on recruitment and vocation has discovered that they arise from a confused "image" of both the minister and the congregation.

The minister is confused between his call to be a minister of word and sacrament, a unique calling, and his call to be a Christian, one of the many people of God in service to the world. The congregation is confused, it often thinks that he is to be the Christian for them, their priest doing their religion. The congregation looks upon itself as a body to be ministered to, rather than a body serving Christ in the community.

Several factors contribute to this two-sided confusion. The first is the downgrading of the pastoral ministry. Too many assume that the pastoral ministry is at the base of a pyramid in ecclesiastical structure. Yet anyone with eyes to see knows that the congregation is the frontier of Christ's mission. It is through the congregation in the community that the great commission is either fulfilled or unfulfilled.

Among those who argue that the parish structure is irrelevant no one has suggested an alternative structure, or that the community of God's people can do without structure. They say that the church must get out into the world. Hasn't this always been happening? Members of a congregation are in the world for most of the week. God's people must also remember that God has a prior claim on their ears.

A second factor in the "image" is the minister's own feeling of lack of scope within a congregation, particularly if it is small. He wants to do what

he considers to be his real work, or the work for which he has special gifts.

No congregation, however small, limits opportunities for service. Administrator, counsellor, guide, all of these roles await any minister. Above all, people are there, people to understand and love. No minister should be expected to be a jack of all trades, he must know his limitations, recognize his gifts, and do those things which he can do well.

A third factor contributing to the "image" is the nostalgia for the days when the church was respected as a community institution. As leader of the congregation the minister then had standing and status, at least he had social approval. In the suburban community people are in the church because of choice; they are out of it for the same reason. The power mower buzzing and the juke box playing adjacent to the worship service are symbols of what is happening. Conventional Christianity is disappearing, honesty of conviction is replacing it. It means more today to be a minister. In terms of secular social values he may be a fool, but in terms of faith he is Christ's servant in a new and deeper way.

The final factor in the "image" is the apparent lack of brotherhood in both presbytery and congregation. In the parish ministry a man often stands alone. He fears to speak of problems in presbytery lest his brethren think him incapable and unsuccessful. His loneliness may show in his attitude and his

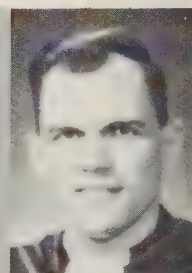
work.

Contrast the church with the secular world in this respect. Industry provides personnel and medical services for its employees. They may go to those who will give counsel and respect confidences. Industry believes in redeeming and reclaiming its workers. The community knows this and finds the church often strangely callous towards its own leaders.

Now that we have looked at the "image", can we hope that the church will re-assess the place of the pastoral ministry? Declare its glories and its purpose? Recover and deepen its brotherhood? Times of difficulty for God's people have not meant death. Rather they have been used by God to call his people, ministry and laity alike, to renewed allegiance. Let us examine what we are doing for the image of the ministry. Let us seek to make it such that we may rejoice when our sons and daughters consider it. ★

## CHURCH AND FAMILY

by Wayne A. Smith,  
Convener, Committee  
on Family Life



■ The McMaster Conference on Church and Family captured quite a few newspaper headlines early in June



"Vacation sure is over, but the 'plague of mail' continues."



and many of them were of the lurid variety. Some Presbyterians were moved to wonder what was going on in Hamilton, and in the name of the Christian church at that.

Surprising things were said, but not as many as the newspaper reader might think. One speaker said that he believed it nearly impossible for twentieth century man to worship. He also said that in future, the determining factor in the formulation of personal ethics will be personal responsibility, rather than any code of conduct imposed by church or society. But he wasn't really trying to promote godlessness; he was calling the churches to recognize our culture as it actually is, and our culture's notions about the nature of man. This done, it is the church's task to ascertain and proclaim God's word for this time.

Thus, the conference was concerned about theology and ethics, particularly in the realms of sex and family life. At the first session the conference was called upon to give serious consideration to the mutual relationships of law and love.

When the conference adjourned most of these concerns remained as unfinished business, however. The churches — some 40 denominations in Canada and the U.S.A. were represented — were bidden to channel budget and personnel for the implementation of the following:

Interdisciplinary research and communication on such stress points as family disintegration, abortion, homosexuality and social responsibility.

Research in motivation and decision-making regarding sexual behaviour, marriage and family living.

Clarification of the relationship of love, law and freedom.

A broad program of educational work among pastors and lay people.

Perhaps it was too much to expect a conference of 600 people to reach final conclusions on all these matters. It was, after all, a study conference called primarily to open up the issues the churches should be facing. It certainly accomplished that. But what the 12 delegates of The Presbyterian Church in Canada observed was the unwillingness of many of their American counterparts of many denominations to discuss theology. Some of them were so worried about doing justice to psychology and sociology that they were quite resistant to what God might be saying. By the same token, the church itself was sometimes viewed as

*continued overleaf*



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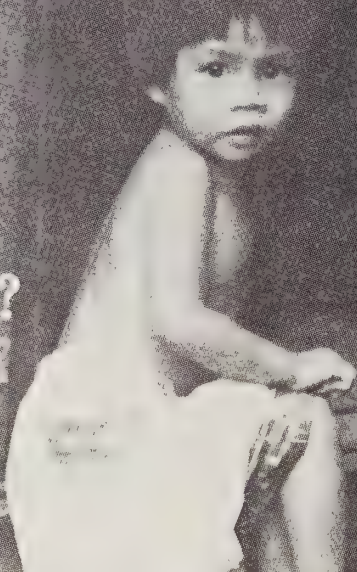
LIMITÉE

ST. HYACINTHE, QUEBEC, CANADA

■■■■■■ C. H. PERRAULT, *president and general manager* • L. I. PHELPS, *tonal director*



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FIND  
LOVE?



May-Lin lives in this one-room shack in Hong Kong, sharing floor space with ten other refugees. She still cries when she thinks about her parents, who were killed crossing the border from Communist China.

Her future? Well, unless someone helps her, the loneliness you see in her eyes will harden to bitterness. She needs nourishing food, medical care, clothing, school books—in short, everything you would wish for her if she were your own child. . .

And little May-Lin is only one heart-breaking reason why Christian Children's Fund desperately needs to find sponsors who will help care for needy youngsters.

Here in North America, we've never had it so good. We spend \$1,000,000 a day just to store our surplus food! No wonder it's hard to believe that half of the world's children suffer from poverty and

malnutrition, according to a United Nations report.

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For only \$10 a month you or your group can sponsor a boy or girl equally as needy as May-Lin. You will receive the child's picture, life history, and the opportunity to exchange letters, Christmas cards—and love.

Since 1938 North American sponsors have found this to be the beginning of a warm personal friendship with a deserving child, making it possible for Christian Children's Fund to assist children in orphanages, schools, and special projects around the world.

So won't you help? Today?

Right now sponsors are needed most for children in: Korea, Japan, Taiwan, Hong Kong, Chile, Brazil and Costa Rica. (*Or let us select a child for you from the country of greatest need.*)

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I will pay \$10 a month (\$120 a year). Enclosed is payment for the full year ☐ first month ☐

I cannot "sponsor" a child but want to help by giving \$ . . . . .

Name . . . . .

Address . . . . .

Place . . . . . Province . . . . .

Gifts of any amount are welcome.

CCF is experienced, efficient, economical and conscientious. Approved by the Income Tax Branch of the Dept. of Revenue, Ottawa, approved by U.S. State Department Advisory Commission on Voluntary Foreign Aid, member of the Foreign Missions Division of the National Council of Churches. Christian Children's Fund assists over 65,000 children in more than 650 Homes and projects in over 50 countries.



*Pungent cont'd.*

being outmoded and wholly irrelevant.

Despite all this, The Presbyterian Church in Canada is bound to pay serious attention to the report from the conference that said, "We are convinced that the sexual revolution requires as radical a call to ministry and involvement as the civil rights movement." We also need to listen to the urging of the conference to allot resources for the study of the four specific recommendations noted above. ★

## LETTERS

### The Vietnam Debate

I was pleased to read in the July-August issue that the general assembly rejected the committee statement "that Canada should not support the United States in the war in Vietnam." My minister assured me that this action of the general assembly would be forwarded to the Prime Minister of Canada.

Vancouver, B.C. I. A. Balmer, M.D.

The debate on Vietnam in our church assembly is distressing when it indicates "that while Canadians feel keenly about the plight of the Vietnamese, most of them support the United States in its difficult but strategic position."

That "difficult but strategic position" involves the cruelist kind of modern warfare, including the systematic destruction of settled areas and the acceptance of torture as a legitimate weapon. The cruelty is inherent in war itself, and those who support any side in any war participate in that cruelty. Roland Bainton writes of Christian soldiers during the religious wars who strung about their necks the ears of those they killed. An American soldier writes home from Vietnam that his Christian buddies wear similar necklaces taken from the Viet Cong. Most of us decry such obvious barbarities, but still support the soldiers.

As Christians can we support any war or its participants: Nazis or anti-Nazis, Communists or anti-Communists?

Sooke, B. C.

Dennis Oliver

### Trade Union Security

. . . The assembly put its ecclesiastical stamp of approval (1) on compulsion by actually urging trade unions to resort to coercion while gaining financial support; (2) on discrimination by really saying that the workers' convictions, be they Christian or other-



wise, be disregarded when they are being forced to support unions; and (3) on secularism by leaving the distinct impression that Presbyterians and other Christians should forget about the universal, sweeping significance of the Christian faith when tackling labour problems.

The 92nd general assembly has done The Presbyterian Church in Canada an obvious disservice, for it, by approving "the (secular) principle of union security," has expressed its agreement with the secular trade unions which deny Canadian workers the freedom of association and religion guaranteed by The Canadian Bill of Rights.

The assembly would have done the church and Canada a real service if it had spoken positively, perhaps along the lines Jesuit Father Pridgeon, principal of the Catholic Workers College of Oxford University expressed himself:

"The tendency in industry and in some unions is to expel, to exclude, to bar, to humiliate men. A man ought to join a union but not against his free will. You must respect a man's free will. You must not penalize him. Let the unions remember that the right to work comes from God, not from them. Man was born to work and he has an inviolable fundamental right to work and to the means to work. The right was not created by trade unions."

Presbyterians should insist that the next assembly resolutely rescind the church's thoughtless approval of union security and, instead, if anything, issue a prophetic declaration of Christian principles which would be of concrete assistance to all who seek to honour the comprehensive claims of Jesus Christ in labour.

*Gerald Vandezande*  
Christian Labour Association  
of Canada

### Showing our concern

It is most comforting to know that the church is expressing itself forcefully on very particular matters of concern to a large number of members of the community.

*Clifford A. Scotton*  
Canadian Labour Congress,  
Ottawa

### Ordination of Women

May we women in The Presbyterian Church in Canada prove ourselves humble and worthy of being accepted as joint-heirs with Christ in all the work of his church.

May men and women seek the guidance of the Holy Spirit in studying afresh Romans 8, in as many translations as possible, so all may work together in unity of faith.

R.R. 3, Galt, Ont. *Mrs. T. D. Cowan*

# Are you a mature MOTORIST?



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- use your seat belts even on short runs.
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In the adult workshop, students delved into the roles of synodical, presbyterial and group officers and members, and planned programs. Mrs. Ola Kennedy is shown with a poster illustrating how the society's four age-groups share in prayer, study and service.



Left: Visitors on opening night, Rev. and Mrs. K. S. Cheh of the Korean Church in Japan, with W.M.S. president Miss E. Luzetta McClelland.

Right: Everybody participated, even to waiting on tables. Mrs. Beverley Jenkins wears the yellow ribbon which meant you were on duty.

## W.M.S. TRAINING CENTRE OFFERS

# Ideas and programs

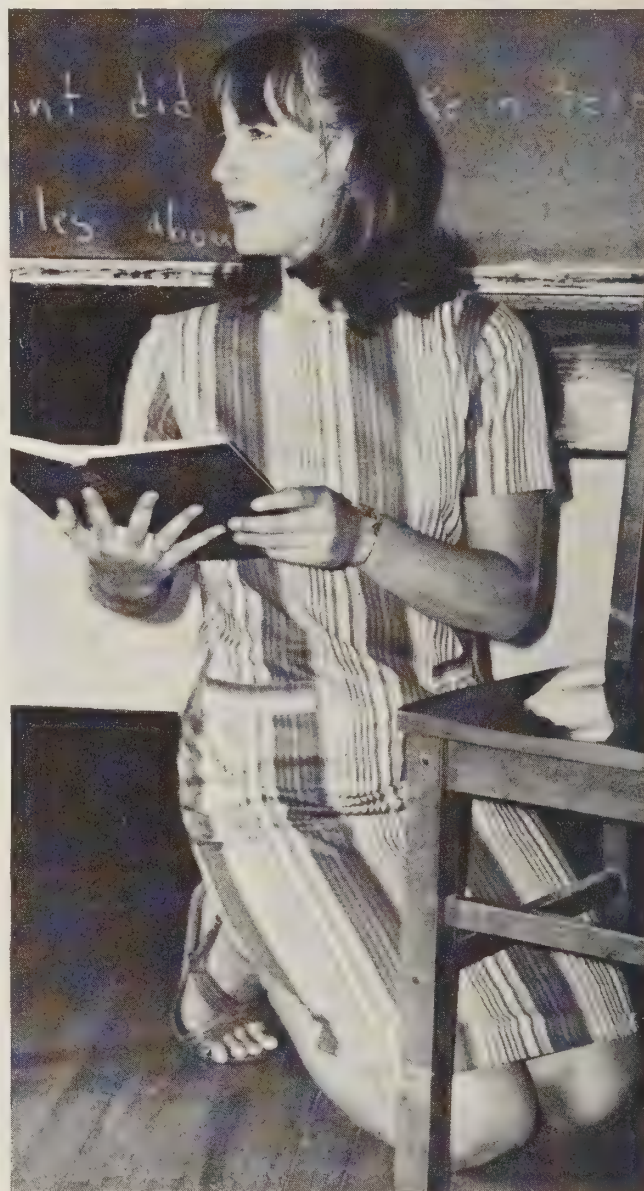
■ "My children can hardly believe it — mother's gone back to school!" exclaimed a matronly-looking woman, her face wreathed in smiles. She was one of 90 women attending the W.M.S. training centre at Albert College, Belleville, Ontario, July 18-22.

The group included housewives and business women, grandmothers and, surprisingly, 14 teen-agers. They came mostly from Ontario and Quebec, as far as Sault Ste. Marie, Ont. and Scotstown, Que., with one from Alberta and another from the Maritimes. The 12 leaders were W.M.S. staff and voluntary executive members.

Following a preparation period, each morning was spent in small Bible study groups. Workshops on children's, teen-age and adult work occupied three hours each afternoon, with emphasis on practical work and problem-solving done by the students. Evening presentations focused on the forthcoming mission study theme of Canada. Addresses were given by James Buller of the Indian Eskimo Association of Canada; Rev. Michael Fesenko of the Ukrainian Church, Toronto, and Miss Margarete Herrig of Armagh, the Presbyterian home for unwed mothers.

Somehow time was found for sing-songs, tea breaks and informal fun. On the first evening everyone made name tags showing the homelands of their ancestors, then each national group sang.

Training centres have been held annually since 1957. For several years there has been one in the east, the other in the west. ★



Dramatization brings Bible study to life. Peter seeing a vision (Acts 10) is portrayed by Judith Adam. A variety of methods were used during the week, with every woman taking her turn at leadership.





Students in the children's workshop learned to communicate through pictures, voice and words. Here Dorothy Keller leads discussion on how a word such as "hip" can have several meanings.



Practical skills were popular. Mrs. A. Laurie Sutherland shows Dorothy Keller a model her children's group made while studying their church.



These sprightly figures shown by Mrs. Elizabeth Wagner are characters in a children's story.



There's always time for fun. Lois Cooke plays the part of a reporter in a skit, interviewing a teen-age gang leader (Jean Smith).



Leaders and senior girls worked together in the teen-age workshop, planning program. Donna Jean Lundy demonstrates a camp craft, burning a name on a wood chip.

**Photostory by Valerie M. Dunn**



# Let's bridge the gulf

By Donald C. Smith

■ The alienation of the industrial worker from the church is not a modern phenomenon. Its roots are deeply imbedded in the events and conditions of the early development of industrial society in the first half of the 19th century.

Consequently if we are to deal with labour and its relation to the church today we must examine the past. Church historians and sociologists in Great Britain and Europe have produced extensive reports on the causes and extent of this alarming, perplexing problem.

However, their findings have not been taken too seriously by the Canadian churches. For one thing, because they deal largely with the European church and industrial workers, it has sometimes been assumed that these do not apply to our Canadian situation. Also, until now, Canadian churchmen have been unaware of or minimized the extent of the alienation of industrial workers from the churches here. This has happened because Canada is a relative newcomer as a major industrial nation, and industrial workers have comprised only a small part of the working force.

However, more than we care to admit, these studies are relevant to the Canadian church situation. No longer is Canada a largely rural nation, as she was before the last war. The population shift to large urban industrial cities during the last 20 years will continue at an accelerated pace. It is predicted that before the turn of the century, over 80% of the Canadian population will live in urban centres. Canada has already emerged as a leading industrial nation, rivalling the long-established industrial nations of Western Europe. And with this industrialization has come the benefits and most of the problems common to older industrial societies.

As the European experience indicates, one of the major problems for churches in large industrial centres is to bridge the deep gulf that has separated the industrial classes from the church for over a century. This was caused, as we now know, by a multiplicity of complex factors — historical, sociological and theological.

Early in the last century the conditions of industrial life made faith difficult. The traditional practice of Christianity was hard for the oppressed workers. On top of that, the tragic social indifference of the church left deep wounds in the consciousness of millions of workers. Christianity seemed irrelevant to the sort of lives they had to live. They faced a perpetual struggle against an environment which constantly threatened to crush and destroy them. They had to fight the dehumanizing effects of long, monotonous, back-breaking toil for women and children as well as men. Families lived out degrading and soul-destroying existences in dirty, overcrowded, vermin-ridden slum tenements. Poverty and destitution, malnu-

trition, ill-health, disease and early death abounded. Yet the church uttered no prophetic protest. Instead she preached contentment and passive obedience to the "powers that be." She denounced the workers' attempts to organize trade unions and win the franchise to better their miserable conditions. She blamed the sins and evils of society on the hapless individuals rather than on the unjust social, political and economic arrangements.

Influential churchmen like Thomas Chalmers in Scotland and William Wilberforce in England spent their time proving Marx correct by preaching to the workers such opium doses as the following: (from Wilberforce's *Practical View of the System of Christianity*)

"Christianity reminds the lesser orders that their lowly path has been allotted to them by the hand of God; that it is their part carefully to discharge its duties and contentedly to bear its inconveniences; that the present state of things is very short . . . and finally that all human distinctions will soon be done away."

Little wonder that by 1850 it was estimated that 75% of the working classes of Britain were no longer in the churches. As the century progressed the industrial workers increasingly looked to their trade unions, political action and state intervention to rescue them from their misery and get a decent standard of living, with tolerable working conditions.

This is the legacy which confronts Christians today in reaching the great masses of industrial workers, alienated for generations from all active participation in the church.

As far as Canada and our own Presbyterian Church is concerned, if there are doubts about the seriousness of this situation let us ask ourselves this question: in the typical urban Presbyterian congregation how many adult male auto-workers, steelworkers, miners, loggers, mill and smelter workers, longshoremen, general factory workers and labourers do we find? It is a well-known fact that most of our strong and active urban congregations are in middle class communities, or draw their strength from the middle class constituency. In urban industrial working class areas where the Protestant churches are composed largely of working people, there are invariably far fewer and smaller congregations than in middle class communities of comparable size. In these congregations the male heads of families are often conspicuous by their absence. Those who do attend are only a tiny fraction of the total working class community.

There can be no easy bridging of the gulf between the church and industrial worker, because he is alienated for historical reasons. It is difficult for the church to repent and make amends for past shortcomings. No amount of reforming today can altogether undo past failures. It cannot remove the worker's unconscious group habits and attitudes toward organized Christianity, inherited from past generations. While the worker may be prepared to

(continued on page 14)

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THE AUTHOR is minister of Knox Presbyterian Church, Port Alberni, B.C.



# between the CHURCH and



Indifference to workers' problems

Irrelevancy to daily life

Antagonism to trade unions

Unconcern about living conditions



# INDUSTRIAL WORKERS



## the CHURCH and INDUSTRIAL WORKERS

*continued from page 12*

offer many seemingly plausible reasons why he is outside the church, he is seldom aware that these are not the primary reasons. Usually, it is because his father, grandfather and great-grandfather were outside the church.

What we are faced with in solid industrial working class areas is a pattern of working class life and culture in which church-going has never had a real place. Here, membership in a church is as alien as membership in the Rotary Club or the golf and country club. The church's problem today is not the individual decisions of present-day workers to reject the church. It is the corporate decision of a whole social grouping made in the past, unconsciously repeated in each succeeding generation, that an institution which seems irrelevant to their real needs and problems is quietly ignored.

This dilemma raises many questions about existing patterns of congregational life, and traditional methods of evangelism. The average industrial worker has not "decided" to remain outside the church any more than the average middle class person has "decided" to become associated with the church. Each has been raised in the environment of a particular social and cultural pattern. In one case the pattern has included church affiliation, in the other it has not.

Of course the industrial worker may choose to become a practising Christian in spite of his group and family pattern, and the member of the middle class may choose to reject the church. But it remains true (and this is most relevant to any adequate approach to evangelism), that in one case the pattern has predisposed the individual to the gospel, while in the other, the pattern has predisposed the individual against it. Unless we believe that God is biased in favour of the middle classes this sociological fact should make us wary about drawing too sharp a distinction between "insiders" and "outsiders".

Clearly, evangelism designed to make an impact on the working man must take into account these historical and sociological factors which have given rise to the habits, ideas and attitudes of his cultural pattern. Many of his views and assumptions regarding Christianity and the church are no longer accurate. But the church must demonstrate this truth conclusively. The working man is noted for his deeply formed sense impressions. If he finds something in the church's present actions and attitudes to confirm inherited opinions, however false they may now be, he will not be easily persuaded that he has judged wrongly. This can be demonstrated in connection with many issues.

Take the matter of social reform. The church in the early days of industrial society failed to call for badly needed changes in the social and economic order. In

industrial disputes she almost invariably sided with the masters against the men. This view of the church is embedded in the cultural pattern transmitted to modern working people. And in spite of the significant re-awakening which has taken place in the church in this century, large sections of industrial workers still believe that the church has been and is hostile to social and political change. The church must demonstrate that this prevalent assumption is false, by making known her true position and the often progressive actions taken in obedience to the gospel.

Another major stumbling block to effective evangelism among working people is the stereotype of Christianity as a religion of personal piety and otherworldliness, having little to do with the "bread and butter" concerns of the worker, or with the real issues in society and the world. Again this view is part of the working class understanding of Christianity derived from the 19th century. Unfortunately, it is confirmed by much of modern-day conservative, sectarian Christianity. Of all distortions of real Christianity this one seems to be most firmly rooted among large sections of working people alienated from the church.

To counteract this crippling heresy the church must make clear that Christianity is not a spiritual escape from the world's problems. It is concerned with politics and economics, war and peace, poverty and affluence, work and leisure, and with all the practical issues which affect the lives of men. She must demonstrate by her concern and action that nothing human is alien to the gospel. This is crucial. It is useless to invite the alienated industrial worker to know and love a God who entered our life to share and save it, as long as the church interprets that salvation without reference to what he sees as the important parts of human life.

Until such errors and misconceptions are corrected, and many others could be mentioned, the church cannot hope to allay the suspicions and win the confidence of great numbers of working men, nor begin to relate the gospel meaningfully to them. The church must not merely weep over her past failures in this field. She must scrutinize the present and cleanse it from all that distorts the gospel which she is called upon to proclaim to all.

The loss of the industrial worker must always weigh heavily upon the Christian conscience, because God himself became incarnate in a working man — the Carpenter of Nazareth. More than we care to admit, organized Christianity in the West has become predominantly middle class in its composition and outlook. Yet a middle class-dominated church is essentially a denial of the meaning of the incarnation. A church without working men inside it, is not true to the New Testament. ★





BY WILLIAM STRINGFELLOW

## Marks of Christian Involvement

■ It is often asserted that the church ought only to be concerned with "moral" issues. A problem with that view is that it grossly over-simplifies the moral conflict in the world. There is *no* issue which is not a moral issue in both a transient human sense and also in the sense that God judges each decision, action and omission of every man and nation. All issues are moral because all are consequentially related to the lives of all men.

If, thus, the Christian people are necessarily concerned with *all* issues, how shall the involvement of Christians and of the church as a society be responsible?

There is no convenient set of rules, no simplistic blueprint, no easy ethics of decision for the Christian. The Christian witness in society does not consist of praising and practicing the "Golden Rule" — which is, after all, a secular ethic of self-interest that demeans the essence of the gospel. Yet there is a style of witness characteristic of the Christian life in the world, both for the church as such and for the individual Christian:

(1) *Realism* — The Christian is one who takes history very seriously. He regards the day-to-day existence of the world realistically as a way of acknowledging God's own presence and action in the world as it is. The Christian knows, more sensitively and sensibly than other men, that this world is fallen — not that it is an evil world, but a place in which death is militant and at work in all things. The Christian sees that, apart from God's work in all things, death is the only meaning there is. Of all men, the Christian is the most blunt and relentless realist, free to face the world without flinching, without surprise,

without embarrassment, without fear, without sentimentality, without self-deception, without guile.

(2) *Inconsistency* — The Christian, in his fidelity to the gospel in his witness in the world, will look to others inconsistent in public views and positions. His stance or conduct are never easily predictable, he cannot be put into a neat pigeon-hole. The Christian is a non-ideological person and there is no appropriate label for him except Christian. He is not liberal or conservative, left-wing or right-wing; he knows that *no* ideology, institution, nation, form of government, economic system, society can heal the brokenness or transcend the fallenness of this world. When a Christian takes a stand, speaks out specifically, acts for this or that cause or issue, he does so not as the servant of class or race or nationality or patriotism or ideology, but, on the contrary, as a use of his extraordinary freedom in Christ from just such idols.

(3) *Radicalism* — That means, of course, that the posture of the Christian is inherently and invariably radical. I do not use that word now in *any* of its conventional connotations, but rather as designation for the perpetual position of the Christian in complaining about the status quo, whatever it happens to be. The Christian's insight and experience in the reconciliation in Christ is such that no estate of secular society can approximate the true society of which he is a citizen in Christ. Thus the Christian, in every society, is an alien. In any society, he always is in protest. Even when some cause which he has supported prevails, he will not be satisfied but will be the first to complain against the "new" status quo.

Many Christians, for example, are deeply and actively involved now in the struggle to achieve integration in public life. The Christian in that struggle, however, will characteristically recognize that integration, though it be a moral necessity, is not to be confused with the Kingdom of God. Integration, from a Christian point of view, must be counted as a modest, attainable, necessary, conservative societal achievement, but not the measure of reconciliation among men in this world.

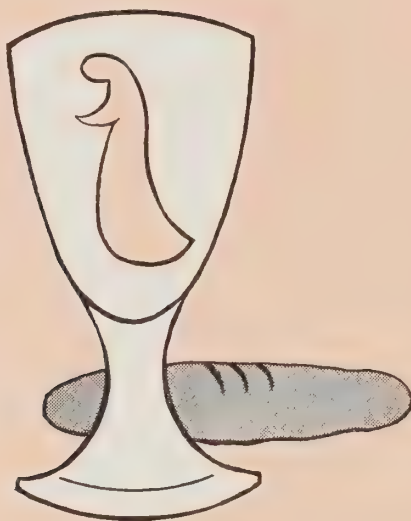
(4) *Intercession* — The Christian is concerned for all men in all the diversity of problems and issues in society. The sign of the inclusiveness and extremity of that concern is embodied in the Christian's specific care for those who, at a given time, are counted as the least in society, for those whom all the rest have ignored or forgotten or cast out or otherwise abandoned to death. The venerable ministry of Christians for the poor, since the days of the New Testament, is not simply compassion for their endurance of hunger or cold or unemployment or illness or rejection by society, but is, at the same time, a way of caring for — of interceding for — all others in society who are not poor.

The Christian knows that his passion for the world, his involvement in society, his witness in the present age encompasses even his own enemy, even those whom he opposes in some specific controversy, even those who would deny the freedom of his witness, even those who hate him, and especially those who are threatened by his witness.

In the end, what distinguishes the Christian involvement in the world from any religion or secular faith is the freedom of the Christian and of the church of Christ to expend their lives without caution and without the fear of death so that all men may be restored to life in this world.★

## DISTINCTIVES OF THE GOSPEL

Seventh in a series



This  
hour has  
eternity

By Agnew H. Johnston

■ Goethe once said, "The highest cannot be spoken; it can only be acted." This is true of human love at its richest and best. The love of a mother for her child cannot be put into words. It is revealed and proved across long years of affectionate, devoted, and sacrificial care. Even so the love of Christ who, "while we were yet sinners . . . died for us" (Romans 5:8) cannot be put into our human speech. It breaks through language and escapes.

Therefore we rejoice that Christ has, in the mystery of the Communion service, given us in that spiritual drama of bread and wine, the sign and symbols which show forth and seal to us the saving, redeeming love of God. We may recognize that all life is sacramental, in that it points us to God's craftsmanship, and to his presence. But in the Sacrament of the Lord's Supper, Christ himself has given us something unique, to meet our needs. This visible act declares that our lives can be transformed, transfigured and glorified, not because of any merit in us, not because of anything we do, or can do, but because of him, who can make all things new, and who, in the sacrament, comes to sustain, and to nourish this new life. Thus, as we approach Communion, we journey to God's banqueting house where his banner over us is love. At his table all is friendliness and sunshine, grace and welcome.

Holy Communion is for us then, more than some ancient rite linking us in historic continuity with an upper room of the long ago and far away, more than a periodic ceremony of remembrance of great and noble sacrifice. Each time the Sacrament is celebrated

the gospel is proclaimed, in visible act, most plainly and most intimately. Once again the good news of Christ is made seeable. It has been said that John 3:16 is the gospel within the gospel. How much more is the Sacrament of Communion, the gospel within the gospel! It is a dramatic, visible declaration that, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish but have everlasting life".

Here, at the holy table, hearts that have remained cold and unmoved by the constant, often overwhelming words, and more often incomprehensible phrases of the pulpit, are challenged and transformed as they come face to face, not with a man in priestly garb, but with the Christ of the pierced hands and wounded side. Here, with the blessed, gracious words of welcome "him that cometh to Me, I will in no wise cast out", they are led to penitence, to forgiveness, and to a new life. Here, in his real presence there can be no equivocation or evasion — the things being done which are wrong, must henceforth not be done; the things which should be done, and have been put off, must be begun immediately.

We can only glimpse the tremendous meaning and significance of what Christ intended when, instituting this Sacrament, he commanded, "This do ye in remembrance of Me". But as the storm-tossed centuries have passed, Christians everywhere have come to realize more and more, how much Holy Communion can mean, and how much our needy souls require what it offers. This richest and most meaningful experience in Christian worship is a wonderful combination of simplicity and sublimity, of intimacy and ultimacy, of reverence and homeliness.

As we have seen, a celebration of Holy Communion

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*Here is an article on the relevance of the Sacrament of the Lord's Supper, written by Rev. Dr. Agnew H. Johnston. He has ministered to the large and active congregation of St. Andrew's Church, Fort William, Ontario, for 32 years.*



is first, a bold, dramatic proclamation of the gospel that, in Christ, God came into the world, and by his death on Calvary offers to us redemption and new life. The Bible may tell us this truth. Our sermons may endeavour to interpret it. But the Sacrament boldly dramatizes it, and lifts it up before our eyes, and communicates its message in a way no other media can. Just as when Christ washed the feet of his disciples, he drove home the message more vividly than all his previous teachings on the necessity of humility.

Moreover, as we share in the service and partake of the elements, we are, as nowhere else, most truly God's people. We proclaim in this way our desire that Christ should dwell in our hearts by faith, and impart to our often beleaguered lives, his strength and comfort and power. We commit ourselves to a definite act of faith — a renewed decision for Christ.

Sermons are seldom followed by an appeal for a decision or the renewal of a decision, as they should be. If the Sacrament of Holy Communion is celebrated after the congregation has been properly and adequately prepared, then when the communicant takes of the bread and wine, this becomes a definite act of surrender and commitment to Christ. The partaking of the elements becomes a dedication of hand and tongue and heart and life, in response to Christ's moving appeal, "This is my body, and it is broken, and it is all for you".

Communion as an act of personal decision, is of course dependent upon an adequate preparation by the communicant. The Sacrament should not be celebrated if the congregation has not been prepared. The communicant should not partake unless he has, in Paul's strident injunction, solemnly examined himself. We should insist upon some kind of confession, meditation and prayer preceding our gathering at the table of the Lord. Any casual, unprepared response to Christ's, "This is my body", is surely close to a sin; at the best a grievous discourtesy to him, who gave his all for us.

A heavy responsibility rests upon those of us who have received new communicants without adequate teaching, and let our congregations come to this holy of holies without any real knowledge of the significance and the stern demands of the Sacrament. How the world today condemns the great imperial powers for allowing their colonial peoples to approach the devastating tests of freedom and sovereignty without proper and adequate preparation! How great also is the burden that rests upon those of us, who have neglected to make clear the path, that leads the communicant into the rich depths of meaning and challenge in the Sacrament.

The preparatory service has become just another poorly-attended service largely neglected even by the elders and the faithful. Perhaps as it has developed across the years, it is just as well that it has died in most congregations. But we neglect real preparation for Communion at our peril. The little or nothing preceding Communion that now distinguishes most Presbyterian churches is a judgment upon us, and one of the reasons the Sacrament has not moved with power in our lives. There are times one can envy the Roman Catholic Church its discipline of confession, and wish that we had something as demanding.

In Holy Communion we are not only joined to Christ in a unique way, but we are linked more intimately with our fellow believers. As the service moves along we are no longer individuals, but a community united together before God, and in God. Is there any more important need today than to quicken and deepen our sense of oneness in Christ, to purge our common life of our dislikes and misjudgments of our fellows, to recognize that we share in life's greatest adventure? How different our congregational fellowship would be, if we were really a communion of saints on earth, a communion into which this Sacrament endeavours to lead us.

At the Lord's table we are reminded of the significance and reality of our faith for everyday living. We bring bread and wine (God's gifts in the first place), the symbols of our earthly toil, (in itself divine service) and through these ordinary elements of life, Christ enters our lives. God uses these common things as channels of his greatest revelation. This act of eating and drinking brings God closer than any stained-glass window. Communion reminds us as we go forth to the world again, that all of life is sacred and holy.

The tremendous significance of this most distinctive of the distinctives of the gospel should bring us to the holy table, awed, and exultant, and so very happy. This is a great day of God's own contriving, and we must rejoice and be glad in it.

Too often the predominant note of our Presbyterian Communion service, however austere and beautiful and dignified it may be, is out of harmony with the true meaning of the Sacrament. This is no time for grave melodies, or sombre thoughts, as if in the presence of darkness and death, but a time for happy faces and happy hearts, dazed and bewildered by the immensity of their own good fortune. This should be a feast of light and life. Once again we are reminded that, through Christ, ours is the victory which can overcome the world. With his indwelling power we can cast down every stronghold of cruelty and evil. "Thanks be to God" should be the recurring note of hymn and prayer and thought, as we hearken to Christ's invitation, and come to his table.

Perhaps we need fewer words and more silence in the celebration of Communion. Perhaps our historic service of Holy Communion contains too many words, words once meaningful, but which now hide more than they reveal — words which drown out what Christ Himself would say to us. Amid the torrent of our many words, often he has no chance to be heard.

Let us find again the simple, unadorned act of table fellowship which he instituted — a piece of broken bread, a cup of wine, Christ's gracious words of invitation and of command, a quiet prayer of consecration in the language of our own time, a silent distribution, a sincere thanksgiving, then a going out to the world again, our commitment to Christ renewed, our lives surging with a newly found inner power.

At least once a month, or even more frequently, we should sit at the Communion table. This act, the distinctive witness of Christians everywhere, can transform and sanctify our lives. It can touch us with the sheen of Christ's own glory. ★



**Q** *What percentage of the Presbyterian Church voted against church union in 1924-1925?*

**A** Claris E. Silcox in *Church Union in Canada*, a pro-union book published in 1933, gives the membership of the church just before union at 385,004. His voting tabulation is: number voting against union, 114,298; number voting for union, 152,222—total, 266,520. He gives the number in congregations that entered union by default, that is, by not taking a vote, as 26,318. By adding these to 266,520 we get 292,838.

In this tabulation, in votes actually cast, we get 42.8% against union and 57.2% for union.

If we assume that those entering by default were all in favour of union, the percentages are 39% against and 61% for.

Unionist figures assume to this day that the difference between 292,838 and the membership of 385,004 are to be reckoned as unionist votes. The percentages become 29.7% against and 70.5% for. *The United Church Observer*, May 15, 1962, said that 71% of the communicant membership of the Presbyterian Church was the right figure. We have never conceded such a figure nor the assumptions on which it is based. It is only in church courts that those not voting are counted with the majority. On this the late Dr. T. Wardlaw Taylor, in an analysis of the legalities concerned, wrote, "The multitude of members who did not vote can not be counted directly upon either side." Moreover, the figure of 385,004 is not a trustworthy one. *Acts and Proceedings*, Assembly of 1925, gives 379,762 at December 31st, 1924. Like the membership rolls of today this included an undetermined, but large, number of "mis-laid members."

Taking into consideration other factors, such as the surprise found by many of us in congregations after 1925 that the

numbers of the faithful were much greater than the voting indicated, it is on the smaller side to say that at least 40% of the active church remained with us.

Dr. Neil G. Smith, in the recently-published *A Short History of The Presbyterian Church in Canada*, has an excellent chapter on the union troubles. On the subject of percentages he calls my attention to the membership we reported in 1926, which was 154,243. This is over 40% of the high figure of 385,004. Dr. Smith writes, "I think your final estimate of 40% is a modest one."

Even if one takes the 29% instead of the 40% or the 42.8%, the figure is impressive. Compared with the Scottish Disruption of 1843 we stood, statistically, about the same as the Free Church of Scotland. Fewer than 500 ministers went out from the Church of Scotland, but in 1925 over 600 stayed with us. After the voting we had a total of 784 congregations, and in these there were 543 self-sustaining charges. We are one of the larger churches among the more than 90 self-governing churches in the family of the World Presbyterian Alliance. We are about twelfth in membership of those churches of many languages.

To those who take significance from size and percentages, whatever percentages are accepted, there is much cheer.

**Q** *In St. John 3:15 and 16 we read, "... but have eternal life ... but have everlasting life." What is the difference between "eternal life" and "everlasting life"?*

**A** None. I have checked over 90% of these expressions in the King James New Testament against the Greek New Testament and find that the same Greek phrase is the basis for both. I do not know why the translators of 1611 had the variation; possibly it was used for

literary reasons. In the verses cited, St. John 3:15,16, The Revised Standard, Moffatt, Phillips, and the New English, use the phrase "eternal life".

**Q** *In our Book of Common Order, 1948, and in the latest Book, 1964, I find that the bride does not promise to obey her husband. I suppose this is as close to being official as we can have it in a Presbyterian Church. But when I was married I had to promise to obey. Could the new order be made retro-active for me?*

**A** No, ma'am.

**Q** *Why are so many ministers fond of telling anecdotes?*

**A** It just proves that God has endowed them with one of his richest gifts — the sense of humour. Most of us who are addicted to anecdotes find them a partial antidote to the tragic and ugly things we see about us.

**Q** *In our congregation a couple of parishioners, usually late, call attention to themselves by sitting first for their personal prayers, then standing to join in singing the Psalm. Any comment?*

**A** I certainly have. I think you are making yourself a judge and passing condemnation on these. However, what you observe has been in the church for a long time. The *Directory of Worship* (1645!) says, "If any, through necessity, be hindered from being present at the beginning, they ought not, when they come into the congregation, to betake themselves to their private devotions, but reverently to compose themselves to join with the assembly in that ordinance of God which is then in hand."

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*Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.*



## The new image of the



### NATIONAL FILM BOARD

By Edmund A. Oliverio

■ Out of the era of Canadian travelogues and war documentaries, and into meeting ever-changing social and cultural needs has gone Canada's National Film Board. It has firmly established our country as a leader in film making.

Over the past 25 years the NFB has achieved a sense of vitality that is unique. It has had an influence on the literary, scientific, social and cultural development of our country.

Under the terms of the National Film Act it is the function of the board to show the life of Canadians in one part of the country to people in other parts. That the NFB does reach its goal is evident in the fact that film distribution is up 64% in the past year.

The board's effort to make films a vital part of the changing social life of Canada has been specially apparent over the past few years. Several films of nine minutes to an hour or more in length have been undertaken to portray our changing society.

About three years ago the NFB commissioned a routine half-hour documentary film on juvenile delinquency. A 30-minute, \$33,000 budget became an 80-minute \$75,000 feature and *Nobody Waved Goodbye* earned rave reviews in the American, British and even Canadian press. The film deals with conflict and lack of communication between parents and children in a middle-class society. The plot is simple but provides no answers. An 18-year-old boy who skips classes, races his scooter, and plays a banjo, finally drops out of school, leaves home, gets in trouble with the police, gets his girl-friend pregnant, steals a car and runs away — but has nowhere to go. The film is so realistic that a reviewer said, "one cringes in embarrassment." *Time* magazine said the film was "lively evidence of the creativity of the NFB."

Shorter films on similar subjects have received almost as much applause. Some of these have been *Phoebe* and *End of Summer*, both about girls at the point of womanhood. *You're No Good* shows a young man named Eddie, at odds with the police, who receives help from a United Church halfway-house.

Since 1960 the NFB has made films which take note of the rebellion of youth, its anguish, uncertainty and hunger for ideals.

*No Reason To Stay* depicts a conflict between the real or imagined needs of the individual, and the demands

made upon him by an educational system struggling to adjust to technological innovation. The script was written by an 18-year-old dropout who, rightly or wrongly, justly or unjustly, condemned the education he has received.

In passing judgment on one of his teachers, the student charges that "to educate is to encourage. You do not encourage, you discourage. To educate is to interest. You do not interest, you bore. You are charged in fact, with mercilessly boring to death thousands of innocent students."

Norman McLaren's films have gained tremendous popularity with university students. His nine-minute shorts range from the academy-award winning *Neighbours* to an assortment of animated experiments in film-making.

Arthur Lipsett has produced three thought-provoking shorts, *21-87*, *23 Skiddoo*, and *Very Nice, Very Nice*.

*David and Hazel* is a story of what may happen when a husband insulates his job from his family. The talk which begins between the husband and wife as the film ends is designed to lead the audience into further discussion of this kind of family situation.

School is the teacher's world . . . home is the parents' . . . but children live in both worlds and it is up to both teachers and parents to see that their values don't conflict. This is the theme of *The Test*, a dramatic portrayal of the confusion that may result when parents fail to work with the teacher toward the ultimate goal of education — preparing a child for life.

*Jamie* — the story of a sibling — shows a ten-year-old boy at an age when it hurts if you fail to win a parent's approval. Sometimes Jamie is so angry he swats a neighbour's child. His mother fails to see that Jamie is really aiming at his kid brother and his big teen-age sister, neither of whom he is allowed to hit.

Three films about the new women of a new city era shows us *Francoise*, *Fabienne*, and *Caroline*.

Any of these films by the NFB may be used profitably in group discussion by your P.Y.P.S., P.M. or Bible classes.

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*NFB films mentioned above may be rented for nominal fees ranging from 60 cents to \$2.00. They may be obtained in most cases from your public library or film library. Further information from: National Film Board, P.O. Box 6100, Montreal 3, Quebec.*

Photos are from the National Film Board productions "Jamie" and "You're No Good".

# Plan now to plant bulbs to **BEAUTIFY YOUR CHURCH GROUNDS** for Canada's centennial year

By **A. R. Buckley,**

Horticulturist,  
Central Experimental Farm,  
Ottawa.

Photographs by Malak

■ The churches of Canada should be among the first to acknowledge the centennial year. What better way of silently expressing their trust in our country's future, than to greet the first warm days of spring 1967 with delightful flowering bulbs? Follow this with a rising crescendo of colour until the zenith is reached in May with the glorious large-flowering, flamboyant, Dutch tulips.

Spring flowering bulbs of Holland are easy to grow, reliably hardy and of known qualities and colours, yet they will fit into any surroundings with a minimum of planning.

Get your Sunday school or a church committee going immediately on this scheme. Make May flowering tulips your mainstay, but start with smaller bulbs and utilize such fascinating links with the scriptures as the star of Bethlehem, the daffodil and the crocus.

Start with the *Winter Aconite* (*Eranthis hyemalis*), for this little yellow flower popping out from a green Elizabethan ruff, will herald the spring. Plant them near the Sunday school entrance, or better still, let a small class of Sunday school students do it for you. The children are impatient and will enjoy looking each Sunday in early April for the first sign of bloom. Make sure they soak the bulbs in water for a few hours before planting and plant three inches deep.

Next a planting of crocuses on the church lawn, if possible in a mound under a tree; mix yellow and lavender for an interesting combination. You can form the figures 1867-1967 in the grass with these bulbs too. There is no need to disturb the lawn. Thrust a trowel in to a depth of

(continued overleaf)



Cottage tulips called "Asta Nielsen" gracefully frame and beauty to its modern lines.



Rev. D. A. P. Allen, minister of St. Timothy's Presbyterian Church, Ottawa, lends a hand in planting tulip bulbs in the church garden.





t. Timothy's Presbyterian Church in Ottawa and add colour



Winter Aconite, as well as many of the "small bulbs" fascinate young and old alike. Sunday school children will enjoy planting them.



Daffodils and "Jonquils" (two names for the same flower) can be counted on to flower year after year as they naturalize and multiply easily.



Crocuses are among the first spring flowers, and often come through the snow. Plant them in the lawn in preconceived patterns or scatter the bulbs.





## Spend Christmas in Bethlehem

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This Christmas see for yourself the Church of Nativity . . . the Manger . . . and walk through the Shepherds Field. Come along with Mr. A. E. Gideon on a personally escorted tour to the Middle East and Holy Land where he was born.

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## BEAUTIFY

*continued from previous page*

four inches and lift the soil and grass a little, drop in the bulb and then let the turf fall back into place.

Simple single Dutch daffodils and jonquils will be next to bloom. Choose a shady area under deciduous trees and near shrubs. Plant them six inches deep and the same distance apart. Good reliable varieties are *Unsurpassable*, with large yellow trumpets; *Beersheba*, pure white for Easter, and *Baby Moon* for exquisite jonquil flowers.

Plant stars of Bethlehem in a sunny place in a corner of the foundation. As they increase, you can send mature bulbs to the Canadian Heart Foundation, and thus make your project help a worthy cause. These beautiful bulbous plants form carpets of white in many parts of Palestine today as they did in biblical times.

May-flowering Holland tulips will follow these bulbs and with these you may create your greatest and most forceful centennial plantings. They have a greater range of colours and are much easier to fit into existing colour combinations, for there are more perennials and shrubs in flower at the time these tulips bloom.

Create pleasing pictures from various vantage points. A group of evergreens, for example, will act as a splendid background for vivid scarlet tulips. Orange or yellow tulips will liven and illuminate a shady corner. Near the church use soft pastel colours, and in beds farther away use large groups of lavender, blue-violet and purple, accented with warmer pinks and soft yellows.

Try breeder tulips like *The Bishop*, *Notre Dame* and *Elissa Landi* together with a late yellow Darwin as an accent inter-planted with purple pansies or violas and a plant or two of yellow alyssum.

Use lots of double arabis in conjunction with your tulips. The white blooms of the arabis and its soft grey leaves will blend and contrast with a scarlet tulip like *Crater*, giving the red and white colours of the Canadian flag.

Red and white tulips themselves are sometimes difficult to combine and get the right effect. *Crater*, scarlet, and *White Triumphator*, a white lily-flowering type, will bloom together perfectly, but since *Crater* is slightly smaller, it should be planted on a mound in the middle of a bed. *Kansas*, white, and *Fiery Star*, red, are two good Triumph tulips of the same height; *Glacier*, white, and *City of Haarlem*, blood red, are very tall varieties which will not be dwarfed by the largest of buildings.

There are countless combinations that will create pictures of great beauty and charm. Take a note of the plants around your building and try to select a tulip to harmonize with them. If you have crabapples in your church border, use a rose coloured tulip such as *Rosy Wings* which will create a tremendous effect. A scarlet tulip with the Garland spirea, too, is always effective. Use several tulips of harmonizing colours in large quantities and repeat once or twice throughout the foundation plantings to give good balance.

In order to obtain the exact varieties and colours, you will need to order your Dutch tulips now for plantings in October. Your dealer may not have all the varieties if bulbs are ordered at the last minute. Plant them six to eight inches deep and six inches apart for best effect. ★



## NEWS

### Irish assembly repudiates Intolerance and intimidation

The recent general assembly held in Belfast, Northern Ireland, adopted the following resolution and directed that it be brought to the attention of every congregation.

"That the general assembly of the Presbyterian Church in Ireland, being concerned for the witness of our church in the circumstances of our day,

#### REAFFIRM:

1. That we hold the Word of God, as set forth in the scriptures of the Old and New Testaments, to be the only infallible rule of faith and practice and the supreme standard of the church.

2. That we preach the doctrines of the gospel, set forth in the Confession of Faith of this church, especially the doctrines of the trinity, of the deity and humanity of Christ, man's fallen condition, his recovery through the atonement of the Lord Jesus Christ, justification through faith in Christ, the deity, personality and work of the Holy Spirit, the church and her missionary task, the sovereignty of divine grace, the necessity of faith and repentance wrought in us by God's Spirit and, as a mark of our being in Christ, a life of

### Budget Receipts

In the seven months ending July 31 congregations forwarded \$796,758 for the general assembly's budget, as against \$770,592 for the same period in 1965.

Expenditures to July 31 totalled \$1,185,623 as compared to \$1,108,317 last year.

practical godliness.

3. That we have no intention of accepting any doctrine or standard contrary to God's word or beside it in matters of faith and worship; but rather, not refusing light from any quarter, under the guidance of the Spirit of God would seek to commend what we believe and preach to every man's conscience in the sight of God, whether it be in conversations with other churches, in dealings with our fellow-citizens in society, or in our missionary undertakings in Ireland and abroad.

4. In keeping with our Presbyterian principles:

A. We acknowledge that it is our Christian duty to respect the consciences of others and to defend the common liberties and civic rights of all men, without regard to colour, class or creed.

B. We dissociate ourselves from any who would encourage political intolerance and sectarian strife, hatred and intimidation, misrepresentation and abuse of those with whom they disagree.

C. We affirm once more our support of policies of better understanding, mutual respect and fuller co-operation to the benefit of both parts of our island and all sections of the community.

D. We pledge ourselves, by prayer and personal co-operation, to aid those set in authority in their endeavours to these ends."

### Nigerian Presbyterians plan Future development program

The Synod of the Presbyterian Church of Nigeria has adopted a development plan for the next five years to give priority to the following:

Provision of a ministry in sufficient numbers and with adequate training to provide leadership for the church for the next 15 or 20 years.

Development of a Christian education program which will serve when schools are eventually taken over by the government.

Development of a stewardship program suited to Nigerian needs and conditions.

Rural development.

Development of an articulate body of Christian opinion which can speak with knowledge and authority on the problems of Nigeria.

At the one-day synod meeting on June 29 the union committee indicated that consultations are still taking place. Meanwhile the Presbyterian Church favours increased co-operation with Anglicans and Methodists, including medical and educational institutions, and the initiation of joint action in the cities and other relevant areas.

The moderator of the synod is the Rev. A. Ubogha of Ohafia and the clerk is the Rev. N. Eme of Afikpo.

### Presbyterian centennial Observed in Prince Albert

The site at which the Rev. James Nisbet landed in 1866 on the bank of the North Saskatchewan River has been set aside by the city of Prince Albert as Nisbet Park.

A sign was unveiled by Deputy Mayor Frank Dunn and a prayer of dedication was offered by the Rev. George Johnston.

St. Paul's Church celebrated the centenary of Presbyterianism in Prince Albert on June 12. Rev. Dr. James S. Clarke, secretary of the board of Christian education and a former minister, was the preacher at the centennial services.

At a congregational dinner the fol-



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lowing evening Archdeacon W. F. Payton of the Anglican Diocese of Saskatchewan presented a photograph of the Rev. James Nisbet to St. Paul's Church. It was received by Ian MacLeod, chairman of the centennial committee.

Among the visitors was James Nisbet of Carman, Manitoba, a grandson of the missionary who founded Prince Albert. The first Presbyterian Church, built of hand hewn logs in 1867, stands today in the city's Bryant Park.

## World Council seeks \$3 million For anti-hunger campaign

Synchronized appeals made by the World Council of Churches, the Pope, and the United Nations to their constituencies to send help to India, where drought conditions have led the government to declare scarcity zones in seven states, have brought a flow of foodstuffs, powdered milk, and medicines for the distressed.

Experts have estimated that, because of harvest failures in many places brought about by lack of rain, home-produced food in India will be short this year by more than 11,000,000 tons even to maintain a bare level of subsistence among the poor. This subsistence level is frequently no more than 1,000 calories a day compared with 2,500 calories that most Westerners accept as their minimum.

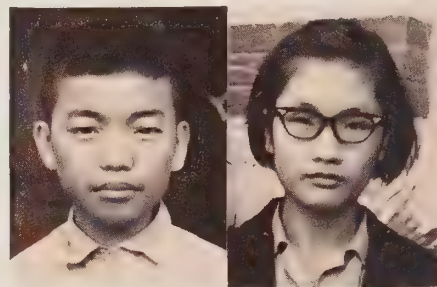
Particularly grave is the water shortage in many areas which is causing severe hardship. Rice, the basic food of millions of Indians, is unprocurable in some places.

The National Christian Council of India, with help from churches overseas has increased its normal supplementary feeding program from 500,000 to 1,000,000 persons during the emergency. This program is specially concerned with infants, school children, nursing and expectant mothers, and such sick persons as lepers and the tuberculous.

The appeal of the World Council of Churches for \$3,000,000 to finance an anti-hunger campaign in India over the next three years has brought a response so far of more than \$674,000 either in pledges, cash donations or gifts in kind from churches and their agencies in Argentina, Australia, Austria, Belgium, Canada, Denmark, Finland, France, Great Britain, Greece, Holland, Italy, New Zealand, Norway, Sweden, Switzerland and the U.S.A. This total includes \$125,000 from Germany, an "open-ended" assurance of at least \$250,000 from Church World Service, New York, and \$70,000 from the British Council of

Churches. It also includes many gifts from individuals of which the following letter, from three children in Zambia, Africa, is typical:

"We decided to start a fund for the hungry in India when we heard on the radio the World Council of Churches' appeal. We missed a meal, namely breakfast, every Saturday for ten weeks. Instead of this, we put a pound into the fund. Besides these £10 (\$28) we put in a few tit-bits of our



Two Formosan students, William Lim and Jean Tan, are being sponsored by the ladies' aid of St. Andrew's Church, St. Catharines, Ont. Both are attending the Tam Kang High School in Tamsui.

pocket-money. I hope you will use it to the full extent."

It now appears that the rationing system and other controls instituted by the government of India will succeed in enabling the country to surmount its present difficulties.

"Work-for-food" programs have been inaugurated to provide land-less villagers with the means of buying subsistence rations at fair prices, fixed by the government in shops which it controls. All the same, vast numbers of men, women, and children will have to live on one small meal a day until crops can again be reaped.

Moreover, the massive aid coming from abroad has offset the threat of galloping inflation and so has helped to stabilize to some extent India's day-to-day economy.

## Blue scarf and blue stock Worn by Australian moderator

A change in moderatorial dress to relate it more realistically to the Australian image and climate was passed by the 101st general assembly of The Presbyterian Church of New South Wales, Australia.

The 18th century court dress for use on official occasions has been discarded. In future the moderator's dress for ecclesiastical use will be a black cassock with white bands, a Geneva gown, and a St. Andrew's blue scarf with a gold Celtic cross, on each end.

On other occasions the moderator may wear a lounge, dinner or evening suit with a stock of blue silk.



### 500% increase in Braille For the blind in Canada

The Canadian Bible Society reports that for the blind in Canada in the first five months of 1966 it had a 500% increase in the distribution of Braille scriptures and a 700% increase in the distribution of recordings of scripture readings. In the first five months of 1966, 470 volumes of Braille and 4,356 records of scripture readings were distributed to the registered blind in Canada. In the same period in 1965 distribution was 60 volumes of Braille and 819 records.

The scriptures are published in Braille in over 30 languages.

The Canadian Bible Society makes Braille scriptures and recordings of scripture readings available free of charge to the 25,000 registered blind people in Canada and also assists in their distribution in many other countries.

### Vacation school held in provincial park

From July 25-29, Bruce Presbytery conducted a vacation church school at Sauble Falls Provincial Park, with 40 children attending. About 20 parents attended the closing program. Leadership was given by Miss Dorothy Keller, regional secretary.

The school was an attempt by the presbytery to reach vacationers in this resort area.

### Three Victoria congregations Form new Trinity Church

Three Presbyterian congregations in Victoria, B.C., have come together to form one congregation to be known as Trinity Presbyterian Church.

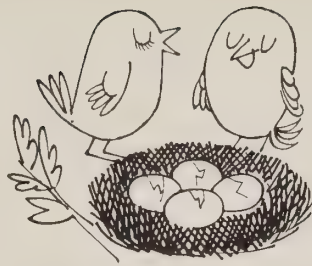
A year ago St. Paul's, a mission charge, and Gorge, a self-sustaining congregation, amalgamated. In May of this year they were joined by Erskine Church.

Rev. Dr. W. J. Klempa is minister of Trinity Church and Lieut.-Commander C. W. Montgomery is the clerk of session.

### Choral competition Open to composers under 30

The Duet Club of Hamilton is offering two prizes of \$100 and \$75 respectively to Canadian composers under 30 years of age, for a three or four part choral work suitable for female voices and for performance by junior high school, high school or university choirs, with or without accompaniment. Winning works will be published by the Waterloo Music Co. Ltd.

For a copy of the competition rules write: Duet Club of Hamilton, P.O. Box 811, Hamilton, Ont.



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**Church of Scotland ministers  
May now retire at age 65**

It is now possible for a Church of Scotland minister to retire at the age of 65, providing he has been ordained for 40 years.

On retirement he will receive, from one source or another, including state pension, at least \$2,280 a year.

Efforts are being made to help retired ministers to acquire homes.

**Independent Lutheran Church  
Is established in Canada**

The first independent Lutheran church in Canada will come into being on January 1, 1967. It will be called the Evangelical Lutheran Church of Canada, and will have a membership of 80,000 in 330 congregations.

The decision was made June 28 at a meeting in Winnipeg of delegates of the church which was formerly connected with the American Lutheran Church.

On the same date a new inter-Lutheran agency, the Lutheran Council of Canada, will come into being. With offices in Winnipeg, it will co-ordinate the work of the new Evangelical Lutheran Church and two other branches in Canada which are still affiliated with parent bodies in the U.S.A., the Lutheran Church — Missouri Synod.

The Winnipeg meeting approved guidelines for dialogue between Lutherans and Roman Catholics. Among other things they decided that "a Lutheran pastor shall not participate in a wedding in which the parties must promise to rear children in the Roman faith."



The Tars and the Life Boys of Logan Geggie Church, Toronto, have prepared about 2,000 used Christmas cards for missionaries in Formosa, Vietnam, Korea and other countries. With the boys is the Rev. Paul Rumball, chaplain, and Mrs. C. Eaton, leader of the 11th Team.

**Busy itinerary planned  
For moderator of assembly**

The moderator of the 92nd general assembly began his tour of the church in June, when he flew to Hamilton, Bermuda for the dedication of the new

Christian education building of St. Andrew's Church on the 19th.

On September 8 Rev. Dr. G. Deane Johnston will meet with the Presbytery of Quebec in Quebec City. From there he will travel to the Church of the Good Shepherd at Port Cartier on the lower St. Lawrence River.

From September 20 to 22 the moderator will attend the meetings of the general board of missions in Toronto.

On Sunday, September 25 he will be in Victoria, B.C. for the 100th anniversary of St. Andrew's Church. Most of the following week will be spent in the Vancouver area.

The committee to advise the moderator is arranging for Dr. Johnston to visit three synod meetings in October, the Synod of the Atlantic Provinces, the Synod of Montreal and Ottawa, and the Synod of Toronto and Kingston.

**Conference to precede synod**

A conference on evangelism will precede the meeting of the Synod of Montreal and Ottawa, October 18-20. It will begin Monday morning in Westminster Church, Pierrefonds, Que. Dr. George E. Sweazy of St. Louis, Missouri, author of *Effective Evangelism* will deliver four addresses.

**Synod meetings**

October 4, Tuesday, 7:30 p.m. — The Synod of the Atlantic Provinces, Chatham, N.B.

October 4, Tuesday, 8 p.m. — The Synod of Manitoba and North Western Ontario, Portage la Prairie, Man.

October 18, Tuesday, 3 p.m. — The Synod of Montreal and Ottawa, Pierrefonds, Que.

October 18, Tuesday, 2 p.m. — The Synod of Toronto and Kingston, Lindsay, Ont.

October 18, Tuesday, 8 p.m. — The Synod of Saskatchewan, Prince Albert, Sask.

October 24, Monday, 8 p.m. — The Synod of Hamilton and London, Eastmount Church, Hamilton.

October 25, Tuesday, 8 p.m. — The Synod of Alberta, Rocky Mountain House, Alta.

November 1, Tuesday, 8 p.m. — The Synod of British Columbia, New Westminster, B.C.

**Photo competition and show**

The Colour Photographic Association of Canada under the sponsorship of the Centennial Committee, Ottawa, is seeking 35 mm colour slides or 16" x 20" mounted colour prints for a competition and a slide show, "Focus on Canada." Deadline for entries is October 31, 1966. For information write: Focus on Canada, P.O. Box 545, Hamilton, Ont.



## CHURCH CAMEOS

■ The newly renovated church auditorium and hall of the *Cookstown, Ont.* congregation was re-opened on June 12.

■ At *Barnesville Church, New Brunswick*, a communion table was dedicated by the minister, the Rev. Dr. J. Y. Garrett.

■ Memorial gifts to *Kenyon Church, Dunvegan, Ont.* include a Communion table, given by Mrs. Malcolm MacLeod for her husband, parents and their family; a private Communion set, the gift of Mr. and Mrs. Norman M. MacLeod for Mrs. MacLeod's parents, a vestry desk fountain pen set from Mrs. J. Pettingill and Mrs. Kenneth MacRae, for Miss Florence Campbell.

■ *Lakevale Presbyterian Church* at Fowler's Corners in Peterborough Presbytery celebrated its centennial in June. The frame church, erected in 1866 at a cost of \$600, is still in use.

■ The 113th anniversary of *Innerkip Church, Ont.*, June 12, was marked by presentation of memorial gifts, including flags, a Communion chalice, guest book and stand, stained glass windows, Bibles and class tables, given by the Gillespie and Matheson families and the Y.P.S.

■ During the Old Boys' Reunion at Hespeler, Ont., the former Sunday school classes of Mrs. Jean Renwick Slater and Mrs. Nora Huether Moore met and attended the morning service of *St. Andrew's Presbyterian Church*. A cheque was presented to the minister, Rev. S. W. Gentle, from each class in loving memory of a former classmate, Mrs. Isabel Wilson MacHarrie. Two record players will be purchased and used in the nursery and beginner departments.

■ *St. Andrew's Church, Bolsover, Ont.* marked its 100th anniversary with special services, July 17 and 24. The Rev. Alex Calder of Peterborough and the Rev. M. C. Young were guest preachers. The Rev. William Fairley is the minister. Mrs. Hector MacFadyen, a senior member, cut the centennial cake.

■ A Communion set was presented to *St. Andrew's Church, Moosomin, Sask.*, by Roy Kilpatrick, in the name of the Kilpatrick family.

### Formosa suffers again

Death and destruction visited Formosa again in June when a typhoon and ten days of heavy rain swept across the southern part of the island. Twenty-three persons were killed and damage totalled an estimated \$50 million.

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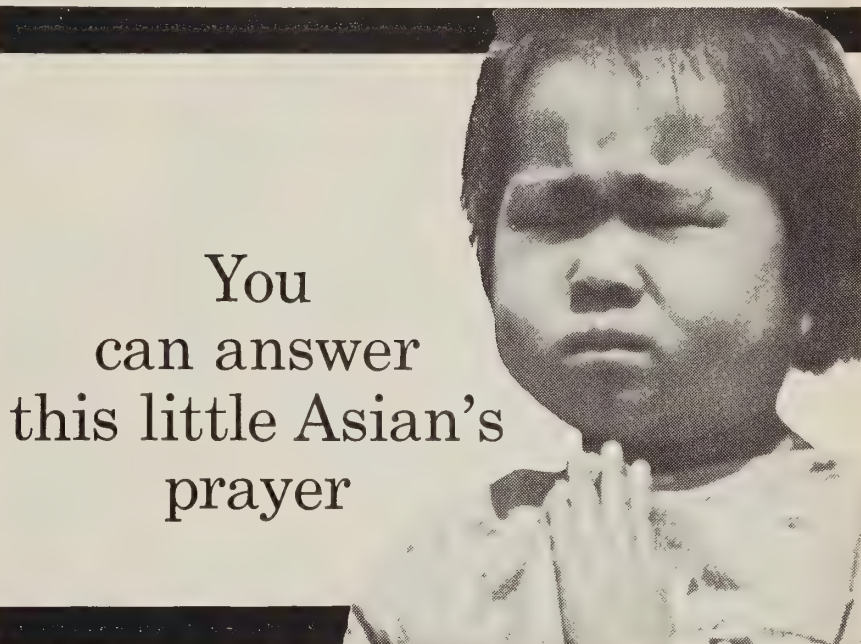


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In recognition of 40 years service, elder E. M. Becksted received a certificate from Knox Church, Morrisburg, Ont., presented by Allan Farlinger. Looking on is Rev. E. R. Hawkes.



The new Christian education building at Atwood Church, Ont., accommodates five classes, a choir room and minister's study. Shown in front of the building is the minister, Rev. Harry E. Waite.



—Winchester Press photo

Shown at the dedication of the new fellowship hall of St. Andrew's Church, South Mountain, Ont., are, left, Rev. A. D. Sutherland, Rev. R. W. Johnston, and Rev. J. J. Hibbs, moderator of Brockville Presbytery. Among the gifts for the hall was one from the wardens and minister of the Anglican Church, South Mountain.



The new \$165,000 Astwood Hall was opened on June 19 by the Governor of Bermuda, Lord Martonmere, and dedicated by the moderator of the last general assembly, Rev. Dr. G. Deane Johnston. At the left is the tower of St. Andrew's Church, Hamilton, Bermuda's only pink church. The hall is named in memory of Charles Erastus Astwood in acknowledgement of his Christian leadership and the generosity of his daughters, Misses Maud and Mary Astwood. Construction was supervised by Rev. Creba A. MacSween.



At the opening are, right, the beadle of St. Andrew's, A. R. Chamusco, the Governor, Lord Martonmere, the moderator, Rev. Dr. G. Deane Johnston, the minister, Rev. Creba MacSween and Lady Martonmere. The hall includes nine classrooms, a church parlour, kitchen, office, library and gymnasium. It is air-conditioned.

## CHURCH CAMEOS



At St. Giles Church, Ottawa, the 35th anniversary of the ordination and induction of Rev. Dr. John Logan-Vencta was marked by presentations to him and his wife. Shown are, left, George A. Lee, church school superintendent, Dr. and Mrs. Logan-Vencta, and Neil Mathies, session clerk.





At the sod-turning for the new Knox Church, Port Alberni, B.C., are, left, Rev. Dr. Oliver Nugent, synod missions superintendent; Rev. Dr. David C. Smith, the minister, Rev. J. C. Cooper, national director of church extension, H. B. Currie, the oldest member, and Susan Olsen, representing the church school.



Memorial gifts to St. Andrew's Church, Nanaimo, B.C. included two stained glass windows given by Mrs. Louis Szasz, left, for her husband, and chancel lighting by Bill Philip, right, for his wife. With them is the Rev. Denis H. Mahood, minister.



The plaque held by Sunday school superintendent Thomas Butler is to be awarded annually in honour of Mrs. Margaret Brock, centre, for 38 years a primary teacher in Knox Church, Port Dover, Ont. At right is the student minister, John Callander.



Miss Doris Blaise received a gold wrist watch on her retirement as Sunday school superintendent at Ephraim Scott Memorial Church, Montreal, after 18 years. The minister, Rev. James Armour, made the presentation.



A baptismal font was dedicated in St. Paul's Church, Banff, Alta., in memory of Mrs. Helen Brett. At the same time two infants were baptized. Shown from left are Mr. and Mrs. Wm. Craig Jr. with Andrew, and Mr. and Mrs. John Lowrie with Kelly.



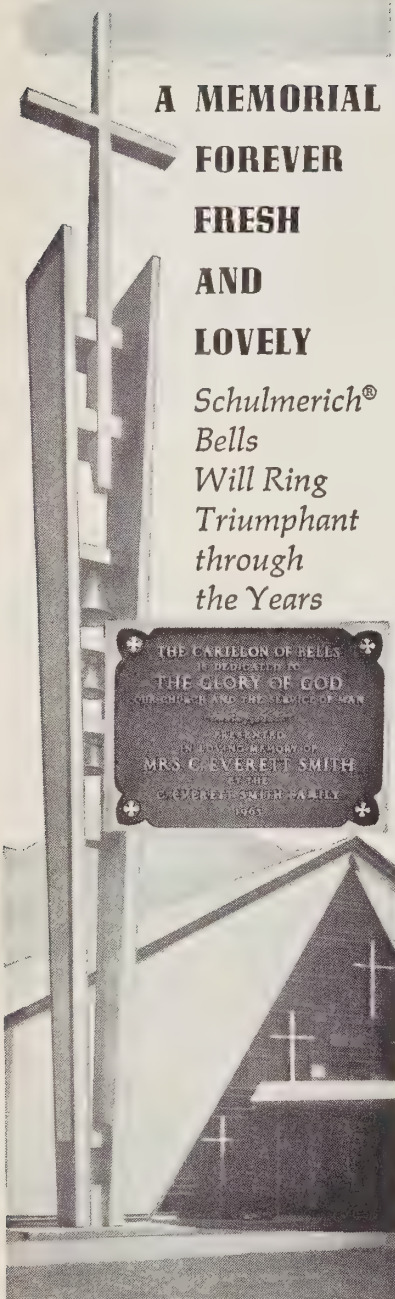
—Guelph Daily Mercury photo

Organist James Martindale demonstrates the new memorial organ at Knox Church, Guelph, Ont., while elder Walter Tyson, left, Neil Dickieson, session clerk and Dr. D. Crawford Smith, the minister, admire the instrument.



St. Columba Church, Lancaster, N.B., is being relocated and a sign has been erected on the site of the new building. From left is the minister, Rev. G. L. Blackwell; R. K. Latta, planning committee chairman, and Gerald Ryan, treasurer.





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## PERSONALS

The Rev. K. S. Cheh and his wife returned to Japan in August. Mr. Cheh has been studying at Knox College, Toronto, for two years and Mrs. Cheh joined him at the end of June.

The Rev. J. S. Hahn of Gifu Church of the Korean Christian Church in Japan arrived in Canada in July and visited camps in the west. He will study at The Presbyterian College, Montreal.

The Rev. and Mrs. H. Glen Davis returned to Japan from Korea in July and have taken up their work with Kyushu Presbytery of the Korean Christian Church in Japan.

The Rev. Murray and Mrs. Garvin and their five children arrived in Canada in July on furlough from Formosa.

Mr. and Mrs. Robert Birse returned to Canada from Nigeria in July. Mr. Birse has completed his period as a teacher under CUSO (Canadian University Service Overseas) during which the Birses were recognized as missionaries of our church.

S. T. Robinson became director of Kenora Fellowship Centre on August 1st. Mr. Robinson, who has been principal of the Cecilia Jeffrey Residential School in Kenora for many years, succeeds the Rev. Dr. James Dunn. Dr. Dunn has been appointed minister at Garden Village, Burnaby, B.C.

The Rev. Creba A. MacSween has accepted a call to St. Andrew's Church, Campbellford, in the Presbytery of Peterborough. He left Bermuda at the end of July.

The Rev. Norman Hutchinson of St. Columba's, Belleville, Ont., has been called to St. James Church, Truro, Nova Scotia.

The Rev. Douglas Black of Laurel Lea, Sarnia, is moving to Greenbrier Church, Brantford, Ont.

A silver tray was presented to Mrs. Arthur Moore by the congregation of Burns Church, Mosa, Ontario, in recognition of 44 years as organist and choir leader.



Prof. William F. Graydon has been appointed associate dean of the faculty of applied science and engineering at the University of Toronto. Dr. Graydon is an elder of St. Andrew's Church, Humber Heights, Toronto.

The Rev. Ralph MacKenzie of Duntroon is going to Westminster Church, Barrie, Ont., succeeding the Rev. Malcolm Summers who is now working with the Children's Aid Society in Barrie.

The Rev. Jack McIntosh is on furlough from his work with the Korean Christian Church and will be studying in Japan until December. Mrs. McIntosh, David and Janette are staying with her family in Guelph, Ont.

Miss Hildur Hermanson, retiring after 34 years in Formosa, was presented with a scroll and gift of money by her home congregation, St. Andrew's Church, Saskatoon.



Ordained as elders on the same day, July 3, were Mrs. Norman McInnis, left, of St. Andrew's Church, Arthur, Ont., and Mrs. J. M. Thomas of Fallingbrook Church, Scarborough, Ont.

The Rev. Paul Scott has resigned from St. Paul's Church, Corner Brook, Newfoundland.

James Mullen, catechist at New Carlisle, Quebec, has been appointed to Amherst Island, Ontario.

The Rev. Graeme Bucknall, home mission director of the Presbyterian Church of Victoria, Australia, visited Canada briefly in August to discuss new forms of ministry and experimental parish activities.

Rev. Dr. Kenneth McMillan, general secretary of the Canadian Bible Society, spoke on the "Contribution of the Church to the Life of Canada" at two international world mission conferences during the summer at Brandon, Manitoba, and Salem, Oregon.

The Rev. Alex MacSween of Winnipeg was chairman of the Prairie Conference and Miss Joan Macneil led a denominational workshop for Presbyterians. The Rev. R. Malcolm Ramsom, director for missionary education, led the denominational workshop at the Northwest Conference.

Miss Margaret Jones of Winnipeg, active in the synod and national PYPS, has gone to Guyana as a teacher under CUSO.

William R. Robson, who has retired after teaching in the church school for 54 years, was honoured by his colleagues at Morningside Church, Toronto. A presentation was made to Mr. Robson at a reception at the home of the superintendent, Hugh Donnan.



The Rev. Bruce A. Miles of First Presbyterian Church, Winnipeg will conduct Church of the Air on the C.B.C. radio network, Sunday, September 11.

Miss E. Margaret Clarkson, a member of Knox Church, Toronto, wrote one of the two hymns selected for use at the World Congress on Evangelism which will open in Berlin on October 26. The hymn contest, sponsored by *Christianity Today*, attracted 780 entries.

Rev. Dr. Wilfred Scopes of New York City has become president of the United Theological College of the West Indies for two years. He is a former missionary to India. His appointment is made possible by the Theological Education Fund of the World Council of Churches.

The Rev. Donald J. M. Corbett, minister of Central Church, Vancouver, B.C., received the degree of Doctor of Philosophy from the University of Edinburgh on July 8, in absentia.

Presentations were made to the Rev. and Mrs. Russell T. Hall by the congregation of St. John's Church, Grimsby, Ontario, when the minister and his wife were designated for service in Lagos, Nigeria.

The Rev. David Whitehead of Thompson, Manitoba, has been called to St. Paul's Church, Hawkesbury, Ont.



To mark 50 years of continuous service as a church organist, Henry Rosevear was honoured at a reception at Glenview Presbyterian Church, Toronto, June 26. Mr. Rosevear has been organist at Glenview for 15 years. He is past president of the Royal Canadian College of Organists and past president of the Ontario Registered Music Teachers' Association. For 13 years he has lectured in church music at Knox and Ewart College.

E. Powell Aikens has been re-elected president of The Presbyterian College alumni association, and John F. Allan is still the secretary-treasurer.

D. T. Evans is the new president of the Knox College alumni; Gordon Brett is secretary and Grant MacDonald is treasurer.

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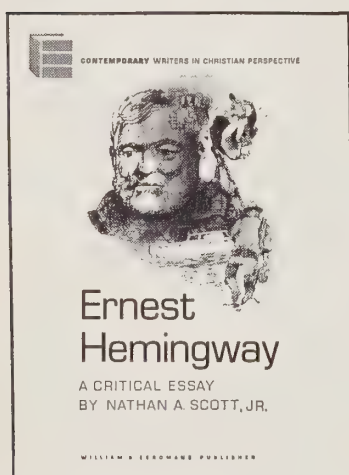
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Dr. Neil G. Smith records the achievements of two great men, James MacGregor of the Maritimes and James Robertson of the West. Prof. W. Stanford Reid deals with John Cook and the kirk in Canada. His wife, Priscilla Lee Reid, describes the role of women in the development of the Presbyterian Church.

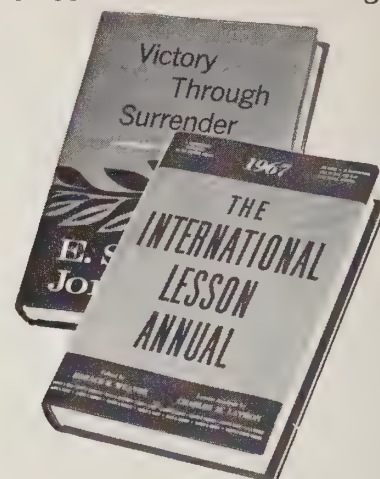
The Rev. James A. Thomson contributes an essay on William Proudfoot and the secession churches. The late Dr. David A. Smith covers the church in British Columbia and the Yukon. Dr. John McNab narrates the story of missionary adventures overseas.

This volume has been compiled by the general assembly's centennial committee as a companion piece to *A Short History of The Presbyterian Church in Canada* which sold so well that a second printing has been necessary. *Enkindled by the Word* should find a wide response as well. (Presbyterian Publications, \$1.75)

PEACE IN VIETNAM, by *Friends Service Committee*

• A provocative contribution to current discussions of the United States foreign policy is found in this report by the American Friends Service Committee, a Quaker organization. It declares that destruction must stop and American policy must turn to a search of constructive approaches. "It is simply not possible to build a house and burn it at the same time." The authors, all well equipped to understand and evaluate the Southeast Asian situation, insist that Americans must be wary of "the subtle and dangerous assumption that the United States can determine the course of the whole world. The experience of Vietnam shows the need for a new understanding of the social forces compelling change in many nations." (Copp Clark, paper, \$1)

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Those who need it, probably won't buy it, which is a pity, because this little handbook points up the weaknesses most of us have in connection with writing or non-writing of letters, and then shows by examples how to correct those weaknesses. (Welch, \$3.75)  
*H. F. Davidson*

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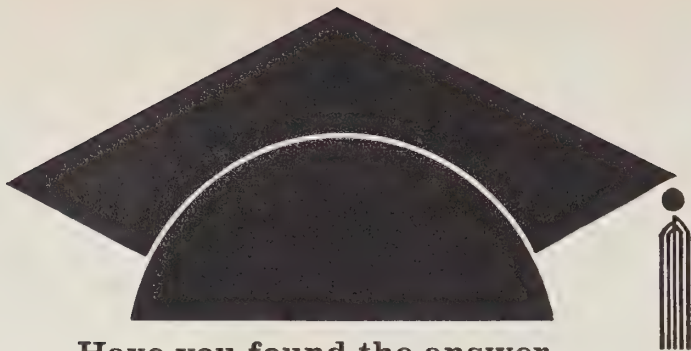
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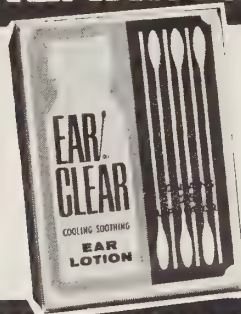
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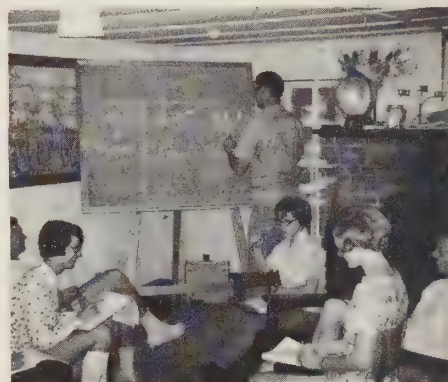
## VIEWING

• A nationwide poll by NBC-TV for use on a program testing political attitudes to be shown this fall shows 76% of Americans disagree that "prayer and Bible reading should not be allowed in public schools"; 17% agree, and 7% said they agree or disagree in part.

• *The Bible*, John Huston's three-hour epic which covers the creation to Abraham and Isaac inclusive, has brought the largest cash advance of any film yet made — \$1.5 million. The picture is slated for American release next month.

• A lively picture that hits on many youth interests (bowling, drag racing, folk singing) as well as problems (school drop-outs, theft, drugs) has been produced by Gospel Films entitled *Misfit*.

## YOUTH NEWS



At the national conference for young adults, Aug. 1-5, at Gracefield Conference Centre, Que., Rev. Art van Seters of Pt. Elgin, N.B., Biblical and theological resource leader, gives a lecture. Fifteen attended the conference.

Over 100 young people attended the synod weekend retreat of Toronto-Kingston PYPS held over the civic holiday weekend at Glen Mhor Camp, Beaverton, Ont. Theme lecturer the Rev. A. Alan Ross, Mitchell, Ont., spoke on the freedom that is found in Christ.

A showing of the provocative film *23-Skidoo* and the NFB's *Nobody Waved Goodbye*, and a contemporary communion and vesper service highlighted the three-day program.

At the same synod's week-long fellowship at Haliburton Lodge in northern Ontario, August 27 to September 3, the Rev. Donald L. Campbell, of Pierrefonds, Que., led 75 young people in informal discussions on the theme "Christianity in crisis."



The Montreal-Ottawa Synod PYPS Thanksgiving convention will be at Westminster Church, Ottawa; speaker, the Rev. Alex McCombie of Sherbrooke, Que.; program to include tours of the Parliament buildings and National Art Gallery, with a square dance, and basketball, volleyball and football tournaments.

On the same weekend the Ontario Christian Endeavour will meet in St. Andrew's Presbyterian Church, Hamilton.

## PRESBYTERIAN MEN



DONALD E. SCOTT

One of London Presbytery's consistently active PM leaders is Donald E. Scott of Rodney, Ont.

A lifelong resident of Rodney, this successful business man has for some years been the representative

of the Loyal Protective Insurance Company with head offices in Toronto and Boston, selling life, accident and sickness insurance.

Don is a member of the public school board. In addition to being a charter member and past president of the Kiwanis Club, he has been treasurer for the past seven years.

In St. John's Church he is on the board of managers, superintendent of the Sunday school, and teaches a junior class of boys. Don is a presbytery representative on the Hamilton and London Synod P.M. council, has completed the PM training program and has encouraged others to take part in leadership training.

His wife Margaret is secretary of the W.M.S. group, a C.O.C. leader and teacher of the primary girls' class. The Scotts have a daughter, 10, and two boys aged 12 and 14. Brian, the oldest, is president of the P.Y.P.S. and accompanied his father to the two last PM conferences in London. Both Brian and Donny are Scouts. Susan enjoys figure skating.

An annual family service is a feature of the PM program in Guelph Presbytery. This year it was held at Duff's Church, Puslinch, on June 12. Participants included Jim Kerr of Elora, Emmerston Fogal of Elmira, Doug Gilmour and Don Schwartz of Puslinch, President Dave Arthur of Guelph, Rev. Willis Young of Fergus, and Rev. R. Forbes Thomson of Guelph.

## Classified Advertisements

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The 1966  
Regional Conference

At the Truro conference are seen, from the left, Bruce Brown of Wabush Lake, Labrador, Fred Rowsell of Corner Brook, Newfoundland, Douglas Zimmerman of Hamilton, and Prof. J. Charles Hay of Knox College.

Panel discussions on "Channels of Power" featured the five regional conferences of Presbyterian Men this year.

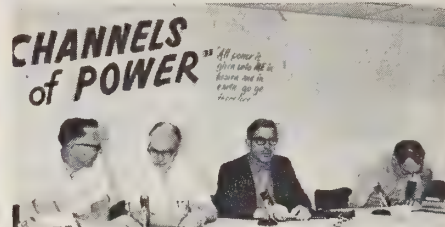
Composed of two ministers and two

laymen each panel dealt with the relation of the Christian faith to everyday life. The Christian's attitude to his work and fellow-workers came up for

discussion frequently.

Beginning in May and running through until June, the conferences were held in Truro, London, Montreal, Vancouver and Brandon.

The conference team consisted of Prof. J. Charles Hay of Knox College, Douglas Zimmerman of Toronto, Reg. Gardiner and Penman Smith of Hamilton, and the Rev. Stuart Coles of Toronto.



The panel at Brandon, left to right, Rev. M. S. McLean of Winnipeg, Dr. J. C. Hay of Knox College, Penman Smith and Reg. Gardiner, both of Hamilton.

### Information wanted

A 75th anniversary history of Presbyterianism in St. Lambert, Quebec is being written. If former members can provide information about old St. Cuthberts (1891-1927) or St. Andrew's 1925- ), please write to: Rev. K. S. Barker, 285 River St., St. Lambert, Que.



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## IN MEMORIAM

ADAMSON, JOHN F., 71, elder and roll clerk, Knox Church, Stratford, Ont., July 23. He and his wife originated the *Adamson Shakespearean Notes*, distributed overseas through World University Services.

ANDERSON, EVAN MACDONALD, 78, Memorial Church, Rocky Mountain House, Alta., session clerk and representative elder, June 10.

BLAIR, DAVID, 61, elder, director of outreach and choir member, Fairview Church, Vancouver, June 30. He was also a catechist in Port Alberni, Vancouver and Jamestown, Ont.

DAVIDSON, DONALD, 83, elder, Mount Pleasant, Bobcaygeon and St. Andrew's, Newmarket, Ont., June 16.

DUNDAS, WILLIAM HARVEY, 76, board member, St. Andrew's Church, Windsor, Ont., July 18.

IRVINE, ERNEST, 84, elder, Knox Church, Sixteen, Oakville, Ont., July 12.

JOHNSON, W. E. G., 78, Central Church, chairman of the board, elder, roll clerk and budget treasurer, July 22.

KAISER, MRS. WILLIAM G., 81, member of MacVicar Memorial Church, Outremont, Que., June 18.

KAY, REV. MATTHEW, 73, at Mackay Memorial Hospital, Taipei, Formosa, for 20 years minister of the Chung Shan Church, and well-known for his gospel messages over the Taipei radio, July 6.

LANE, JACK, elder, Kinlough Church, Ont., former church treasurer, July 20.

MacKECHNIE, JAMES STEWART, 97, elder, St. Andrew's Church, Kamloops, B.C., June 20.

MacKENZIE, SAMUEL, 73, elder, St. Andrew's Church, Niagara-on-the-Lake, Ont., June 13.

McARTHUR, MRS. ELIZABETH, 88, Weston Church, Ont., W.M.S. life member, July 21.

McDONALD, ROY, 73, elder, trustee and budget treasurer, St. Andrew's Church, Newmarket, Ont., July 6.

MILLS, ROBERT J., 75, elder, Horning's Mills, Knox Church, Ont., July 2.

MITCHELL, JAMES, 82, elder, Riverdale Church, Toronto, July 14.

NICHOL, J. MURRAY, elder, Erskine Church, Ottawa, July 3.

NICOLL, THOMAS W., 76, elder, First Church, Port Arthur, Ont., June 29.

PLOMP, TEUNIS, 64, Haney Church, B.C., representative elder, treasurer, Sunday School superintendent, young people's director and building committee member, father of the Rev. Tony Plomp, June 6.

ROBERTSON, STUART E., 82, session clerk, Lucknow Church, Ont., June 19.

SAGER, SEYMOUR, 78, elder, St. Columba Church, Hamilton, Ont., stewardship and budget treasurer, member of the board, June 20.

SCOTT, MRS. JOHN, 90, of Dunblane Church and Tolmie Memorial, Port Elgin, Ont., life member of the W.M.S., mother of Miss A. Beatrice Scott, missionary on the Bhil field, India, July 20.

SMITH, ROBERT, 94, elder, First Church, Seaforth, June 10.

TAYLOR, MRS. T. WARDLAW, 96, widow of the late Rev. Dr. T. Wardlaw Taylor, former clerk of general assembly, mother of Miss Edith W. Taylor, Toronto, June 25.

WOOD, JOHN, 77, elder, New Westminster Church, Hamilton, Ont., June 23.

## Anniversaries

135th—Alberton, P.E.I., July 17, (A. R. Murray, catechist).

125th—St. Luke's, Bathurst, June 26, (Rev. Murray Graham).

100th—St. Andrew's, Bolsover, Ont., July 17, (Rev. Wm. Fairley).

80th—Kensington, P.E.I., July 3, (Rev. George R. Tannahill).

8th—St. Paul's Church, Nobleton, Ont., June 12, (Rev. G. K. Agar).

## BIBLE READINGS

September 1	— Isaiah 28: 13-22
September 2	— Isaiah 28: 23-29
September 3	— Isaiah 29: 9-16
September 4	— Isaiah 29: 17-24
September 5	— Nehemiah 4: 6-18
September 6	— Isaiah 30: 1-7
September 7	— Isaiah 30: 8-17
September 8	— Isaiah 30: 18-21
September 9	— Isaiah 31
September 10	— Isaiah 32: 1-8
September 11	— Isaiah 33: 1-10
September 12	— Matthew 22: 1-14
September 13	— Matthew 22: 15-22
September 14	— Matthew 22: 23-33
September 15	— Matthew 22: 34-46
September 16	— Matthew 23: 1-12
September 17	— Matthew 23: 13-22
September 18	— Matthew 23: 23-33
September 19	— Matthew 23: 34-39
September 20	— Psalm 36
September 21	— Psalm 37: 1-9
September 22	— Psalm 37: 10-21
September 23	— Psalm 37: 23-40
September 24	— Psalm 38: 1-12
September 25	— Psalm 38: 13-22
September 26	— Psalm 39
September 27	— Psalm 40
September 28	— Psalm 41
September 29	— Psalm 42
September 30	— Psalm 43

## CHURCH CALENDAR

### RECOGNITIONS

Ajax, St. Timothy's, Ont., Rev. E. Herron, Sept. 8.  
 Coquitlam, B.C., Rev. R. Manthorpe, Aug. 4.  
 Dalhousie, St. John's, and New Mills, St. Andrew's, N.B., Rev. Keith Boyer, Aug. 4.  
 Kinnaird, Slocan and New Denver, B.C., Rev. J. Wiseman, June 8.  
 Prince George, St. Giles, B.C., Rev. J. P. (Ian) Morrison, July 6.  
 South Burnaby, Garden Village, B.C., Rev. James Dunn, July 7.  
 Weston, St. Stephen's, Rev. Victor H. Turner, June 29.

### INDUCTIONS

Campbellton, Knox, N.B., Rev. John P. Lockwood, Sept. 6.  
 Carleton Place, St. Andrew's, Ont., Rev. Derwyn J. Hill, Aug. 4.  
 Don Mills, St. Mark's, Ont., Rev. James W. Evans, Sept. 7.  
 Toronto, Dovercourt Rd. and Chalmers, Ont., Rev. Paul L. Storms, June 28.  
 Vancouver, Gordon, B.C., Rev. George M. Philips, June 29.

### ORDINATIONS

Inglis, R. Lewis, St. Michel, Que., June 30.  
 Philips, George M., Vancouver, B.C., June 29.

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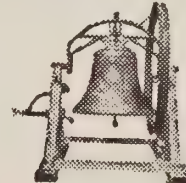
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Newcastle, Millerton and Derby, N.B., Rev. Wallace E. Whyte, Box 930, Chatham.  
Richmond Bay, P.E.I., Rev. Leslie Files, New London.  
Rose Bay, Conquerall, Dublin Shore, West Dublin, N.S., Rev. John R. Cameron, Box 218, Lunenburg.  
Sussex, Hampton and Barnesville, N.B., Rev. John Humphreys, 350 Main St., Saint John.  
Truro, St. James, N.S., Rev. A. E. Morrison, 48 Archibald St., Truro.  
Windsor, St. John's and Noel Road, Ont., Rev. R. D. MacLean, 6357 London St., Halifax.

### Synod of Montreal and Ottawa:

Beauharnois, Que., Rev. H. K. Markell, 4992 Grosvenor Ave., Montreal 29.  
Lochwinnoch, Stewartville and Braeside, Ont., Rev. William Reid, 460 Raglin St. S., Renfrew.  
Morrisburg, Knox, Ont., Rev. Robert W. Johnson, Box 278, Cardinal.  
Orms town, Que., Rev. W. M. Brown, Howick, Que.  
Richmond, St. Andrew's and Stittsville, St. Andrew's, Ont., Rev. T. A. Pollock, Manotick.  
Spencerville, Ventnor and East Oxford, Ont., Rev. David Mawhinney, Box 971, Prescott.  
Winchester and Mountain, Ont., Rev. J. M. Anderson, Box 819, Kemptville.

### Synod of Toronto and Kingston:

Bermuda, St. Andrew's, Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3. (effective Sept.)  
Bradford, Coulson Hill and Scotch Settlement, Ont., Rev. C. A. McCarroll, Box 69, Cookstown.  
Eden Mills and Rockwood, Ont., Rev. G. R. MacDonald, 54 Queen St. N., Kitchener.  
Foxboro, Roslin and Fuller, Ont., Rev. Max V. Putnam, 146 Clergy St. E., Kingston.  
Pittsburgh, St. John's, and Sandhill, Ont., Rev. M. C. Young, Box 732, Gananoque.  
Scarboro, St. David's, Ont., Rev. D. R. McKillican, 59 St. George St., Toronto 5.  
Stayner, Jubilee, Sunnidale, Zion and East Nottawasaga, Ont., Rev. R. E. MacKenzie, 159 Paret St., Barrie.  
Guelph, Westminster-St. Paul's, Ont., Rev. A. H. Vair, 132 Argyle St. N., Preston.

### Synod of Hamilton and London:

Brigden, Bear Creek and Dawn, Knox, Ont., Rev. K. A. Heron, Box 636, Petrolia.  
Brussels, Melville and Belgrave, Knox, Ont., Rev. R. U. MacLean, Clinton.  
Chatham, St. James and Dover, New St. Andrew's, Ont., Rev. Donald MacInnes, 48 Erie St. S., Ridgetown.  
Fingal, Knox, and Pt. Stanley, St. John's, Ont., Rev. H. S. Rodney, 100 Hince St., St. Thomas.  
Grimsby, St. John's, Ont., Rev. Harold Lowry, 2047 James St., Burlington.  
Hamilton, St. Enoch, Ont., Rev. Robert H. Armstrong, 2 Beulah Ave., Hamilton.  
London, Elmwood Ave., Ont., Rev. J. M. Pollock, 610 Hamilton Rd., London.  
Wyoming and Camlachie, Ont., Rev. G. H. Young, 398 Wellington St., Sarnia.

### Synod of Manitoba and North Western Ontario:

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Elphinstone, Okanais and Rolling River, Man., Rev. I. L. Jackson, Box 1089, Virden.

### Synod of Alberta:

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Willowdale, Edwell and Valley Centre, Alta., Rev. Basil Hartley, Box 26, Innisfail.

### Synod of British Columbia:

Sooke, Knox, B.C., Rev. William Klempa, 439 Obed Ave. W., Victoria.

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Brandon Presbytery, Dauphin, Man.; Assiniboia Presbytery, St. Stephen's, Regina, Sask.; Calgary Presbytery, Varsity Acres, Calgary, Alta.; Jasper Place, Edmonton, Alta.

### OVERSEAS VACANCIES

Caribbean, a presbyter-at-large, with interest in Christian education; British Guiana, a minister for a Canadian mining community at MacKenzie; British Honduras, for self-supporting congregation in Belize; India, experienced doctor for short term in well-equipped rural hospital; minister for work with youth and with other ministers in urban centre; Formosa, minister for theological teaching; minister for work among mountain people in a team ministry. Apply to Overseas Personnel, 63 St. George St., Toronto 5.

### CLERKS OF PRESBYTERY

East Toronto, Rev. John R. Waldie, 152 Floyd Ave., Toronto, Ont.  
Sarnia, Rev. J. Bruce Robertson, Box 67, Strathroy, Ont.



# A Letter from Africa



Children's Hostel,  
Union School,  
Umuahia, Nigeria.

Dear Uncle Norman,

How are you? I am back at school after our Easter vacation and since it is Sunday afternoon I must write a letter. I don't like writing letters but on Sunday we have to write a letter so I am going to write to you.

I'm learning to play the recorder. Today is my birthday. I wish I had a bicycle. Thank you for the wallet you sent me. I don't have any money to put in it but I hope I soon will. I'm not going to have a birthday party. Auntie says there are too many children at the hostel for each of us to have a party.

On my last report card I had one A, four B's and the rest C's and D's. I am now 9 years old.

It is very hot today, about 99 degrees. We were given some monkeys two weeks ago. They get out of their cage a lot and try to bite us. Auntie gets cross when they come into the hostel.

We have two new boys at the hostel this term. Both of them are from India.

One boy's name is Himat. He was born at the foot of the Himalaya mountains. Get it!

My teacher is very nice. One night last week one of the other classrooms was robbed and all the school books taken. They robbed my friend John's house too.

We go to school at 8:30 in the morning and finish at 1 o'clock. Then we eat and Auntie makes us have afternoon rest. As soon as rest is finished we have to do our homework. Auntie usually helps us when our teachers don't come.

Last week Mom wrote me a letter and told me that my brother had fallen out of a mango tree. He got so excited when he saw so many mangos that he let go with both hands to pick them and down he came. He didn't hurt himself much.

We have to go to bed at 8 pm. One night it was so hot that Uncle took us outside for a walk and we saw a satellite.

My best friend is Peter. He's from England. Uncle spans us with his slipper when we are bad. Peter goes home for the weekend. I wish my Mom

and Dad didn't live so far away so they could take me home some weekends.

I like the hostel a lot. Every Saturday we have to do our garden. I planted okra, corn and cucumbers but they are not doing very well. When we finish the garden Auntie takes us to the market. We each have six pence to spend. The girls only buy candy or groundnuts or oranges but I bought a catapult. The man in the market makes them out of old inner tubes from car tires.

Yesterday Auntie took us to the nearby stream to have our bath. The water pump at the hostel was broken. It was quite a long walk and part of it up a steep bank so we were dirtier when we got home. When it rains we'll have a good time filling up all the barrels and tubs in the hostel and the teachers' houses so that we will have water to use. Uncle has to go to Aba to get the part for the water pump that is broken. I hope they have the part.

Love,

Bruce.

(Bruce is the son of the Rev. Earl Roberts who was a missionary in Nigeria for two terms.)



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**Presbyterian Church Calendar, 50 Wynford Drive, Don Mills, Ontario**





# *The Presbyterian Record*

OCTOBER, 1966



## IN THIS ISSUE:

**Protestantism: Dead or Alive?**

—Stephen C. Rose

**Vellore's Ministry of Healing**

—Valerie M. Dunn

**AUTUMN GRANDEUR**  
in Haliburton, Ontario



## THE VANISHING PROTESTANT



"Ye shall be witnesses unto Me." — Acts 1:8

■ Some of you may have seen a fuller account of an address by a Roman Catholic churchman than I did. It was reported in the papers about six months ago. Apparently he said that the greatest problem confronting the church today is that of "the vanishing Protestant." I did not hear his address. This was the fullest account of it I read. But I think his meaning is clear.

This is the month that ends with another anniversary of the posting of Luther's famous theses on the church doors of Wittenberg. That incident has since come to be regarded as the birthday of the reformation, although there were those who were concerned about reform in the church prior to 1517. But we celebrate all kinds of anniversaries without a second thought about their significance. And this anniversary especially is one whose deeper meaning we need much to ponder in these times. What is a Protestant?

There are so many protest marches today that as soon as we hear and use the word we think of something negative. And we assume that these people in the 16th century must have been protesting "against" something. As, indeed, they were. Surely by now we have all heard about the evils of selling indulgences, the ignorance of the clergy of the times, and many other ills against which

many conscientious people began protesting.

But if you want to go to the trouble of looking up the meaning in an etymological dictionary you will find that this is only a secondary meaning of the word "protest". It comes from the Latin *pro* — forth in public, and *testari* — to witness. To protest is to bear public witness. The term had its negative attributes which we cannot forget. What we must try more to remember is its positive character. As John A. Mackay has said, "The genius of Protestant Christianity is affirmation, not negation."

And this is the element that has been disappearing from the church's life. There is not only less dogma (which may not be so great a loss) but there is less conviction today (a loss much more serious) than in the days of our reforming fathers. In a day in which our knowledge in other fields has so greatly expanded, our knowledge in the world of the spirit seems almost correspondingly to have shrunk. Things that our fathers could have been dogmatic about 300 years ago may no longer appear so certain. About more and more things in the religious life we are forced to say, "I'm not sure. I don't know." More and more the modern Protestant seems to be forced into some kind of agnosticism. But this only throws us back upon our primary resources and reminds us how Luther felt when he made the great discovery in Paul's letters. We cannot find the courage, strength and will we need to go on living in this world by expanding our field of knowledge only; "the just shall live by faith."

But it's not only that Protestants of this 20th century have lost their conviction; we have lost our non-conformist position. This has nothing to do with the old question of being patronized by kings and governments. But it has much to do with the kind of Christianity we practise today, a far cry surely from New Testament Christianity from which we may be even farther removed than the church of the 16th century. We and our faith and ethics have been fitted into modern-day moulds. The sharp edges have been roughed off, the radical faith has been modified. Christianity isn't really very offensive any more, its discipline not very demanding.

In an introduction to *What's Ahead for the Churches*, Dr. Martin E. Marty writes: "The enemy of all American religions is the American religion . . . the American churches' judging, revolutionizing, re-creating powers have been rendered impotent by a social order which has adapted and tamed the churches and which pays them abundantly for their uncomplaining conformity."

We've got a problem; it's "the disappearing Protestant." We need a change, a reformation, a revolution. After H. M. Stanley found David Livingstone and spent some time with him in Africa he said: "If I had been with him any longer, I would have been compelled to be a Christian and he never spoke to me about it at all." We need more people like that. We need people who really will bear public witness, live the Christian life. "Ye shall be witnesses to Me," said Jesus. We shall soon have to start if reformed Christianity is to become visible in our generation.

### Prayer

O thou God and Father of Jesus Christ, who callest thy people in every generation to be thy witnesses, help us to know Jesus Christ more clearly, to love him more dearly, and to follow him more nearly. We ask it in his name. Amen. ★

BY D. GLENN CAMPBELL





## Church

## and society

*Impressions of the Geneva Conference, by the Rev. A. J. Gowland, secretary of evangelism and social action.*

■ Christians from 80 nations came together at Geneva, Switzerland, the city made famous by John Calvin, July 12-26. The occasion was the Conference of Church and Society, the most ambitious ever undertaken by the World Council of Churches. Its purpose was to discover God's will for his church and his world in this day of rapid social and technological change.

The conference was not called to speak for but to the churches and the World Council. Therefore, it is important not to attribute statements by participants or even the conference reports to the World Council, since they do not necessarily reflect the council's thinking. Its task was to break new ground, point up urgent issues, and to define goals of Christian action and witness. These will be submitted to the 1968 assembly of the World Council of Churches in Sweden.

More than half the participants were lay people invited on the basis of technical expertise and involvement in secular fields. They included politicians, economists, businessmen, sociologists, scientists and educators.

The discussions and reports were influenced by the fact that there were as many participants from Africa, Asia and Latin America as from other parts of the world. The increase in the number of non-western participants was also reflected in the leadership.

This meant that most came from the developing nations, where social injustice is more pronounced, and social and political unrest are almost the order of the day. Many of these people had lived or were living in the very midst of revolution, and as a result, the word "revolution" kept cropping up in speeches and reports. One of the thorny questions was, to what extent does a Christian identify himself with revolution?

This almost equal division between east and west made for lively discussion when international affairs were discussed, — especially the war in Vietnam and the Smith regime in Rhodesia. Though the vast majority were not in favour of communism, neither were they pro-west. In fact, it was a somewhat humbling experience — especially for the Americans — to hear one's government's policies so roundly criticized and its views challenged. It became apparent that even in a Christian conference, political expediency can eclipse Christian conviction! Sometimes the differences were so sharp, one wondered if the conference would come to any definite conclusions. However, in spite of the clash of opinions, one great achievement

was the number of areas of genuine agreement.

The conference saw an urgent need for the church to put its weight on the side of the oppressed, and to take its responsibility for society seriously. Dr. Margaret Mead pointed out that in the last 25 years we have not only come to know who all our neighbours are but that for the first time in history we are in communication with each other, and the fate of any group is the fate of all. It is up to the church of Jesus Christ, therefore, to see that the tremendous power entrusted to modern man is used for the well-being and not the destruction of mankind.

In the keynote address, Dr. W. A. Visser 't Hooft anticipated the objection of those who say that the church has no business getting involved in these questions. He said that "when Jesus proclaimed, 'The kingdom is upon you, repent and believe the gospel', it becomes completely clear that repentance means nothing less than to follow the way of the kingdom, a way which has not merely, not even in the first place to do with this or that religious practice, but with our daily life, with our relationships in society . . . But it is equally true that it is in our day to day decisions, in our social life that the reality of turning to God is constantly tested. We will never be able to convince the modern world of the truth of the gospel unless we offer it in its fulness; that is with its radical critique of our social attitudes and our social structures confirmed by our personal and corporate obedience."

The conference was not content simply to remind the churches of their responsibilities. Recommendations were made to the World Council in the hope that even before the 1968 assembly the council might take steps towards: (a) providing an ecumenical forum for continuing conversation on international economic issues; and (b) expressing the concern of the churches for international economic justice. It was agreed that the most effective action the church can take in the world will be through the countless laymen who are already at work in these fields all over the world. It was pointed out, however, that if laymen are to be effective, they require training for responsible participation as citizens. They must also support laymen who are engaged in critical struggles for human values in the public arena.

It became apparent that the church needs new structures to keep in touch with science and technology. Since Christians today are faced with a whole new range of bewildering issues we need more than occasional conferences; rather, ongoing mechanisms to continue discussions and exchange of information. Copies of the report of the conference will be available to churches soon. ★



### Give Thanks on Thanksgiving Day

■ Thousands of Canadians returned from their travels this year with a deeper appreciation for the good land in which we live. We hope that Thanksgiving Sunday will find most of them in church, and that Thanksgiving Monday will be marked by at least a prayer of gratitude offered before the traditional turkey is carved.

As our nation approaches its 100th birthday we should acknowledge, publicly and privately, that we are grateful for the privileges which we enjoy. Peace and prosperity, liberty and freedom, an abundant harvest and prospects of a bright future — these are among the blessings that Canadians can count today.

As we return thanks for God's goodness we recognize that much is expected from those to whom so much has been given. Canada must continue to share with the developing nations a portion of her wealth. As a people we must take our place in world affairs, and endeavour to bring to others some of the advantages that we enjoy ourselves.

### Welcome the Students from Overseas

■ Have you ever invited a student from overseas into your home? More than 10,000 young people from Africa, Asia and other parts of the world are studying in our universities this year. Are they to judge Canadian life only by what they experience in residences and boarding houses?

The family that entertains a guest from overseas does more than demonstrate Christian hospitality. It gains an insight into another culture, and strengthens the bonds of international goodwill and understanding.

If you live near a university centre and wish to make contact with overseas students, write to the Rev. Donald H. Powell at 50 Wynford Drive, Don Mills, Ontario. He will be happy to help you.

### The Reformation in 1966

■ No less than three articles in this issue deal with some aspects of reformation. This is due only partly to the observance of Reformation Sunday on October 30. The fact is that change is a way of life in the church today. It cannot be ignored, particularly by a people who claim to be "reformed yet always reforming."

Delegates from our church were active participants in the Chicago conference on the ministry of the laity. The Message from that conference, printed on pages 14 and 15, was produced by a committee chaired by one of our elders.

We have given The Message prominence because it should be studied by every Canadian Presbyterian. It is, in fact, part of our adult education course for this winter. As such it is elaborated upon in *Victory*, the adult quarterly that aims at growth towards Christian maturity.

There are radical proposals in The Message that demand more than a casual reading. To be effective they must be studied carefully and acted upon wisely. Informed and concerned lay men and women can do much to help the church meet the changing conditions under which we live and work.

There is great power potential in the 12 proposals of The Message. It will be generated only when Christian men and women devote themselves to serious study and dedicate themselves to immediate action. ★



## THE SITUATION IN NIGERIA

by E. H. Johnson

■ In Nigeria, as in any newly developing country, there are likely to be years of unsettlement and change while the people establish the form of government they want and learn to operate it smoothly. Changes of government by military force are always disturbing, but they may be the only way forward to more stable and constructive civilian government.

Some factors in the situation which has emerged from the military coup are:

1. Evidently the coup was an uprising of Hausa northerners in the army against their officers largely from the Ibo tribal group. The Hausas were disturbed by General Ironsi's plan for "unitary government" which left no place for tribal and regional interests. It seemed to threaten their Moslem and Hausa area with domination by the Christians of the Eastern and Western regions in the south.

2. The new government head is Lieut.-Colonel Yakubu Gowon, third in command in the former military government. The 31-year-old northern officer was reluctant to accept the office but did so to hold the country together. Lieut.-Colonel Gowon, who is trusted by the north, is neither a Hausa nor a Moslem, but a Christian from the small Birom tribe, the son of a Methodist minister.

3. The new government has released a number of political prisoners.

4. Gowon has declared that unitary government is impossible and the government must be based on a federation of regions although Nigeria should be kept together in one country.

5. Gowon plans to call a civilian constitutional conference to re-examine the basis of the federation. He wants to transfer the power of government to civilian leaders as early as possible.

In the second military coup, as in the first, the transfer of power took place with limited bloodshed and violence and with little disturbance to citizens. Our missionaries report that life continues much as usual. ★

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The Presbyterian Record



## cover story

This autumn scene at Davis Lake in the Haliburton area of Ontario was photographed by Miss Valerie M. Dunn, our editorial assistant.

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# Pungent and Pertinent

## BINGO — A MORAL ISSUE?

by Sally Arbuthnot



■ "Under the B - 10!" "Under the N - 3!" BINGO!

An innocuous game or a form of gambling?

Can the issue be resolved when two Christian churches hold such widely divergent concepts of right or wrong — whether or not bingo should be played in church halls?

Father Montague, a Roman Catholic priest, who is the moderator of an open-line program, "Person-to-Parson," heard over radio station C.J.R.N., Niagara Falls, Ontario, recently stated that according to the tenets of his church, opening church halls for bingo is not immoral (a moral issue) if the money received from the patrons is used for "religious purposes" and "if no person is hurt or deprived through a member of his family using the money to play bingo."

To us, as Protestants, Father Montague's explanation oversimplifies a questionable issue, but there is no doubt it would certainly offend the sensibilities of any Presbyterian if the Christian education centre was opened for bingo games, even if the proceeds paid off a heavy debt or cleared a church mortgage. Some Protestant churches are quite liberal in the use of their church halls for dancing, card games, penny sales, but none has let down the barriers to play bingo.

It may or may not be a moral issue, but somehow we associate games of chance with the Bible story, when Jesus denounced the money-changers, angrily driving them out of the temple. Protestants, too, are exhorted to follow the principle of free-will offerings . . . "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him." 1 Corinthians 16:2.

In a short interview with a devout

Roman Catholic (how seldom we use the phrase devout Protestant) came the answer:

"Bingo, fiestas, lotteries, penny sales, all of them provide the fastest and most painless way for us to raise money to carry on THE CHRISTIAN FAITH."

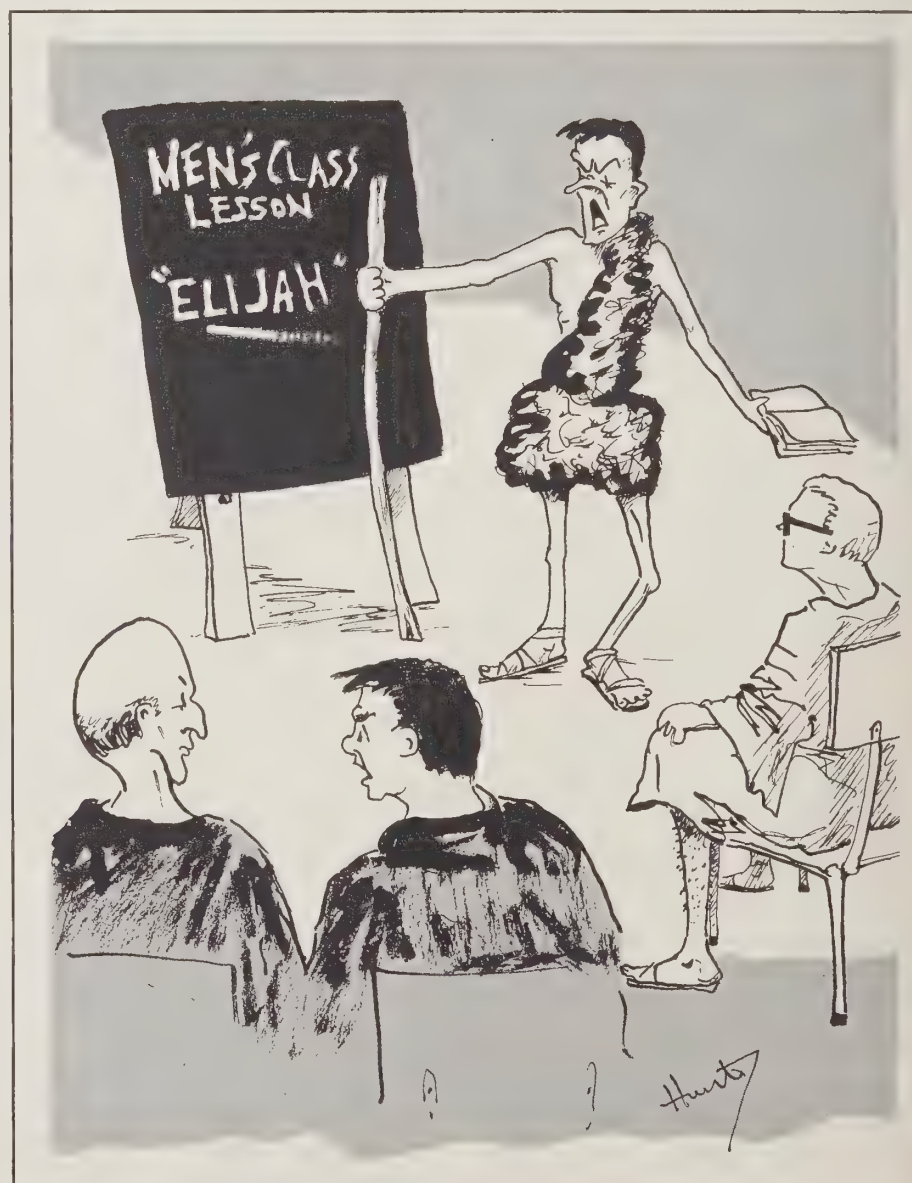
What rebuttal can a Protestant layman make to such a statement? That our church halls are consecrated, almost equally, with the sanctuary? That we find advertisements in bad taste which announce "Bingo, every Thursday, in Holy Rosary." . . . "Bingo at Christ the King?"

If the moral issue is gauged by the difference in religious viewpoint, what of the legal aspects? Bingo games are restricted under the criminal code of Canada. The law states, "bingo games may be played in halls, which are not

considered as *common gaming houses* if games are held *occasionally*, proceeds to be used for *charitable or religious purposes*."

James McNulty, M.P. for Lincoln County, stated that the enforcement of the law and the interpretation of the word "occasionally" and "religious and charitable purposes" is left up to each municipality, and the *local* police commission. This has resulted in so much inconsistent enforcement that Mr. McNulty, who has been inundated with letters, expects the antiquated law to be changed in 1967. The word "occasionally" will likely be deleted.

The humble game of bingo originated at some dusty county fall fair — in truth, an innocuous game. We move on to the largest agricultural fair of them all, the Canadian National Exhibition, Toronto, where almost an



"I don't mind 'getting with it' but this is ridiculous."



acre of park is set up for bingo, played with nail-biting intensity. Prizes are big and so are the operators.

Service clubs, fraternal organizations, athletic associations, the Canadian Legion, union leaders and the Roman Catholic Church, soon realized that thousands of dollars could be made, because thousands of people love to play bingo, parting eagerly with a dollar to sit in a hall "occasionally" (so it would not be designated as a common gaming house) and the proceeds (about which the patrons cared little), would be used for charitable or religious purposes.

Swimming pools, centres for the retarded — the blind — the handicapped — crippled children, donations to Olympic funds are all tangible evidence of the charitable and service groups' philanthropies. But, what of the religious purposes?

In the broadest sense, the money is not used beyond the needs of the Roman Catholic faith. It is obvious their church invests heavily in the purchase of real estate (for churches, church halls, hospices, rectories, administration buildings, rest homes for well-to-do aged or invalids). Some money may go to R.C. missions, orphanages and children's aid societies. In 1967, when the criminal code relating to bingo games is modified, halls will be allowed to stay open even more evenings a week.

The answer, if there is one, could be "that's their business, not ours." Yet, is the situation not paradoxical, from the viewpoint of Presbyterians, who would think twice before selling a lucky ticket on floral centrepieces at a church tea, and from the viewpoint of kirk sessions and boards of managers, coping with deficits, waiting for contributions from those whom the Lord loves . . . the cheerful givers?★

#### RULES FOR THE ROAD OF LIFE

by A. V. Bentum, Summerland, B.C.



■ Recently, it was necessary for my wife and I to drive down to the coast from the Okanagan, where we live. The distance is more than 250 miles. One climbs to more than four thousand

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Pungent cont'd.

feet, hardly noticing the climb in a modern car, though one's ears record the fact. The road from Princeton to Hope is tortuous, with many tight curves; however, it is well-marked with highway traffic signs.

Since we were using a car loaned to us by a friend, I resolved to be meticulous about observing the posted speeds. The engineers who planned the roads have done an excellent job, I found, in determining the safe speeds for these curves, twists and hills. When the posted speed says 40, it does not mean 45. Yet, how few drivers really keep to these speeds can be told by the screeching of tires.

As we travelled, I found myself thinking of the road of life, and especially of Christian living. What a finer sense of well-being we experience when we are open-minded and open-hearted toward God's guidance. We like to make our own rules and conditions. Self-will is perhaps humanity's chief fault. It is made possible because, by God's grace, we are allowed wide freedom in the business of living.

Further evidence of this self-will was revealed during a period of hospitalization. In the patients' dining room the trays were made up according to medical instructions. Yet, some of the patients, for instance, whose tray bore the instruction, "salt free diet," would reach over for the salt on another patient's tray. Or someone on restricted diet would ask some other patient for food that he didn't want. How ridiculous it seemed that supposedly mature people would seek medical assistance and then disobey the recommendations of the physician.

It is not any more ridiculous than the statement, "I wish I could stop smoking!" Many drug addicts have told me that they were "trying to back away" from the use of drugs. I knew that even while they were saying it that they really didn't want to do it. If we would, as it were, observe the posted directions, we should avoid many of the ills which bring us grief and suffering.

We are willing enough to learn some of the principles of the universe and of our own lives, but we neglect the others. The driver of an automobile knows that the car must have oil and gasoline, but is not often willing



to accept as literally, the advice of road-building engineers about speeds. The Christian is bound to accept some of the inevitable facts of life, such as birth and death, but is careless about seeking to know increasingly what is our Father's will for each of us. ★

## LETTERS

### The Proposed Union

Thank God for the measured thoughtfulness and Christian common-sense of Professor David Hay's article on the proposed Anglican-United Church union. As so often in the past Dr. Hay again proves himself in wisdom, scholarship, and high Christian vision an invaluable servant of the church of Jesus Christ.

(Rev.) Hugh Macdonald

Toronto

### The Church and Industry

If the church is to be relevant to the unionized worker she is going to have to take a much closer look at the union question than she appears to be doing. It will not suffice to repeat the inadequate ideas reflected in the text and pictorial captions of Rev. Donald C. Smith's article in the September Record.

The present writer doubts that we have in Canada the same situation of untouched industrial workers as is reported to be the case in some parts of the U.K. With two exceptions, I think, a proper cross section of our churches would disclose at least an equal representation of unionized workers in our pews as from other areas of society. The first of these exceptions pertains to affluent suburbia. Here by an undue accommodation (some would say relevance) the church with its so called Christian education wings has enjoyed a temporary fashionable popularity as a substitute for a social club. The second exception pertains to those areas where the church of Rome has taken advantage of our immigration policies to import masses of R.C. immigrants to further her own designs.

The church must recognize too the character of most unions. They have largely shown themselves to be undemocratic allowing their membership no right of Christian liberty of conscience and are displaying alarming symptoms of disregard of duly con-

stituted law, even a spirit of anarchy. When a union allows a dissenting member to cross its picket line and when it allows a non member to earn a living too it will be entitled to some respect. True there was a period of tyranny of capital and there may even yet be some isolated instances of it but the pendulum has swung the other way and in our transportation strikes, etc., we are clearly facing a tyranny of labour.

The writer sadly watched the phenomenon in the 1940s, particularly in one shop of first class mechanics of Presbyterian and Scottish background, where the radical element was allowed to seize power in union organization simply because they would not stand up and be counted as we won't today. In this the church was to blame as much as the men because in its doctrine and ethics it was failing to inculcate those Christian principles necessary for their guidance. The danger is that this situation is being perpetuated as other classes of workers including professional men are becoming unionized.

Our general assembly did us a serious disservice in subscribing to the Rand formula. It also cut the ground from under our good friends, the Christian Reformed Church (who are in many ways closer to us than other denominations) by its unthinking action.

Let our church return to first principles and then examine the union question. She will then be in a position to be truly relevant to her people including the unionized workers among them. She will also be able to speak to society with God-given authority on social questions.

Toronto, Ont.

P. J. Baldwin

As an editor of a valuable religious publication, we presume you should be aware of dissatisfaction in your church concerning the one-sided attitude of your assembly in man's right to work. The denial of the right to work is in total consideration a denial of all freedoms.

I am a member of the United Church, Cobourg, but I have repeatedly attacked the United Church *Observer* for wearing the union label. The *Observer's* policy is a segregated "colour" line of the worst. It does not represent all men, the small employers, the small retailers, the little people, and millions of God-fearing, freedom-loving workers.

Surely, sir, my concern must be your concern!

The church today which is militant in the cause of all men will survive. There is salient truth in the right to work, and truth alone makes man free.

Cobourg, Ont. Foster M. Russell,

Publisher,  
The Cobourg Sentinel-Star.

### Retirement Activities

Today we constantly read of the effects of automation and how it is inevitable that we will have to retire earlier as machines replace manpower in a lot of jobs.

Being interested in this and knowing how retirement and idleness can often bring a great deal of unhappiness to a person who has been active all of his life, I have been trying to gather information on it and would appreciate hearing from your readers on this question.

Have you developed any special hobbies or activities that has made your retired life interesting which you can pass on to others? In reverse, have you found this a period of distress? If so, what do you think should be done to make it easier for others?

What about the wife of a person who retires? How have you been affected since he left his job and what do you suggest at a time like this?

Do you know of any books or pamphlets printed on this subject? If so could you let me know where these would be available?

4167 Parker St.,

North Burnaby, B.C. Carl Erickson

### A Long Term Elder

Sixty years ago I was elected an elder of the Regent St. Presbyterian Church, Newtownards, North Ireland and had the distinction of being, at that time, the youngest elder in the Irish Presbyterian Church.

Today at 92, I am still an active elder, serving in the Elmwood Presbyterian Church, Winnipeg, under Rev. M. S. McLean. My duties have been reduced so that I need do no visiting, but I serve at each Communion service.

I should be interested in knowing whether there is anyone serving as active elder who is older than I am.

119 Carmen Ave., John Campbell  
Winnipeg 19.

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Letters from readers are welcomed providing they deal with timely topics and contain 200 words or less.





The college chapel at Vellore, one of two where prayers are held daily.

# VELLO



■ A charming Indian girl with delicate features, ten-year-old Poongathi was born with a condition that was neglected in infancy. She underwent a colostomy, an operation which enabled her bowels to function through a stomach opening.

Her great dark eyes sadden when she thinks of her father, who because of her operation won't support or even speak to her. Neighbours forced him to send Poongathi to school. But although clever, she stopped attending when the other children taunted her. Finally her mother managed to bring her to the Vellore Christian Medical College and Hospital, where she has had two free operations. She was recently re-admitted for the closing of her colostomy.

In the atmosphere of love and concern which surrounded her at Vellore, Poongathi read the gospel every day in Tamil. Now she looks forward to becoming a nurse or a doctor. The staff prays she will learn to know Christ, and that a place can be found for her in a mission school.

Poongathi is one of over 18,000 patients who come annually to Vellore, one of the world's outstanding medical centres. It is supported by 62 missions, churches and groups, including Canadian Presbyterians, in eight countries as well as India. Over 1,500 outpatients are also treated daily, more than 420,000 a year.

Ninety miles from Madras, Vellore is situated in a typical South Indian community, from which it takes its name. It nestles in a valley surrounded by hills rising 1,000 to 3,000 feet.

The famous hospital is a monument to one woman's courage and devotion. Dr. Ida Sophia Scudder was living in South India with her parents in 1894, when three men came seeking aid. Their wives were giving birth, they urgently needed a woman doctor. Like most Indians, they wouldn't allow a male doctor to treat a woman. But Ida Scudder's father was the only doctor available. So the wives died, unattended.

The young woman was greatly disturbed by this incident. It led her to study medicine in the U.S.A., and by 1900 she was back in India helping her father. But six months after she arrived, he died. Dr. Scudder was on her own, with only a one-bed hospital on the verandah of her mother's home, and a single untrained nurse.

From that humble beginning sprang today's 934-bed institution. Its staff of 257 doctors, 247 graduate nurses and 184 technical people are skilled and devoted, and some are world famous.

One of these is Dr. Mary Verghese, who, paralyzed from the waist down, does delicate operations from her wheelchair. Now head of the physical medicine and reha-



Canadian Presbyterian missionary Mrs. Mildred Gehman, left, and Sister Saramma give Poongathi, a young patient, a Tamil hymn book to read.

bilitation department, she is an example of faith and courage for the whole hospital.

Men and women from all parts of India and abroad are invited to join the staff. At present there are 52 from the U.S.A., United Kingdom, Australia, Switzerland, Germany and the Netherlands, including seven Canadians.

Vellore's aim, in the words of its motto, is "not to be ministered unto but to minister." This is carried out through the main and eye hospitals, and branches, with a rural hospital, health centres, roadside clinics, rehabilitation and mental health centres. The hospital and college is under the general direction of Dr. John S. Carman. Dr. Jacob Chandy is the college principal.

One of the most poignant areas of work is the children's department. Over 1,000 youngsters are admitted every year, and about 30,000 more are out-patients. The ravages of poverty, ignorance and disease hit children the hardest, almost half the deaths in India are young people under 14. As many as 150 of every 1,000 born alive die before age one, and as many again before age five. Crippling ill-health from chronic malnutrition and infections is high.

Too many are like three-year-old Sampath, who weighed only 16 pounds when he came to Vellore, his body swollen and puffed. He'd lived on the rice, lentils and a few vegetables that the rest of the family ate, with a little milk for about a year. After developing whooping cough, then dysentery, he was finally struck by

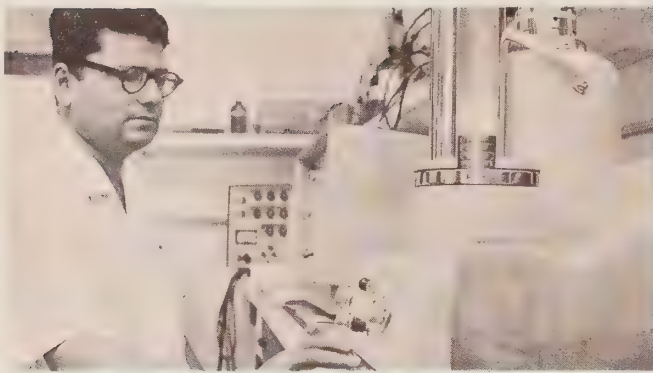
*continued overleaf*

# RE'S ministry of healing

BY VALERIE M. DUNN



# "Not to be ministered unto but to minister"



Research related to the central nervous system is done by Professor B. K. Bachhawat. He is using an automatic counter for measuring radioactive isotopes of carbon.

"Kwashiorkor", a disease caused by lack of protein in the diet. Sampath recovered. But so many others come too late for help, or never receive aid.

In only 10% of the cases can the family pay, so doctors are constantly faced with the problem of finding money for investigations and treatment. So far the earnings of the rest of the hospital has covered the cost of care, at least \$15,000 a year. But the financial situation is always precarious.

Vellore has pioneered new techniques in India. For example, it was the first hospital in that country to do open heart, brain and chest surgery, and the Stapes operation to restore hearing.

A recent development in its extensive research program was the dedication of a nutritional research centre. Laboratories in all departments are humming with activity as scientists work in such fields as the microscopic and bio-chemical study of several diseases, Vitamin B<sub>12</sub> studies, and peptic ulcers.

The hospital's three-pronged attack on leprosy under Dr. Paul Brand is world famous. The dread disease is fought with sulfone drugs, and the disfigurement with advanced surgical correction. Superstition and prejudice is overcome through rehabilitative training for the victims, plus public education. Vellore is the first hospital in the world to develop reconstructive surgery for leprosy patients, permitting them to regain use of their hands and eyes.

The hopeful story of Balu, a young leper, reveals the extent of the help offered. The initial signs of the disease appeared when he was seven, but it wasn't until 10 years later when the leprosy was arrested that Balu had reconstructive surgery for his hands. Then he was trained in carpentry and studied drawing with a professional artist. Now he works happily in the audio-visual unit of the hand research department, making posters and flash cards for leprosy education.

Eye camps have brought sight or better vision to thousands. In 1947 they started carrying the benefits of the eye hospital to the countless villagers who couldn't make the long journey to Vellore. Now camps are held regularly once or twice a month.

"In each camp we do an average of 60 to 80 cataract operations," an Indian doctor explained. "About 30 of

every 100 patients we examine need an operation. Of the other 70, some are beyond help. To many others we can give treatment or glasses."

Nearly a third of those examined suffer from cataract. Some reveal inflammation caused by "couching", done by untrained healers who push the clouded lens aside by the painful insertion of an unsterilized needle. Some cataract victims are children less than a year old, for one cause seems to be malnutrition. The eyes of others are injured from leaves, straw, flying tools; or inflamed with severe conjunctivitis.

Roadside clinics reach over 75,000 people a year who otherwise have little hope of medical aid. Early in her work, Dr. Scudder made trips along the roads by pony-cart, then in a one-cylinder car. Now well-equipped ambulances leave Vellore twice weekly.

At each stop a crowd, sometimes several hundred, is waiting. Work begins with prayer for God's blessing on this ministry of healing. As the doctors toil, an evangelist teaches the gospel story to the children and those who have accompanied the patients. A public health nurse gives instruction in simple health and hygiene to another group. In front of the ambulance a helper doles out dried milk and vitamins.

India's pressing need for medical aid is also being met through Vellore's training program, begun by Dr. Scudder in 1918 with a school for women doctors, (men weren't admitted until 1947). Its importance is underlined by these facts: India has only one doctor for every 5,000 people, and one nurse for every 16,000.

In training are 344 medical students, 263 nurses, 77 technicians and 101 doing post-graduate work. From every part of India they come, and as far as the West Indies, Hong Kong, East Africa, Malaya, Pakistan and Ceylon.





# s Vellore's motto

Vellore established India's first surgical residency program, and the course for medical record officers and technicians is the only one of its kind in South East Asia.

Hindus, Muslims, Zoroastrians, Sikhs, Jains and Buddhists can be found among the students, because at Vellore they believe Christian students need to grow up with those of other faiths. They know that most of the students' future colleagues and patients will be non-Christian. Also, many of the non-Christian graduates have carried the spirit and aims of Vellore into their medical practice. Some have become Christian in later years.

The sole staff member from the Canadian Presbyterian Church is an associate professor at the school of nursing, Mrs. Mildred Gehman. After leaving missionary work in China, she attended a conference where the needs of Vellore were presented. As she says, "I felt compelled to offer my services." After preparation at Columbia University, New York, she went to Vellore in 1951. "I enjoy teaching our student nurses in a women's surgical ward, to care for the physical, mental and spiritual needs of their patients," she says.

A new nurses' residence is badly needed. Mrs. Gehman reported earlier this year that they had only enough funds for the basement of a proposed eight-story residence. But they are going ahead with it in faith that God will provide.

The latest addition is the Ida S. Scudder Memorial Auditorium, given by American women. Although not officially open until December, the first event has already been held — the beginning of a week of evangelistic meetings.

Within the two chapels morning and evening prayers are held daily, and Sunday evening services. Five full-time

chaplains and seven other workers minister in five Indian languages. Their work, and the prayers and services, help patients understand the reason for the service given in the hospital.

Dr. Carman points out, "It is a joy to work in a hospital where the patients are eager for prayer, and where the doctors pray, if possible, before the anaesthetics are given."

Vellore's needs are numerous and pressing. For example, some departments are understaffed, with inadequate space and equipment. Often there aren't enough teaching beds.

More private patients should be accommodated, some must wait weeks or months for admission. Their fees would help pay the rising costs of running the hospital. But this would mean adding to the private wings, and increasing the number of beds. In turn more staff would be needed as well as accommodation for them.

Mrs. Gehman reports that the scholarship fund for nurses is low. These help B.Sc. student nurses to stay in the hospital after they graduate, providing \$12 a month for four years.

Of course, there is a continual need for staff in a wide range of medical and technical fields.

Only a small part of the varied, far-flung work of Vellore has been described here. The outstanding witness revealed in this medical ministry deserves the prayers and support of every Christian who is concerned that God's love be shown to all the world. ★

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*Are you interested in becoming a "Friend of Vellore", receiving information regularly and contributing to its support? Or would you like to know more about its staff needs? Write to: Vellore Christian Medical College Board, Inc., Room 404, 475 Riverside Drive, New York, N.Y. 10027, U.S.A.*



At an eye camp, men and women form separate lines for a preliminary examination. Camps are held once or twice a month.



# A message

## from the North American Conference on the Ministry of the Laity in the

**GOD CALLS** all men and women to committed witness and action in all the dimensions of our daily lives. We live in the world, and we are in no way separated from it. We must work out our ministry in the structures of everyday experience, at work and at leisure, in family and neighbourhood relationships, as buyers and consumers, and as politically responsible citizens.

We accept our share of Christ's ministry in the world. Life today is exciting and full of hope, and we would not wish to live in any other age. Nevertheless, many of the world's problems are difficult, confusing and even terrifying to us. There is grinding and humiliating poverty in many areas. There is gross inequality and discrimination. There is continual danger of conflict between the nations, great and small. There is bitter loneliness among the old and the outcast. These running sores — and many more — compel us to face hard decisions we would prefer to avoid. It hurts to accept solutions which go against our traditions and prejudices. It hurts to try to understand the agony of men and women whom we do not even know how to help. It hurts when we realize our own insecurities and doubts and failings. But Jesus Christ accepted pain and suffering; and we are called to accept it with him. We trust him to redeem our mistakes and confusions, and to use us even in our weakness in the fulfilment of his purposes for his world.

The church is called to exist in the world as a presence, as a living community of love and faith. Nevertheless the church is also placed in the world as an institution, which must speak to the world through the Bible, the liturgy, the sacraments, through its preaching and teaching and corporate action. As an institution, it must learn to train and to support laymen who are not afraid to spend most of their time serving Christ in the world. The laity of the church have a compelling responsibility to live with, work with and learn from other men of all faiths and none.

We ask all members of our churches, both laity and clergy, to consider the following proposals.

1. We urge that our churches sponsor and develop new experiments in the expression of Christian ministry in the world. We need far more investment in industrial missions, in community organizations based on genuine local leadership, in lay academies, lay schools of theology and experiments in new approaches to lay spiritual development. . . It is essential that experiments be given the freedom to work with people outside the institutional churches. We understand and accept the risks of failure

### Reformation 1966

■ Either God is dead and gone, or he is at work today. The chief sign of God at work is that the affairs of his world do not stand still. He who in the beginning formed the heavens and the earth, keeps on through succeeding ages with incessant experiments in re-formation. It is his will to change and update persons and nations.

A grave fact about the Presbyterian and other churches in Canada today is that we like to talk about "reformation"—but not now, Lord. Change, upheaval, the shattering of hallowed use and wont, was fine for the 16th century. But don't try reshaping the thought-forms or practices of 20th century churches . . .

Nevertheless, some perturbed and persistent souls keep on hoping, and they keep on trying. Several hundred of them gathered in Chicago last January. They took mother church's pulse in 1966 and plotted the indicated change in her ways of living and behaving. These plotters came up with 12 proposals for mother's reformation. Our general assembly in June thought it would do no harm for congregations to look into these

involved in such ventures. We will fail if we do not experiment.

2. We urge that both the denominations and local churches provide far more thorough education and training for lay people as they minister in the world. This training must be at various levels of competency and responsibility. More use can be made of both secular and religious educational facilities, including colleges, seminaries, and youth and adult community centres.

3. We urge that the responsibilities of laymen for



proposals — it might even do some good.

Look into them at your own peril. More dangerous still, stir up your neighbours to help you do it as a group.

**Dangerous** — because such grappling with the facts about the present-day situation of our discipleship might lead to a dangerous loaded decision. The decision to act. To set about translating the Chicago Laity Conference's diagnosis and proposals into actual changes in your way of life. And changes in the structures of organized religion in Canada in the year of our Lord 1966. The delegates from our church and all the others have asked that we present you with this dangerous dare.

An introductory article on the Chicago message is contained in the October-December issue of "Victory", our adult education quarterly. It is offered as a study and action guide for local groups of men, women and youth. The message itself is printed here in full to encourage wide attention to these "proposals for reformation today."

—Stuart B. Coles.

decision making within the churches be sharply increased. We also ask that the churches provide better opportunities for the clergy to learn more deeply the decisions and dilemmas which laymen face together in their daily occupations. There must be far more opportunities for clergy and layman from different occupations to meet together for free and frank encounter.

4. We urge that clergy and laymen help each other to discern and face in honesty their mutual problems of radical doubt and their feelings of isolation.

5. We propose that the churches should help to identify and to assess difficult practical ethical issues by

a. Working with and through laymen who are directly involved in understanding such issues and in making decisions about them.

b. Learning to study and to penetrate the power structures in modern society which dehumanize and degrade men and women who work in them.

6. We urge that the churches without delay take the necessary steps to make their membership open to all men, regardless of ethnic, racial or economic status. We urge them to see that representatives of all sectors of the population are included in their conferences, committees and official bodies, and to make suitable financial provision for this.

7. We recognize and welcome the current emphasis on the apostolate of the laity in the Roman Catholic Church, and we urge that the laity of our churches take every opportunity for joint study and training and action together with Catholic laity.

8. We urge the study of world needs and opportunities that more effective and peaceful solutions, with possible alternatives to military action, may be found in settling international problems. For this purpose we support United Nations efforts whenever possible.

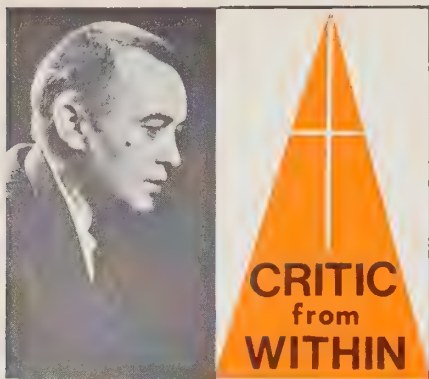
9. We urge that local churches, too, study ways in which they may free, train and support lay people for service in the world. There must be changes in the deployment of the clergy, in local church education programs, and in the better use of church buildings and facilities.

10. We propose that local churches shall encourage the formation of informal groups which will experiment in radically new ways of social concern and action. There are many points of tension in our society where we need people who will respond to injustice and suffering with new and imaginative action, and who will offer help without either judgmental or paternalistic attitudes.

11. We urge that local churches make a ruthless examination of their structures and budgets, in order to assess how far these help the laymen in their ministry in the world. Such an assessment should be made at regular intervals in the future.

12. Similarly we urge that our denominations examine carefully their budgetary policies, their educational curricula, their national programs and their staff allocations, to see whether these help or block the laymen in their ministry in the world. The need for change is urgent. ★





BY WILLIAM STRINGFELLOW

## The Gospel, Religion and The Death of God

■ The notoriety of the so-called death of God theology, unfortunately, obscures many significant issues in contemporary churchly life and, ironically, camouflages the generic difference between the gospel of Christ and religion of any sort.

What are death of God “theologians” saying?

If they are saying that the inherited churchly institutions of a divided and sectarian Christendom are preposterously irrelevant and virtually incapacitated in ministering to the world, they have massive and probably conclusive evidence to support the allegation. The denominational churches are dying. Kierkegaard foresaw that a century ago.

If these voices are asserting that acculturated conceptions of God are inappropriate and impotent, they are categorically right. They are also very tardy with the news, since Saint Paul made that the theme of a sermon to the Athenians nearly twenty centuries ago.

If these self-styled radicals are arguing that institutional religion is no longer worthy of the allegiance of men, they are also quite correct, though that is hardly a revelation since the ministry of Christ himself in this world made mere religion trivial and obsolete.

If they are, on the other hand, propounding, as *Time* magazine reports that they are, some “new” idea of God fitted to twentieth century secular life, then they are pathetically confused. They are imitating the very thing against which they complain with such vehemence. This

century’s ideas of God have no more significance and no more longevity than those of the Puritan era or the Victorian age; the Renaissance or the pre-Reformation, or any other time.

What the “death of God” movement authentically could expose, I suggest, is the radical, original, Biblical distinction between religion and the gospel.

Religion — in any of its variations — represents the human quest for God. Religion is a human enterprise presupposing the existence of some god or gods, principle or force, object or idea which has moral significance for men in this world, whether that be a sense of purpose, a promise of immortality, an assurance of righteousness, an endurance of fear, a definition of happiness, a structure of discipline, or whatnot. Religion claims significant insight into those characteristics of the existence of ultimate reality, however conceived, which provides guidance for men in seeking and establishing relationship with ultimate reality. What is known in this world by men of ultimate reality or god consists of what men have discovered, learned, surmised, deduced, hallucinated or guessed from their own intellectual, visceral, emotional, psychic and moral efforts.

Of course there are very great qualitative differences among the institutionalized religions of mankind, past and present, and the little, private religions with which some men satisfy themselves. Moreover, in each of the historic religions, sects and factions abound with their peculiar interpretations of doctrine, distinctive ritual practices, and separate pietistic exercises, while personalistic faiths vary with each religionist. For all such variances, *all* these forms of religion hold a common methodology. All regard religion as the human search for God. All have confidence in the capability of men, or, at least, some men, to breach the mystery of God. All emphasize human initiative in finding and achieving relationship with divinity.

It is exactly at this point — not necessarily in content, but in methodism — in which the gospel of Christ is radically distinguished from any religion. The theme of the gospel is not man seeking God, but, just the opposite, God in quest of man. The gospel’s emphasis is upon the initiative God takes toward men in this world: God volunteers relationship with men. God gives himself for all mankind. What men may know of God is only that which God himself discloses for men to know. In Christ is God’s success in finding and affirming man.

This is why the confession of faith characteristic of Christians, since the times of the Apostles, propounds no idea of God, but just bespeaks God’s living presence and action in this world. The religions aspire to describe the attributes of God, while the gospel proclaims God’s accomplishment in meeting men where they are. It is upon this difference that the responsible claim of uniqueness for Christianity rests, not, as church people often fondly suppose, because God prefers Christians more than others.

I suspect it is this generic difference between the religions of men and God’s living action in the world which Christ epitomizes that the death of God “theologians” purposed to address. By that mark, it *is* true that all religions are obsolete, all ideas of God are dead, and all inherited churchly institutions are decadent.

Unhappily, these truths have now been submerged in self-serving forensics over a mere slogan which, whatever journalistic interest it bears, is incoherent, unbiblical, and irrelevant for Christian witness in the world. ★



**Q** *Is a notice of a congregational meeting legal if mailed to every communicant and adherent of the congregation?*

**A** No. The only legal notice is that read during worship on a Lord's day. Notice for the annual meeting must be read on two Sundays.

**Q** *Ministers are alleged to work short hours. What do you think about this?*

**A** It's a slander. A current witticism is that a minister works only half the time he thinks he does, but twice the time the congregation thinks he does. It's no jest that we have a warning from our insurance pension fund authorities that the ministerial mortality rate is rising sharply.

**Q** *Why do you give flippancy replies to so many questions? I don't like it.*

**A** But many do, and say the replies are trenchant, terse, brief or concise. I can't win. If, on the other hand, I go into details I am deemed boresome. I can only hope that wisdom is justified of her children.

**Q** *Why is eleven o'clock in the morning the accepted hour for services?*

**A** Probably a hold-over from earlier days which allowed the farming community time to do the chores and get changed into Sunday best clothes.

**Q** *How can the general assembly be called "general" when only one-sixth of the ministers receive commissions to attend?*

**A** Phrases acquire special meaning by definition, and Section 278 (1) of our *Book of Forms* defines one-sixth as constituting assembly. The Church of

Scotland presbyteries issue commissions to one-fourth of the ministers on the roll. The Church of Ireland (which is about two-thirds the size of our Canadian church) through its presbyteries issues commissions to all ministers on the roll. The geographical size of our Canadian church, and hence the cost of holding assembly, is a large factor in the continuation of the one-sixth. The general assembly of 1964 declined to take steps to make the assembly of 1967 consist of all ministers on the constituent rolls and an equal number of elders.

**Q** *What do you think about an organist who makes the offertory music an organ recital, keeping the ushers waiting with the plates?*

**A** That depends on the music. Your session should take this up.

**Q** *When were organs finally approved as an assistance to congregational praise?*

**A** I am not aware there was any assembly action, but my readers may come up with a reference for me on this. The question occasionally got into the presbyteries. The decision was generally left to sessions; the controversy reached its height around 1890.

**Q** *We all give lip-service to the Shorter Catechism. Is there any good way of bringing it into general use?*

**A** For years, in my parishes lately, I have at about two year intervals taken the whole congregation through it, responsively, one question or more at a time. Then, instead of "the children's address", I give a very brief talk on the meaning of the question or questions. This seems to be welcomed by young and old.

**Q** *Have members of the church any right or privilege to make suggestions for the forthcoming new Book of Praise?*

**A** Rev. Dr. William Fitch, Knox Presbyterian Church, 630 Spadina Avenue, Toronto 4, and his committee will be happy indeed to hear from you.

**Q** *Must the organ always play for congregational singing?*

**A** This sounds like a loaded question, unaccompanied. In most of my parishes, from time to time, I have announced that after verse one the hymn (or psalm) will be sung without the organ. Everybody likes it now and then. Why not suggest this to your minister?

**Q** *What do you think about epitaphs?*

**A** As a collector of epitaphs, humorous, pathetic, grotesque, curious and adequate, for many years, I deplore the fact that there are so few nowadays graven on tombstones. Is it that relatives have lost their courage to make a permanent statement about the deceased, or that they have lost the literary skill, or just that customs have changed? Likely the latter. As a minister, I dislike the ostentation, smugness and boasting that used to characterize epitaphs, and as a minister I think that an inscribing of the name with the date of birth and death is sufficient.

**Q** *Our organist gives us a steady diet of fugues for preludes and offertories. I don't like it — do you?*

**A** I say "Back to Bach" is a good slogan. Why not have a talk with your organist?

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*Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.*



# PROTES

The institution or the idea —  
which is relevant today?  
BY STEPHEN C. ROSE

ON the North Side of Chicago the isolated word *Protestantism* on the lips of an up-and-coming comedy-monologist brings instant laughter to a coffee house crowd which has largely bypassed the church.

On an English comedy record, Protestantism is chosen above all other religions because it is "easy" and "doesn't cost much."

Every second guide book to Geneva, Switzerland, Calvin's city, exults in the fact that the Genevese citizens have cast off the sombre pall of Calvinism.

In a British magazine, *New Christian*, a Methodist minister named Ray Billington writes: "I foresee the breaking down of central structures, and the springing into life of local expressions of the Christian community . . . It may be that with such a pattern the church will once again begin to stand for something which is real in men's lives, instead of standing as the guardian of a tradition which is generally rejected because its essential worth is hidden behind ecclesiastical jargon, imposing edifices and clerical collars."

For emphasis, he adds: "The church is dead. Long live the non-church!"

In Athens, a conference is held in which planners, economists and sociologists meet to exchange creative ideas on the future of human settlements. A career woman from Western Europe marvels at what she conceives to be the continuing allegiance of the mass of Greek people

to the church. "We don't have to worry about that anymore," she remarks.

A picture emerges. The Christian faith is not attacked, but its institutional expressions, habits and mores are.

Strangely perhaps, Roman Catholicism is now treated with respect, even with hope, possibly because of the unleashing of the spirit of Pope John XXIII on the world because in a complex society the structures of Catholicism remain visible and comprehensible.

But Protestantism, despite heroic efforts to attain relevance, is seen increasingly as an anachronism, a movement which, once alive, is now dead.

Reformation Sunday has either become an occasion for embarrassment or for post-mortems and the search for new life, the shape of which is only dimly understood. What, for example, is a conscientious clergyman to say on Reformation Sunday? He may speak glowingly of the majesties of Luther and Calvin, but the words will fall on largely deaf ears because the historical situation which produced the reformers is no longer in existence. There are no Tetzels selling indulgences on the streets of New York and Los Angeles. And when instances of pre-Vatican II Catholicism crop up, they will find enough opposition from liberated Catholics to make Protestantism, as a corrective, superfluous.

There remain only two or three major stumbling blocks to reunion in the minds of most people: the supremacy of the Pope, the popular veneration of the Virgin Mary, and what one suspects will be a short-lived Roman Catholic insistence on rigid birth control policies.

*This controversial article was written for the Associated Church Press by the editor-at-large of "Renewal", a mission magazine published in Chicago.*



# PROTESTANTISM:

DEAD

or

# ALIVE?

It soon must dawn on the sensitive Protestant that Protestantism today is primarily relevant as an idea, as a perspective; as an institution it is less and less comprehensible. If Protestantism is understood as a necessary emphasis within the whole Christian community, surely Pope John was a Protestant Pope. For in this context, Protestantism is the noble sentiment that enables Christians to take risks in the worship of a God who does not stand still. It is a principle which has its roots in the call of Christ: "Follow me." And it is absurd to suppose that we can tack the name Protestant onto a specific institution without corrupting it and making it laughable.

Historically, of course, the meaning of Protestantism is richer and more complex than has been suggested. The emphasis of Luther on the priesthood of all believers and justification by faith, and of Calvin on the sin of man and the freedom of God, gave life and content to specifically Protestant faith. But because true theology has always been an integration of Christian insight with present history, even these once essential emphases may be less than helpful today. On close examination, we may find not only the fragmented, culturally bound institutions of Protestantism, but also its essential theological insights, to be increasingly meaningless. At the least, both require radical redefinition.

Consider the four theological points just mentioned. The priesthood of all believers was Luther's weapon against the excessive clericalization of Renaissance Catholicism. It suggests that every man is to be a priest to his neighbour. This is a noble idea, but it may have con-

tributed unconsciously to the irrelevance of the church. Ministers in our time have largely become Jacks-of-all-trade, with scarcely the time or training that is necessary if they are to be true resource persons to the laity. At the same time, the laity in the church of the future will be called to translate a generalized notion of priesthood into specific involvements, *where they are*, in the world. The priesthood of all believers has a nice ring to it, but it might be better today to substitute the phrase "the specific mission of all Christians according to talent and calling."

Luther spoke compellingly of justification by faith at a time when the Roman Catholic Church was busily justifying people by works. Today it can be said that both institutional Catholicism and institutional Protestantism are guilty of works righteousness; but certainly the *aim* of both churches is to insist that salvation is the free gift of a loving God.

Justification by faith includes the assumption that man is in bondage to "the law." The original law was the rigorous written code of Israel. But today it is hard to sustain the point that we are enslaved by *that* law. By and large the preaching of the churches avoids mention of the heavy imperatives of obligation and justice which the Old Testament makes plain. And we are confronted with the interesting fact of being told that we are set free from a law of which we are unaware. To proclaim justification without proclaiming the law is like offering a cure to an unperceived illness, or an answer to an un-asked question.

Calvin's emphasis on man's total degradation is a corrective against human pretension, but its practical effect



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## DEAD OR ALIVE? *continued*

has been to create a church which has traditionally suppressed elements of human personality that are creative and good, notably man's artistic imagination and his sexuality.

It would be unfair to blame Calvin for this, because the heavy-handed suppression of what is good and noble in man seems to crop up in most religions and even in latter day secular movements. Today we need to place man's sin in the context of his possibility for good. We need to affirm with Harvey Cox that irresponsibility to the creation, the failure of man to truly and justly govern and control the world over which God has given him dominion is more truly sinful than the pathetic sexual vagaries of those who have been whipped by an inhibited church into a subconscious frenzy of guilt. And at this juncture the natural law theories of Catholicism may be as helpful as the genuinely prophetic call to responsibility that sometimes invades Protestantism.

Finally, Calvin's emphasis on the omnipotence of God, again a corrective against self-serving human attempts to harness divinity, may contribute at the popular level to a static church looking backward nervously, rather than to a dynamic church looking forward in faith. God may be omnipotent, despite the ovens of Dachau and Buchenwald, but he has endowed man with a degree of freedom and placed him in a world where history is being made by men. The exclusive emphasis on God's omnipotence and humanity's degradation too easily becomes a predestinarian, salvation-obsessed religion that pulls men out of the world of events into a cozy ecclesiastical club. God is seen as a Grand Croupier hauling in a few favoured chips, rather than as the suffering, bleeding challenger of life's principalities and powers.

It has been suggested so far that Protestantism as both institution and theological tradition is perhaps at the end of its historical rope. But today one could argue with equal cogency that we are witnessing hopeful signs of a renewal and reformation not of Protestantism or of Catholicism, but of the whole church in all of its great diversity.

The first sign of this renewal is unrest, frustration, rebellion. One finds it throughout the Christian community. One finds it among seminary students who rebel against the current job definition of the minister. One finds it among seasoned churchmen from the developing nations who call the affluent Western churches to true involvement in Jesus' call to feed the poor. The last ten years have brought the discontent boiling to the top and it has begun to cleanse the church, whether in the cobweb-ridden Vatican or the thousand offices of the sects and denominations and splinters of Protestantism.

It is judgment at work and it will not do to dismiss it as the cry of a few discontented radicals. Pope John was too big a man to be dismissed so cavalierly and the talented persons in mid-career who are leaving successful ministries in despair, because they preach a biblical word and get no response, cannot be ignored either.

Along with judgment within the church, there has been in the last decade a *move outward*, an experimental, courageous thrust toward new involvement in the suffering of the world. Whether expressed in the unpremeditated martyrdom of Christians in the south or in the sort of tough denominational politics that frees church money to support the more radical efforts at humanization in our



cities, this move outward is surely the dominant mark of what might be called the renewal movement within the church.

Indeed, the question today is whether this constructive impatience will burst the bonds of ecclesiastical institutions to form a totally new, servant church, or whether it will have sufficient finesse to remodel the existing structures and bring them along in the outward-moving process. Will those who are finding new and dynamic life in radical Christian obedience to the call of God in the world really have the time or the interest to deal with the tiresome problem of transforming the total institution? Or will they rally to the cry, "The church is dead. Long live the non-church?"

The implications of this moving-outward, this turning toward the world, are becoming quite clear; I shall list only five:

1) Church unity is seen as the united effort of Christians, along with others of good will, to deal with specific issues in specific localities. This is in opposition to the sort of ecumenical thinking that places primary emphasis on formal merger negotiations and non-action-oriented discussions among existing ecclesiastical units.

2) Formal theology, as practiced in theological seminaries, is seen as a dead end. The outward-movers believe that genuine theology will emerge from hard reflection on the actual, direct involvement of Christians in the social, personal, and cultural struggles of our time.

3) There is a growing emphasis on what might be called an *ad hoc* posture, a basic flexibility which enables disciplined cadres of Christians to respond immediately, with their financial resources and their lives, if necessary, to immediate crises. This means that unless denominations and other church agencies become more flexible, local groups of Christians will mobilize along whatever organizational lines suggest the most immediate possibility of implementing appropriate action.

4) In the context of this moving-outward, Protestant-Catholic differences tend to vanish. Joint action on social issues, particularly in the big cities, is becoming the rule rather than the exception, and I suspect that this joint action will increase joint worship and fellowship regardless of the official, top level relationships between Protestants and Catholics.

5) Loyalty to the church, or to the

fragment of the church of which we are a part, is subordinated to loyalty to the world of human need. This means that all emphasis on personal preferment for Christians or on special favours for the church, whether in liturgies, prayers, hymns, tax deductions or the publicity of the various church offices, is seen as increasingly obnoxious.

There are those in the church who may try to stop the march of the outward-movers. They will argue that theology is being ignored, that segments of membership are being offended, that slowly the church is changing, even that those who risk their lives in a just cause are irresponsible. But this will not stop the movement. It will only force the movement into the perhaps impossible situation of having finally to choose between the world and the church. Because all men are weak, the outward-movers who are forced to such a choice may, in the process, reject some of the truth that the church stands for. If this happens, the onus will lie as much on those who remain to man the depleted battlements of the institution as on those who venture forth.

Conclusion? History has strange ironies and from our perspective the strangest may be that institutional Protestantism is called to radical transformation, even death, in the name of Protestantism. For the ultimate meaning of Protestantism in 1966 is that God is free to abolish it in order to save it.★



Traffic signs were used by Rev. Jonas Shepherd to illustrate a series of sermons at Knollwood Park Church, London, Ont. "These signs are made to order for quotations from the Bible," Mr. Shepherd explains. "For instance, No Parking means in the Bible, 'I press onward.' Radar Controlled means 'Thou God seest me' and a Caution sign tells me, 'We know not the day nor the hour.'"

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Writing in a recently published brochure, Dr. Penfield describes the emergence of the Vanier Institute of the Family as the conclusion and monument to the Canadian Conference on the Family, the need for the institute, its organization and purposes.

Dr. Penfield points out in the brochure that, as compared with school and university, the family and the home are still first in educational importance, or should be. "And the family deserves and can use an appropriate share in the vast sums that are being handed out so hopefully to academic institutions. Family education has four million classrooms in Canada, and it is only through such an organization as the Vanier Institute that money can promote and hope to improve the culture of mind and the building of character in these classrooms," he adds. Copies of the brochure are available from: The Vanier Institute of the Family, 170 Metcalfe Street, Ottawa 4, Ontario.

### World Council Assembly To Meet in Sweden in 1968

"A new style of living" will be discussed at the fourth assembly of the World Council of Churches when it meets at Uppsala, Sweden, July 4-20, 1968. The subject will concern one of the six sections into which the assembly will be divided.

The other five sections will deal with the churches' unity in a shrinking world; the church in mission; the churches' role in social change; the churches' role in international relations; and the worship of God in a secular age.

The total number of participants will be approximately 1,300, including 800 delegates.





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- 2 To increase our understanding of, and loyalty to, the Church and its work.
- 3 To develop an effective program of Christian service including stewardship, & personal evangelism.
- 4 To give encouragement and practical assistance to our work among youth of the Church and community.
- 5 To be increasingly aware of our responsibility for Christian witness and the extension of the Kingdom of God throughout the world.
- 6 To live by the faith which we profess and work it out together for the glory of God and the saving of men.

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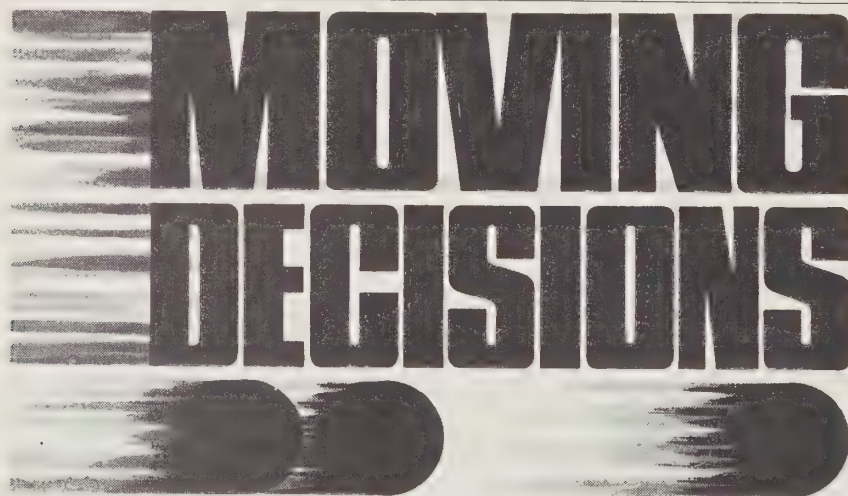


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### Salvation Army Expands Half-way houses in Canada

The Salvation Army has decided to step up its work among Canada's delinquent youths. Acceleration of the Army's rehabilitative program for boys on probation was disclosed by Commissioner Edgar Grinstead following a conference of Salvation Army public relations officers.

Encouraged by the success of the Army's half-way house for first offenders at Concord, Ont., plans are now being considered for the setting up of similar rehabilitation centres in Vancouver and Saskatoon.

### Roman Catholic population Increases in Britain

The estimated Roman Catholic population of England, Northern Ireland, Scotland and Wales, stands at more than 5,300,000 according to the Catholic Directory for 1966.

While this figure represents an increase over the previous year, the directory records a drop in the number of adult conversions. A decrease in this area has been noted over the past ten-year period. In England and Wales the archdiocese of Liverpool still remains the densest centre of Roman Catholic population.

### Single World Bible Society Sought by Asia secretary

Formation of a single World Bible Society has been urged in London by the Asia secretary of the British and Foreign Bible Society. The Rev. James Roe says that the day of the independent status of national Bible societies is as dead as the day of imperialism.

He claims that the formation of a central organization would facilitate Bible Society operations in Africa and Asia, where the only acceptable external loyalty today is to an international body.

### Church of England Urges law reform

Immediate reform of British law so that children born out of wedlock may be able to acquire a legally recognized status as sons or daughters of both parents has been urged in a Church of England report.

Published by the denomination's board of social responsibility, the report follows a study of the need for new legislation designed to give maximum security and protection to those children who are not likely to be considered legitimate by the subsequent marriage of their parents. The Church of England report says that fear of social consequences should no longer deter Britain from making the necessary reform of the law.



## Presbyterians U.S. pledge To meet Vietnam needs

Concerned about the rising number of refugees in Vietnam — now estimated at over one million — the Presbyterian U.S. board of world missions has called on church members for funds and volunteers for refugee work in the war-torn country.

The board issued a statement explaining that they are "overwhelmed by the need for Christian witness and service in Vietnam today. We believe that it is vitally important that the church of Jesus Christ respond . . ."

## Winnipeg college principal New United Church moderator

Two Roman Catholic priests spoke at the general council of the United Church of Canada which met in Waterloo, Ont., in September.

Rev. Dr. Finlay G. Stewart of Kitchener brought greetings from The Presbyterian Church in Canada.

The Right Rev. Wilfred C. Lockhart of Winnipeg was elected moderator.

## Congregational world body Votes to unite with Alliance

Delegates to the 10th Assembly of the International Congregational Council meeting in Swansea, Wales, voted to unite with the World Presbyterian Alliance and proposed a timetable calling for a uniting assembly in 1970. The merger was first proposed by the general council of the Alliance, meeting at Frankfurt, Germany, in 1964, in a resolution inviting the ICC to enter into discussions.

If a merger is accomplished, it will be the first such union of two major world-wide Protestant confessional bodies.

## Sunday School system To be changed in U.S.A.

The United Presbyterian Church in the U.S.A. plans to revamp and expand its Sunday school system by 1968. The one-hour Sunday class would be eliminated by moving it to a weekday and dividing it into two separate sessions. Termed as a "bold new church education plan" its objective is to avoid the competition of parents worshipping while their children are in the school.

The plan hopes to teach religious and philosophical concepts at an earlier age. "The effect of this is that youngsters in church schools may be able to apply their Christianity to the world around them at an age when their parents are still struggling with the Bible stories that have no apparent meaning," says Rev. Jack MacLeod, director of interpretation of the



Over 3,000 delegates, 1,000 of them from Germany, attended the 15th world convention of Christian Endeavour in Belfast, Northern Ireland. On the platform at this opening session on July 27 is Rev. T. M. Bailey of Hamilton, president of the Canadian Christian Endeavour Union.

church's board of Christian education. He added, "we must also have a program stressing education of our 200,000 Sunday school teachers. Many are still traditionally ill-prepared for their task."

## New figures are released On Japan's Christians

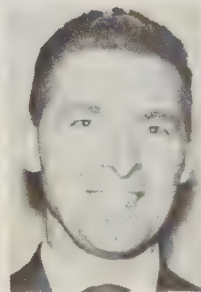
Japan's Christian population now exceeds 794,586 according to figures released by the Kirisuto-kyo Nenkan (Japan Christian Yearbook). The Christian community of the island nation comprises just over eight-tenths of one per cent of the general population, divided among Catholic churches (333,265) and Protestant churches and groups (461,321). The 194,826 member United Church of Christ is the largest of the Protestant churches, followed by the "Spirit of Jesus" group, with 51,042. Japan has 5,967 Protestant and 993 Roman Catholic churches.

## VIEWING

- Family Films have produced a kit for junior and senior highs entitled *Sex and Love for Christian Teens* which includes two filmstrips, record and leader's guides. The two filmstrips are entitled "What you think about sex" (attitudes) and "What you do about sex" (behaviour). They have been carefully designed to help young people develop Christian attitudes about sex and standards of sexual behaviour.



## PRESBYTERIAN MEN



JIM MOORE

A Glasgow Scot who adopted Canada as his home at the age of two is our PM personality for this month.

Connected with PM since its early days, Jim Moore was appointed in 1958 as a representative from Toronto's York Memorial Church to the presbytery council. He is now president of the Toronto and Kingston Synod council.

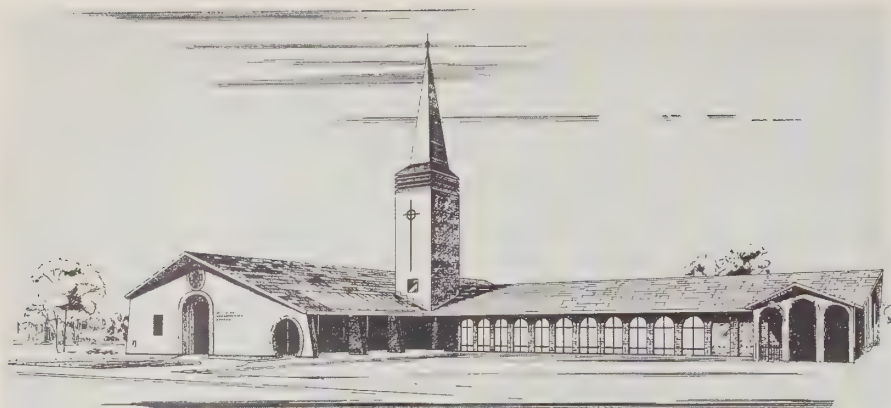
Jim has taken evening courses at Toronto Bible College and serves as an elder, church school superintendent and alternative representative elder to West Toronto Presbytery. This summer he was a leader at Camp Iona working with teen-age boys. He has attended all but two of the national PM conferences.

He spent six years in the RCAF, and is now sales representative for Ontor Ltd., serving the industrial trades. His territory covers northern and eastern Ontario as well as the Toronto area.

Jim and his wife are parents of a 23-year-old daughter, Carol, and 16-year-old Peter.

Joe Cochrane has been elected president of the P.M. synod council in Saskatchewan and Dean S. Findlay is secretary-treasurer.





This sketch shows (at the right) the Christian education building added to St. David's Church, St. John's, Newfoundland, at a cost of \$175,000. It was opened June 26 by H. Darroch Macgillivray, vice-president of the Presbyterian Extension Fund (Atlantic) Ltd. L. M. Parsons was building committee chairman and Rev. J. S. S. Armour is the minister. St. David's was relocated in 1959, was formerly Queen's Road Church.



A Communion table was given to Kenyon Church, Dunvegan, Ont. by Mrs. Malcolm MacLeod, in memory of her husband, Rev. Malcolm MacLeod, her parents and members of her family. Shown with the donor is the minister, Rev. H. Russell Ferguson.

## CHURCH CAMEOS



At Zion Church, Sunnidale Corners, Ont., a new organ was dedicated July 24 by Rev. Dr. H. A. Doig, home missions secretary. Two flags given by Mr. and Mrs. I. K. Milne and Mr. and Mrs. D. D. Culham were also dedicated. Shown above are: Mr. Milne, Dr. Doig, Miss C. Sage, organist, and Mr. Culham.

■ At *St. Paul's Church, Hartney, Manitoba*, the 25th consecutive daily vacation Bible school was held in August. The enrolment was 113, a record. The Christian education committee made a presentation to Mrs. P. V. Hopkins, secretary-treasurer of the school since the beginning. The Anglican and United churches co-operate in this venture.

■ At *Burns Church, Erin, Ontario*, a Christian education room has been added. The church and basement have been renovated. Rev. D. J. Herbison is the minister.

■ Twelve stained glass windows and other gifts from members have been dedicated at *Knox Church, Ospringe, Ontario*. The interior and exterior of the church have been renovated.

■ *St. Andrew's Church, Victoria, B.C.* has celebrated its 100th anniversary, from September 11 to 25. The minister is the Rev. Dr. J. Lewis W. McLean.

■ *St. Stephen's Church, Peterborough, Ontario*, is attempting to increase membership by 50% over a two-month period. The 140-member congregation meets in Adam Scott Collegiate in the north end of the city.

■ A set of five Communion trays and a filler were given to *St. Paul's Church, Glace Bay, N.S.* in memory of Hugh D. Wilson, by his wife and family.

■ Ella J. Millar gave *Coldstream Church, Toronto, Ont.*, a stained glass window in honour of her parents, Mr. and Mrs. Angus C. Millar.

■ A lectern and Bible in memory of Mr. and Mrs. Robert Lynes and Mary, Frances, Rose and Charles were given to *Rockway Church, Ont.* by Mrs. A. W. Jones, Mrs. Jessie Levitt and Mrs. Druscilla Garner. Offering plates in memory of Aunt Mary Lynes were given by nieces and nephews of the Youngblut family.

■ *Cameron Church, Euphemia Township, Ont.*, celebrated its 100th anniversary on September 11. The minister is the Rev. H. L. Jost.

### Conventicle inspires design Of new Edinburgh church

The covenanting conventicles in the Scottish hills have provided the inspiration for a new church opened in Edinburgh. The pews are stepped on three sides, rising from the sanctuary in the centre of the church to the outer walls.

The new building has been erected by the national church extension committee of the Church of Scotland for the congregation of Craigsbank, a pre-war church extension charge. It cost \$140,000.



## PERSONALS



*Rev. Dr. Alex King* retires as senior secretary of the overseas council of the Church of Scotland this month after 31 years in office. Dr. King is well-known in Canada, he received a D.D. from Knox College in 1952.

*Rev. Dr. Norman D. Kennedy* resigned as minister of First Presbyterian Church, Regina, Sask., early in September. He has occupied the pulpit there since 1942, and in 1951 was elected moderator of the general assembly. Dr. Kennedy began his ministry in Scotland, after serving as a combatant in World War I where he won the Military Cross for gallantry at the battle of Ypres. In 1928 he came to Canada and for a year supplied Knox Church, Woodstock, Ontario, where he met his wife, who was organist there. Then he was minister of First Church, New Glasgow, N.S., for 13 years before accepting a call to Regina.

In Nigeria *Rev. Dr. John A. Johnston* and his wife and sons were involved in a serious automobile accident on August 12. Rounding a curve on the road through a rain forest area Dr. Johnston found a huge mahogany tree had fallen across the highway. The brakes were not effective due to the heavy downpour, and the car was destroyed in the collision. The children were unhurt. Dr. and Mrs. Johnston were taken to Lagos, 200 miles away. The latest report from the University

Hospital there is that Dr. and Mrs. Johnston are making a good recovery after surgery. He suffered a broken knee cap and fractured ribs. Her spleen was ruptured and her rib cage broken.

The *Rev. R. W. Ross* of Sunny Corner, N.B. has accepted a call to St. Paul's Church, Woodstock, N.B.

First Church, Collingwood, Ont. has called the *Rev. Marshall S. Jess* of Bolton and Nashville, Ont.

Presentations were made to the *Rev. John C. Brush* and his wife and family by the congregation of Sand Hill Church, Pittsburgh, Ont., prior to their departure for Molesworth and Gorrie, Ont.

*Cameron Ross MacIntosh*, a representative elder for over 40 years, was honoured by the Presbytery of Saskatoon by presentation of a citation and a gift. The moderator, *Rev. C. W. Quinn*, spoke at Mr. MacIntosh's service to the church at North Battleford, in the presbytery, and in general assembly.

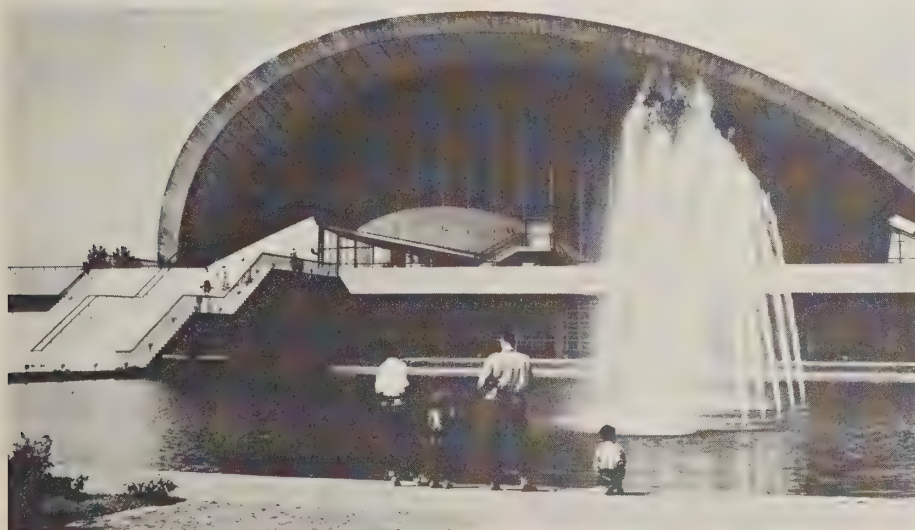
The *Rev. Charles C. Cochrane*, president of the North American area of the World Presbyterian Alliance, will attend the installation of *William P. Thompson* as stated clerk of the general assembly of the United Presbyterian Church in the U.S.A. It will take place in Princeton Seminary chapel on October 17. The Montreal minister will represent *Dr. Marcel Pradervand*, general secretary of the Alliance.

### Anniversaries

123rd—Claude, Ont., Oct. 23, (Rev. J. M. Murray).

106th—Knox, Caledon East, Ont., Oct. 16, (Rev. J. M. Murray).

102nd—Gordon, St. Elmo, Ont., Sept. 25, (Rev. Iver D. MacIver).



West Berlin's Kongreshalle (above) will be the scene of a world congress on evangelism, October 26 to November 4. About 1,200 persons from some 100 countries and over 20 denominations have been invited to attend. The congress is being sponsored by Christianity Today magazine. "One Race-One Gospel-One Task" is the theme.

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### THE SCHWEITZER ALBUM, by Erica Anderson

● Dramatic photos combine with text to graphically tell the story of Albert Schweitzer's life and philosophy. Included are thoughts gleaned from interviews with Dr. Schweitzer, and his notes, letters and records. This beautiful 176 page volume contains 170 black and white photos and 27 in colour. A treasured addition to your library. (Longmans, \$19.25)

### STYLE AND CONTENT IN CHRISTIAN ART, by Jane Dillenger

● Subject matter, form or composition, the meaning communicated and the main periods of Christian art are discussed in this thoughtfully written volume. The 82 masterpieces discussed in detail are illustrated in black and white. Written in non-technical language, the book is of interest to the layman as well as the expert. (Welch, \$3.25)

### GRASSHOPPERS IN THE SOUP, by Phyllis Reynolds Naylor

● There are 14 stories in this delightfully written, cleverly illustrated book for young people. In each the teen reader sees himself and his friends as they behave in various predicaments. It's about teen-agers at home, school and church and reflects the writer's lively sense of humour. An excellent resource for discussion or just good reading. (Welch, paper, \$2.50)

*Janet Voisey*



## A CENTURY OF PRESBYTERIANISM IN SASKATCHEWAN,

by Robert D. Dunning

● Published to celebrate the centennial of the city of Prince Albert, which was founded by a Presbyterian missionary, this attractive booklet provides a comprehensive history of the church in Saskatchewan. It begins with the arrival of the Rev. James Nisbet and ends with an impressive list of Saskatchewan men and women who have served and are serving The Presbyterian Church in Canada.

It may be obtained for \$1.25 from Box 666, Prince Albert, Sask.

## THE MISSION, by Hans Habe

● Although described as a novel, this book is basically historical. In 1938, 32 nations met in Evan-Les-Bains to discuss ways and means of saving millions of Jews from annihilation by Hitler. A Jewish professor is made to represent the Jewish cause at the conference; his task, to convince the nations of the plight of his fellow men. The heart of the story is the professor's helpless dilemma. Can he possibly succeed? No wonder *The Mission* has been hailed internationally; the author rises magnificently to his theme in convincing literary style. (Clarke, Irwin, \$5.50)

Denis H. Mahood

## MEDITATIONS FROM WORLD RELIGIONS, Quinter M. Lyon

● Each meditation has a scripture of one of the better-known world religions, a brief discussion of the passage from a Christian point of view, and a prayer. A Christian sensitivity to some of the great stirrings in the souls of others of God's children shines through this collection. What makes this refreshing is that after considering the best in others, the writer can "still commend his Master as the pre-eminent hope of the world in its present distress." (Welch, \$1.95)

—C. Rodger Talbot

## 111 DAYS IN STANLEYVILLE,

by David Reed

● *Reader's Digest* African correspondent David Reed brings the political and human drama of the 1964 Congo uprising to life. He traces the 111 days leading to the Stanleyville massacre with an eye on history as well as contemporary events. Beginning on August 4 with the American consulate staff burning their code books, the story ends on November 24 when Dr. Paul Carlson and other missionaries are killed an hour before Belgian paratroopers arrive to rescue them. (Harper and Row, \$3.75)

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• Definition essays on 101 key concepts and movements of thought in contemporary Protestantism. A resource book for all, especially the laity. (Nelson, Foster and Scott, \$6.25)

## A HANDBOOK OF CHRISTIAN THEOLOGIANS, edited by Martin E. Marty and Dean G. Peerman

• In this companion volume 26 major theologians of the 19th and 20th centuries are appraised by contemporary scholars. A ready reference book. (Nelson, Foster and Scott, \$7.25)

## THE ENCYCLOPAEDIA OF RELIGIOUS QUOTATIONS, by Frank S. Mead

• Dr. Mead has done a great job by assembling in one large volume usable religious quotations from every source. There are, for example, more than ten pages on faith, ranging from anonymous quotes through Carlyle, Tennyson, Wesley and others. (Welch, \$12.95)

## CITIES OF THE WORLD — PARIS by Alexander Reid

• The second in a series about great cities, this little volume on Paris introduces the French capital by giving something of its history and then describing its inhabitants. Then it tells how to get about, and by use of maps and photographs interprets the city and its environs to the reader. (Dent and Sons, \$3.50)

## LISTEN! AND HELP TELL THE STORY, by Bernice Wells Carlson

• These are secular poems and stories that children will enjoy, as provision is made for participation of the child. It would be useful for one child in a home situation or a group of children at a party. Directions for using the selections are given to the parents, teachers or older reader. (Welch, \$4.25)

Mabel Booth

## CANADA'S FIGHTING PILOTS by Edmund Cosgrove

• A volume to be cherished by all who value the part that Canadian air-men played in two world wars. Cosgrove tells the stories of 12 whose exploits are worth recording because they gave their skill and courage in ways that are truly heroic. (Clarke, Irwin, \$3.50)

## THE COURAGE OF THE EARLY MORNING, by W. A. Bishop

• A son's biography of a famous father, Air Marshall "Billy" Bishop, winner of the Victoria Cross and a chestful of other decorations. Most Canadians are familiar with the victories of Bishop in World War I and his leadership in World War II. Here they can see the man at close quarters, the boy from Owen Sound who became an international celebrity. (McClelland & Stewart, \$6.50)

## MYTHS OF CREATION, by Philip Freund

• How did early man try to explain the world to himself? This author's thesis is that a "beginningless God" was described by myths. The Old Testament is an anthology of these. Rather than try to prove any link between theology and mythology, the writer wisely quotes from the world's authorities on the subject. In his conclusion, Freund ventures this opinion: "We cope with life by accepting a meaningful pattern, in part self-woven but mostly borrowed from centuries-old tradition. That pattern in large measure consists of myths." An inquiring mind cannot dismiss parallels in the Bible. (Mussion, \$6.25)

T. M. Bailey

## ROME DIARY, by Nancy Hildebrandt

• A chatty description of the three-month stay in Rome during the first session of the recent Vatican Council. (Welch, \$4)

## TIKTA'LIK TAK, by James Houston

• An Eskimo legend is told in an exciting and informative way for eight to ten-year-olds. An Eskimo boy who has left home in search of food, finds himself drifting out to sea on a pan of ice, and faced with certain death. He takes refuge on an ice island, manages to survive by killing a seal and eventually returns to his people. The story gives insights into the ways of the Eskimo hunter. It has become a legend that is frequently told to visitors in barren Sakkink. The illustrations are typical of Eskimo carvings which are familiar to many children today. (Longmans, \$3.50)

Mabel Booth



**LITTLE CHILDREN SHALL LEAD HER,** *written and illustrated by Eleanor M. Ziesel*

• Anybody who has ever faced a classful of restless youngsters in Sunday school will recognize and chuckle over this teacher's predicaments. The sprightly illustrations add to the fun. But each chapter concludes on a thoughtful note, making this 32 page booklet helpful as well as amusing. (Welch, 85¢)

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**THE FAMILY,** *by Margaret Mead and Ken Heyman*

• Sensitive photography warmly reflects everyday family life around the world, in a wide range of moods and activities. The 208-page book includes eight sections, each with a short article and photos. Delightful to read and browse through. (Collier-MacMillan, \$10)

### **A Normal Sunday Morning**

We are constantly puzzled by the assumption that an hour and ten minutes is the most church that anyone can possibly take on Sunday morning. Teachers say, "I would like so much to get to church, but I'm teaching Sunday school now," or "I gave up my class because I felt I needed to attend church." High school students struggle with that awful decision, "Now that you have joined the church, do you go to church school, or do you attend the worship services?"

The ten commandments have not been rewritten to read, "Remember 70 minutes of the Sabbath day to keep it holy." Everything in modern life has made more necessary than ever before both the solemn assembly for divine worship and classes in which to learn more of Christian truth.

The old assumption was that Sunday school, Sunday worship, and a church group (which for young people comes later on Sundays and for adults during the week) was normal participation for church members. To this central framework other interests and duties might be added. Has anything made this less important?

—*Presbyterian Life*

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## Windsor church Operates a youth lounge



■ A youth lounge plays an important part in the mid-week program of St. Andrew's Church, Windsor, Ontario. About 45 teen-agers from 13 to 17 years old enjoy its informal atmosphere and recreation every Tuesday night.

There is no membership fee or regular instruction. No officers or projects. But there are five adult leaders whose unobtrusive presence leads to closer contact with individual youngsters. They teach chess, bridge and cribbage, and some are able table-tennis players. At 9:30 everyone gathers for a short scripture lesson and prayer.

The semi-circular room is furnished with comfortable chairs grouped around low tables. Soft drinks, given free, are cooled in the refrigerator. Chess and checker games, cards and carefully selected magazines are available. A giant-size chess board is used for instruction. Soft lighting is provided by table lamps, and a small desk and two large tables are included for those who want to write or do their homework. A dartboard and three table-tennis tables are placed in an adjoining hall.

About half of those coming are from homes connected with St. Andrew's, the others are their friends or young people who just drift in. After the first two months a few attempted to make the lounge into a kind of hang-out, but were gently removed.

About 65 came for the Christmas program. They were grouped around 15 tables. On each was material for a centrepiece, complete with candle, which they put together and used for

a candle-lighting ceremony. Afterwards the young people took the centrepieces to sick and shut-ins. The program also included games, a movie, a Christmas story told by the minister, and prayer. Future special events include a table-tennis tournament and religious drama.

Behind the venture is the idea that 13 to 17 year olds are particularly prone to drift away from the church. The lounge provides a place where the church's fellowship remains a factor in the young people's lives. Friendships are forming. And it is hoped that in the contacts with the young people, the leaders will be able to do some counselling. Under the direction of the minister, the Rev. Hans W. Zegerius, the staff includes the Rev. James Ko, who provides a link with the Chinese young people.

Despite the lack of hard-hitting entertainment, the young people are drawn to the lounge because they feel welcome, and enjoy the cozy, relaxed atmosphere. This is especially important for the downtown young people, for such coziness is absent from many of their homes. ★

### Budget Receipts

On August 31 receipts from congregations for the general assembly's budget were \$869,965, as against \$847,052 for the same period last year.

Expenditures to August 31 totalled \$1,337,496 as compared to \$1,238,817 in 1965.



## YOUTH NEWS

The annual summer conference of the Ontario Christian Endeavour was held at Golden Lake, near Pembroke, August 28 to September 4. The theme was "Golden Hours with God." In addition to Bible study and addresses, the program included sports, a water regatta and carnival night.

## IN MEMORIAM

**REYNOLDS, THE REV. WILLIAM** — A retired minister of our church, the Rev. William Reynolds, 76, died in Toronto on August 3. He received his preliminary education in Northern Ireland and graduated from McCormick Seminary in Chicago. After a pastorate in the U.S.A. he came to Canada in 1932.

Mr. Reynolds served at The Pas and Wellwood in Manitoba, at Inverness in Quebec, and at Manotick, Watford, Spencer-ville, Cookstown and Drayton in Ontario. He retired about 12 years ago.

Surviving are his widow and two sons, Dr. William John of Toronto and Eric Jonathan of Ottawa.

**BUTLER, ALEXANDER**, 70, elder, Knox Church, Goderich, Ont., August 8.

**MacLAREN, WILLIAM**, 74, building committee member, Knox Church, Goderich, Ont., August 6.

**MACLEOD, NORMAN**, 95, for 60 years elder of St. Andrew's Church, Sydney Mines, N.S., (former town councillor, an elementary school is named after him) Aug. 28.

**MacMILLAN, MRS. GEORGE**, 55, Knox Church, Campbellton, N.B., August 8.

**METCALFE, MRS. JANET C.**, 75, W.M.S. officer, twice synodical president, Grace Church, Calgary, Alta., July 26.

**ROSS, JAMES C.**, 88, elder, Knox Church, Blue Mountain, Pictou Co., N.S., Aug. 26.

**SMALL, JOHN SANDFIELD**, 96, elder, Riverdale Church, Toronto, August 18.

## CHURCH CALENDAR

### INDUCTION

Kipling, Sask., Rev. J. Nagy, July 14.

### RECOGNITION

North Tryon, Breadalbane, P.E.I., Rev. G. R. Tannahill, Sept. 8.

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Boularderie, St. James' and Knox, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.

Grand River, Framboise, and Loch Lomond, N.S., Rev. Neil J. McLean.

Newcastle, Millerton and Derby, N.B., Rev. Wallace E. Whyte, Box 930, Chatham.

Richmond Bay, P.E.I., Rev. Leslie Files, New London.

Rose Bay, Conquerall, Dublin Shore, West Dublin, N.S., Rev. John R. Cameron, Box 218, Lunenburg.

Sussex, Hampton and Barnesville, N.B., Rev. John Humphreys, 350 Main St., Saint John.

Truro, St. James, N.S., Rev. A. E. Morrison, 48 Archibald St., Truro.

Windsor, St. John's and Noel Road, Ont., Rev. R. D. MacLean, 6357 London St., Halifax.

#### Synod of Montreal and Ottawa:

Beauharnois, Que., Rev. H. K. Markell, 4992 Grosvenor Ave., Montreal 29.

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## CHURCH CALENDAR *continued*

Morrisburg, Knox, Ont., Rev. Robert W. Johnson, Box 278, Cardinal.  
Orms town, Que., Rev. W. M. Brown, Howick, Que.  
Richmond, St. Andrew's and Stittsville, St. Andrew's, Ont., Rev. T. A. Pollock, Manotick.  
Spencerville, Ventnor and East Oxford, Ont., Rev. David Mawhinney, Box 971, Prescott.  
Winchester and Mountain, Ont., Rev. J. M. Anderson, Box 819, Kemptville.

### Synod of Toronto and Kingston:

Bermuda, St. Andrew's, Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Bolton and Nashville, Ont., Rev. J. W. McBride, 44 Church St. E., Brampton.  
Bradford, Coulson Hill and Scotch Settlement, Ont., Rev. C. A. McCarroll, Box 69, Cookstown.  
Duntroon, Nottawa and West Nottawasaga, Rev. Ben Short, Creemore.  
Eden Mills and Rockwood, Ont., Rev. G. R. MacDonald, 54 Queen St. N., Kitchener.  
Foxboro, Roslin and Fuller, Ont., Rev. Max V. Putnam, 146 Clergy St. E., Kingston.  
Guelph, Westminster-St. Paul's, Ont., Rev. A. H. Vair, 132 Argyle St. N., Preston.  
Midland, Knox, Ont., Rev. M. D. Summers, 118 Steel St., Barrie.  
Pittsburgh, St. John's, and Sand Hill, Ont., Rev. M. C. Young, Box 732, Gananoque.  
Scarboro, St. David's, Ont., Rev. D. R. McKillican, 59 St. George St., Toronto 5.  
Stayner, Jubilee, Sunnidale, Zion and East Nottawasaga, Ont., Rev. R. E. MacKenzie, 159 Paret St., Barrie.  
Sault Ste. Marie, Westminster, Ont., Rev. J. R. Duke, 232 Brown St., Sault Ste. Marie.

### Synod of Hamilton and London:

Brigden, Bear Creek and Dawn, Knox, Ont., Rev. K. A. Heron, Box 636, Petrolia.  
Brussels, Melville and Belgrave, Knox, Ont., Rev. R. U. MacLean, Clinton.  
Chatham, St. James and Dover, New St. Andrew's, Ont., Rev. Donald MacInnes, 43 Erie St. S., Ridgeway.  
Fingal, Knox, and Pt. Stanley, St. John's, Ont., Rev. H. S. Rodney, 100 Hinks St., St. Thomas.  
Grimsby, St. John's, Ont., Rev. Harold Lowry, 2047 James St., Burlington.

Hamilton, St. Enoch, Ont., Rev. Robert H. Armstrong, 2 Beulah Ave., Hamilton.  
Hamilton, St. John's Ont., Rev. Walter Allum, 11 Melville St., Dundas.  
London, Elmwood Ave., Ont., Rev. J. M. Pollock, 610 Hamilton Rd., London.  
Sarnia, Laurel Lea, Ont., Rev. D. S. Campbell, 254 N. Brock St., Sarnia.  
Wyoming and Camlachie, Ont., Rev. G. H. Young, 398 Wellington St., Sarnia.

### Synod of Manitoba and North Western Ontario:

Brandon, Southminster, Man., Rev. James Peter Jones, 339 Twelfth St., Brandon.  
Dauphin, St. James, Man., Rev. I. L. Jackson, Box 1089, Virden.  
Elphinstone, Okanais and Rolling River, Man., Rev. I. L. Jackson, Box 1089, Virden.

### Synod of Saskatchewan:

Saskatoon, Calvin, Sask., Rev. D. R. Foubister, 834 Ave. B, North, Saskatoon.

### Synod of Alberta:

Medicine Hat, Riverside, Alta., Rev. Dr. R. L. Taylor, 258-1st St. S.E., Medicine Hat.  
Willowdale, Edwell and Valley Centre, Alta., Rev. Basil Hartley, Box 26, Innisfail.

### Synod of British Columbia:

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October 2	—	Genesis 26:26-33
October 3	—	Genesis 27:1-13
October 4	—	Genesis 27:14-29
October 5	—	Genesis 27:30-40
October 6	—	Genesis 27:41-56
October 7	—	Genesis 28:10-22
October 8	—	Genesis 29:1-14
October 9	—	Genesis 29:15-20
October 10	—	Psalms 26
October 11	—	Genesis 32:1-12
October 12	—	Genesis 32:13-32
October 13	—	Genesis 33:1-9
October 14	—	Genesis 33:10-17
October 15	—	Job 32:1-10
October 16	—	Job 32:11-22
October 17	—	Job 33:1-11
October 18	—	Job 33:12-18
October 19	—	Job 33:19-33
October 20	—	Job 34:1-9
October 21	—	Job 34:10-20
October 22	—	Job 34:21-30
October 23	—	Job 34:31-37
October 24	—	I Tim. 1:1-11
October 25	—	I Tim. 1:12-17
October 26	—	I Tim. 2:1-8
October 27	—	I Tim. 3
October 28	—	I Tim. 4
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— UNICEF photo

■ In a village in India Nalini lived with her grandmother, mother, father, two brothers, a sister and a baby brother. Now that Nalini was six, she was old enough to walk two miles to school on the flat dirt road past the neatly cultivated field. It was fun to learn the numbers and the alphabet in school.

Nalini had always been more frail than her sisters and brothers. Perhaps it was because when she was a baby, the crops were poor, and her father, who was a farmer, hadn't enough money to buy her food and milk. Now again the crops were poor. Day by day Nalini grew weaker, until she could no longer walk to the school. Listless and tired, Nalini stayed home.

"Nalini," her friends called. "Come and play hide and seek." But Nalini could not play.

"Nalini," called her mother. "Help me carry water from the well." But Nalini had not the strength. All day she lay in courtyard on her charpoi, (a stringed bed.)

The courtyard, usually such a busy place, was lonely in midday. The children were in school, her father was in the fields and her mother and grandmother were washing clothes in the river. Nalini would try to practice writing in the dirt with a stick. But it was hard to press down in the dirt and she would begin to cry, until the ground was wet with her tears and the letters were smudged and blurred.

Then one night, when she was lying on her charpoi, she heard her mother and father talking.

"I have heard a wonderful thing," said her father. "There is a milk factory in Anand, that will soon be able to dry the buffalo milk into powder to be sent to our village. Then perhaps Nalini will grow strong again."

"This is good news," said her mother. "But how can they do this?"

"I have heard," said her father, "that something called UNICEF has helped our government build the machinery that is needed, and that the farmers have promised to distribute some of the milk to mothers and children all over Bombay State."

"And when will this happen?" said her mother. "There are many hungry children in our village."

"I do not know," said her father. "We must be patient."

Nalini fell asleep wondering about UNICEF and the powdered milk. In the morning she wanted to ask about it, but she was afraid that her parents would be angry with her for staying up late and listening to their conversation.

As the weeks went by and the milk didn't come Nalini became discouraged. "The milk will never come," she said to herself. "I'll never be strong again, and I don't believe a little milk will make me well, anyway."

Then one morning, as her mother left for the well, she said, "Nalini, today I will bring you a surprise."

"What is it?" said Nalini. "Tell me now."

"No, a surprise should be a surprise," said her mother, and she left, carrying the brass water jar on her head.

All day Nalini tried to guess what the surprise might be. A treasure perhaps, some bright silver bracelets or a shiny necklace to wear. When her mother came back, Nalini watched. Her mother put down the water jar and carefully began to undo something tied in the end of her sari.

It must be something precious, some paise or rupees maybe, for her mother carried her money for safekeeping in her sari when she went to the market. But where would she get money with the crops so poor? It must be something fine though, for her mother was humming. A treasure, Nalini decided, a shining treasure!

When her mother had untied the sari, she took out a blue card and handed it to Nalini. Nalini was very disappointed and she began to cry. No treasure, no bracelets, just a little piece of blue cardboard.

"What's the matter, Nalini?" said her mother.

"The surprise!" cried Nalini. "I thought it would be a treasure, something beautiful and exciting!"

"But this card is a treasure," said her mother. "It is a milk card. See, here is your name on top. When you show it at the school every morning you will receive a glass of milk. You will get one glass a day. It will make you strong again."

"But milk is expensive, how can we buy it?" she asked.

"It is being given to us, by the milk factory that UNICEF has helped our government to build."

"And what is UNICEF?" said Nalini.

"UNICEF means United Nations Children's Fund, which helps mothers and children all over the world. Sometimes it sends medicines, sometimes it helps train doctors and nurses. It has helped us build a milk drying plant so that you and other children will have milk you need to be healthy."

"I see," said Nalini. That night she went to sleep with a smile on her face.

Every morning after that she drank the glass of buffalo milk, which her mother brought from the school. And each day she grew stronger. Her hair began to shine again, her eyes to sparkle.

Less than two months later, the day came when she was able to walk to school, her blue milk card clutched tightly in her hand. She stood in line talking and laughing, waiting for her ration of milk.

When she looked at the card there were 49 marks on it — only 49 glasses of milk had started her on the path to strength again. The card was indeed a treasure, a treasure which UNICEF helped give Nalini, a treasure which would make her healthy and happy again. ★

*Adapted from a true story of UNICEF help, by Alice Low.*

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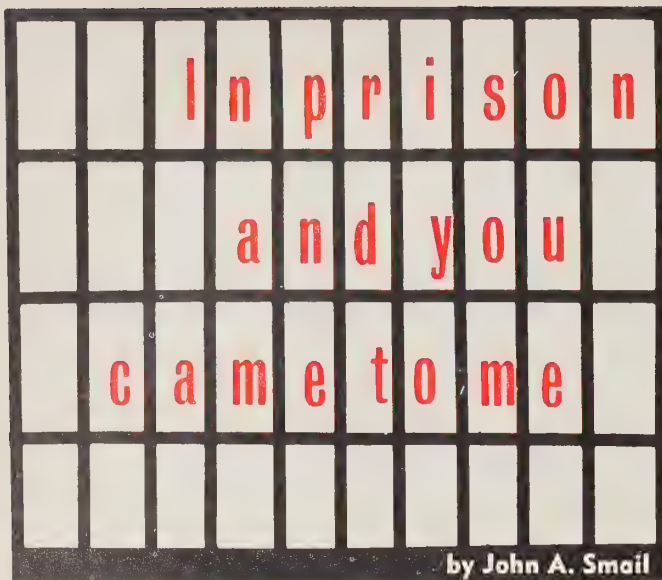


# *The Presbyterian Record*

NOVEMBER, 1966

**KILDONAN CHURCH**  
Winnipeg





■ As the drunks shuffled past the burly policeman towards their places in the dock, one seemed more anxious than the others to shield himself from view. And there was an incongruity about his presence here. His mussed and stained suit was obviously well tailored. A man in his late 50s with a silvery mop of thick, wavy hair, even in this dishonourable state he retained an aura of dignity.

One by one the drunks were called. Most were known to the crown attorney. "Back again, Sam! Can't leave the jungle juice alone, can you! And what happened this time, Willy? The victim of circumstances again?"

A hush came over the room when the gentleman with the silver hair was called. His eyes looked furtively around, for a moment they seemed to widen. Then his eyes closed while the information against him was read: the charge was common drunk. "How do you plead, guilty or not guilty?" the clerk asked. The man hurriedly pleaded guilty, paid his fine and left.

During the noon recess, this same man walked up to the Rev. William (Bill) Wallace, who had been sitting in court. "Sir!" the man began. "I have waited two self-conscious hours here to speak to you. I don't know what in the world possessed me last night, but I got soused. I have never felt so humiliated, nor felt such despair in my life. Last night in the cell, and while sitting there in that prisoners' dock, I contemplated taking my own life. If any of my business associates or one of my family had seen me in that plight, I think I'd have cried. Seeing the uniforms, the formality, the organization, the lack of human understanding depressed me to a morbid state. The whole situation seemed unreal, like a dream of walking naked down Main Street. Sir! Your collar stood out like a beacon! When I saw it I felt safe. I knew I had a friend in court I could confide in. Someone who cared; someone who wasn't in a uniform.

Mr. Wallace has since become a friend of that now-sober gentleman. And he has made it a point to wear his clerical collar at every court appearance.

The walnut veneered benches in Scarborough Magistrates' Court offer scant comfort. Their flat seats and straight backs lack the caressing curves of a contoured pew. Yet for three days of each week over the past three years, Bill Wallace, minister of Westminster Presbyterian Church, has chosen to sit on one.

The routine is monotonous. Court usually opens at 10 a.m., and the first hour is a remand session, followed by the parade of drunks from the night before. Next come rowdy and drinking teen-agers. The meat of the day may be a couple of impaired drivers, a rubber cheque artist, a shoplifter, and if you're lucky, maybe a daring robber who got \$25 the night before from the local delicatessen. There is little spice and even less outstanding crime or detection.

Sometimes when officials try to help an accused in dire straights, their efforts are frustrated by legal technicalities or red tape. The principals in the case are often suspicious and resentful. An accused person cannot easily comprehend this dual role, this Jekyll and Hyde complex: "They lock me up, now they want to look after my welfare!" And then, court officers must not be influenced or show undue sympathy towards someone like an impaired driver, who if convicted will lose his job and security. If they did they'd never get any work done, and the law itself would become meaningless.

Although court doesn't open until ten, Bill Wallace is there by 8:30. First he collects a court list prepared for him by the office, then visits the prisoners in the bull pen. Frequent offenders greet him with a wave and maybe a joke. A cup of coffee and perhaps a couple of car tickets to get them back to town is all they want. But a first offender, one who could easily be a regular church attender, needs a special kind of help which the courts aren't equipped to supply.

It was one such, an impaired driver, who got Mr. Wallace started in this field. In the wee small hours of a Saturday morning three years ago his telephone jangled persistently. There was anguish and urgency in the male voice at the other end of the line. "You were the only one I could turn to. I'm afraid to call my friends: I'd be held in ridicule. If my employer ever finds out I'll get fired. I'm at the Scarborough Police Station, I've been arrested for impaired driving. I can't spend all night in this place. Can you help me? Please!"

The bite of a below-zero wind cleared the cobwebs from Mr. Wallace's head before he got into his car. Within an hour he had arrived at the station, fully awake. The sergeant on the front desk showed an unreasonable cheerfulness for such an early hour. "Good morning, reverend. Looking for material for your sermon? There's plenty of dead subject matter around here!" But the clerical collar paid dividends. Mr. Wallace was taken into the cells and allowed to speak to the accused, an unusual practice. Lawyers, more often than not, are made to wait at the desk.

Inquiries revealed that \$100 cash was needed to secure the man's temporary release. But before bail can be granted the duty justice-of-the-peace must be contacted. The station sergeant is permitted to grant bail only for offences against the provincial statutes, (impaired driving is a federal offence). After calling a few stations the sergeant located the J.P. He could be in Scarborough in about two hours, but he wasn't coming unless \$100 cash or \$500 property (not the accused's) was in evidence.

As there was no hope of the accused raising this on such short notice the session fund was raided. Two hours later, when the J.P. saw Mr. Wallace's collar, he said that had he known who was speaking for the accused, he'd have let him go on his own recognizance. But he took



the \$100 and the man was released to appear in court the next Monday.

Mr. Wallace decided to follow the case through. Besides, the church had a \$100 stake in this! After a 45-minute delay the accused's name was called. "You have been arrested on a charge of impaired driving. How do you plead? Guilty or not guilty?" The accused turned to Mr. Wallace for advice, but he knew as little then as any first offender. They decided on a plea of not guilty. The crown attorney consulted his crowded calendar. "The Crown asks for a remand until January the 12th. Does that date suit the accused?"

There were two other remands. Each cost the man a day's wages. The precarious economic structure of his family life began to totter. His harassed wife didn't have much time to spare on sympathy. Why should she? Hiring a good lawyer would have meant borrowing, so that was out of the question. And besides, Mr. Wallace's discreet inquiries had turned up a breathalyser reading of 1.9 parts per thousand of blood alcohol, together with a battery of witnesses who would have given Clarence Darrow trouble. After a little soul-searching the accused changed his plea to guilty.

The case was over within five minutes. A synopsis of the evidence was read by the crown attorney. The accused was fined \$150 or five days in default.

After the conviction the minister was able to counsel the family and interview his employer. This case had stirred Mr. Wallace's interest, he decided to observe a bit more.

There was no open-armed welcome, no red carpet laid out for him. But he felt drawn. Besides, he'll tell you, "My church is adjacent to the court building!" He met an initial undercurrent of resentment stoically; sat silently, observed and digested.

Mr. Wallace's next case was that of a chronic drunk. He made an impassioned plea for help, but would have none of the usual agencies. The presiding magistrate said, "If nobody else can help, I've got a Presbyterian minister sitting here. Try him! Maybe he can do you some good!" The man accepted. So did Mr. Wallace. The man was on the interdicted list published by the Ontario Liquor Control Board. Even Alcoholics Anonymous had about given him up. After a talk with Mr. Wallace he decided to take the cure, for the umpteenth time. How long will it be effective is unpredictable. But someone tried.

The minister's experience in criminal cases has broadened to include petty criminals and more sophisticated ones. He is becoming deeply interested in the search for an explanation, reading voraciously on the subject. He attended a course at Mercer Reformatory for women, the only non-reformatory chaplain present; and has been offered other courses by the Department of Reform Institutions. Last year he took a university course in criminology. Rapidly he is acquiring a proper background in theory equal to the challenge of everyday practice.

Mr. Wallace has found that his special background enables him to aid some barely tolerated by society; sex offenders. Reams of red tape and unrealistic waiting lists frustrate official channels of effective treatment.

Some cases before Mr. Wallace qualify for emergency treatment at the Forensic Clinic, but a long waiting list means no action for nine months or so. His guidance and counsel to relatives and the afflicted sometimes come as a shock. "No, that's not what's the matter with me. You've

got the wrong person. Not our Uncle John! Not him! No, never!" His training and reading enables him to diagnose and refer. Like any good student he's improving with practice and consults with psychiatrists to confirm his findings. There is a close relationship here, it concerns the task for which ministers are specially trained: spiritual guidance.

One of Wallace's mistakes was with a woman whom he thought had a deep psychiatric problem. He arranged that she see a psychiatrist. In retrospect he felt that this woman's problem may have been spiritual. Perhaps he was influenced by a desire not to infringe upon the field of medicine. Ironically enough, the doctor sent the patient back with the advice that Mr. Wallace could better help solve her problem.

William Wallace is developing into an expert in referral. He is the middleman between police and lawyer. This led to his being asked to help make the local branch of the Legal Aid Clinic a working reality.

For several months a sign had hung above a seldom-used witnesses room, advertising the Legal Aid Clinic, but the sign meant nothing. No lawyer would sit there on speculation. Indigents in trouble would inquire but get no help.

Then a local lawyer, William Busby, sought the aid of Mr. Wallace and the Salvation Army officer assigned to the court. They became his experts in referral, taking it in turns. The cases they listen to may be referred to the police, the justice-of-the-peace, the family court, and one of various welfare agencies; the Forensic Clinic, psychiatric help, or if necessary and if they qualify, Legal Aid. Often Wallace encounters spiritual problems with which he has been specially trained to deal.

Recognition of Wallace's work has led ministers of other denominations to seek his expert opinion. He's the man they look for when a member is in trouble.

This new phase of ministry is demanding, Wallace has had to give up his work at the teachers' college. Now his phone rings persistently, both at home and office. Personal calls are on the increase. But his parishoners don't complain of neglect. In fact the congregation has recently paid off a large mortgage. He refers to his court work as "my contribution to ecumenicity!" ★



## The Moderator's View of Union

■ Rev. Dr. G. Deane Johnston has been chairman for some years of the committee on inter-church relations. On his moderatorial visit to the synods of the churches he has devoted a major part of his address to the findings of that committee as revealed in submissions on the subject of Christian unity made by the presbyteries.

Dr. Johnston has interpreted the submissions from presbyteries in these words, quoted from his address to the Synod of the Atlantic Provinces:

- "1. As a church we are not opposed to union. To say that we are an exclusive denominational body is a misinterpretation of our historic position.
2. As a church we are not willing to seek organic union at all costs as an end in itself. In our way of thinking a church is based on theological conviction and not on ecclesiastical accommodation.
3. As a church we are suspicious of size, we do not equate success with bigness, and we are all too well aware of the dangers which great size inevitably brings.
4. As a church we are too close to the traumatic experiences of 1925 to make a similar approach to the matter of organic union a political possibility.

"To use a simple illustration — to those who seek organic union and who ask us to join with them, we would say — 'you are asking us to leave our house, the house in which our fathers lived, and in which we were born, for a larger house. You are asking us to join you in a gleaming highrise apartment with elevators ascending and descending, taking the lesser help up to see the greater help who live and operate on the top floor. The idea does not appeal to us. We like our old house, perhaps it is a bit old-fashioned and needs updating in the plumbing, but it is near the ground and we can talk with the neighbours as they pass along the street. Maybe your highrise apartment is more efficient than our old house, but efficiency and happiness are not always to be equated. In the meantime, you are only digging the foundations for your highrise apartment, we will watch your progress with interest, and if you need any help with your thinking, and we feel that you do, you can always find us in our old stonehouse by the side of the road. The kettle is always on the hob and there is a chair for a friend beside the fire'.

"... Perhaps in the providence of God working together we may find a new concept of the gospel and building on mutual conviction raise a new ecclesia. Until that time comes, to build an ecclesiastical structure on compromise which does violence to any man's conviction, is not, in my opinion, to achieve, but rather to retard, the growth of the kingdom of God."

## Taxing Church Property

■ Once again a discussion has arisen, this time in Western Ontario, on the subject of taxation. One clergyman has proposed publicly, and he is supported by the *London Free Press*, that church property should be fully taxed.

The Presbytery of London has appointed a committee to study taxation as it now applies. Are there reasons for exemption from certain taxes? If so, are they still justified? Is the church performing the service to the community for which exemption was granted initially?

No one in the church wants it to be regarded as a parasite. It is time that the whole matter of taxation, property and personal, was brought out and discussed. Not by church people alone, but with government representatives at the municipal, provincial and federal levels. If there are abuses they should be disclosed. If the exemptions are warranted then the public should be given reasons for continuing them.

This looks like a matter in which there should be joint action. Perhaps the Canadian Council of Churches will take the lead by setting up a committee on church taxation. ★



## A Centennial in Victoria



—Photos by John Jackson

Rev. Walter McLean, missionary, presented a Nigerian tray from St. Andrew's Church, Enugu to commemorate the centennial. With him are his father and the moderator, Rev. Dr. G. Deane Johnston. The tray was made in Calabar and portrays two hands clasped in friendship.



The provincial archivist, Willard Ireland, appraised the past at a centennial banquet at St. Andrew's, Victoria. Shown are, from the left: Prof. George Brand, an elder; the Hon. W. N. Chant, B.C. Minister of Public Works; Mr. Ireland, and Dr. J. L. W. McLean.

■ One hundred years ago St. Andrew's Church in Victoria, B.C. was established as a congregation of the Church of Scotland.

In celebrating its centenary St. Andrew's is, in turn, planning to aid a younger Presbyterian church. The congregation is raising a centennial fund to establish a chair in Taiwan Theological College, Formosa. It will also assist in furnishing MacKay Memorial Hospital in Taipei, and help to build some mountain churches.

Rev. Dr. G. Deane Johnston was the preacher at two of the centennial services during the month-long celebration in September.

Three stained glass windows and a set of chimes, the latter donated by the choir, will be dedicated as centennial gifts.

St. Andrew's has had the distinction of having two of its ministers elected moderator of general assembly, the late Dr. W. Leslie Clay and Dr. J. L. W. McLean, who has been minister for the past 28 years.★

# The Presbyterian Record

NOVEMBER, 1966



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## cover story

Kildonan was the first Presbyterian Church west of the Great Lakes, built by the Selkirk settlers and opened in 1854. Winnipeg has now expanded to include the Kildonan area. The first minister, Rev. Dr. John Black, and many pioneers are buried in the churchyard. Photo by Kofod.

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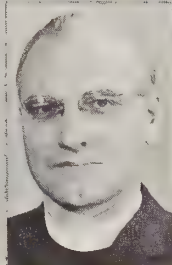
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# Pungent and Pertinent

## TRADE UNIONS AND FREEDOM

by A. J. Gowland,  
Secretary, Board of  
Evangelism and Social  
Action



■ Gerald Vandezande may be the representative of the Christian Labour Association of Canada but his tirade against the 92nd general assembly in the September issue of *The Presbyterian Record* because they dared to express a point of view different from his is anything but Christian!

Surely he was not serious when he said that the assembly "put its ecclesiastical stamp of approval (1) on compulsion by *actually urging* trade unions to resort to coercion . . ." and, (2) "on secularism by leaving the distinct impression that Presbyterians and other Christians should forget the universal, sweeping significance of the Christian faith when tackling labour problems."

While sharing his concern about freedom and justice for everyone, and while urging labour unions "to use their powers responsibly within the law, in the interest of all their members, the public image of trade unionism, and the welfare of the people of our communities and the nation," we still believe that our view has merit. Freedom is not the right to do as we please without regard to the common good. There have been, and will continue to be times, when individual freedom has had to be limited in the interest of the welfare of the community as a whole. There is no more scriptural principle than this.

The question then is, is the contribution of trade unionism to the well being of working men and women sufficiently great to justify some curtailment of individual freedom? The Christian Labour Association apparently would say no. The 92nd general assembly has said yes. It should be noted

that the 88th general assembly also went on record as being in favour of this view by adopting the following recommendation: "that the general assembly recognize that labour unions have been instrumental in achieving a higher standard of living, in improving conditions through safety and health measures, in the relief of the disabled, the sick and the unemployed in a measure reaching far beyond their own membership, and to the benefit of those who have not shared in their activity; and recognize the right of labour to organize, to engage in collective bargaining and to withhold its services, and call upon it to express toward the total community a responsible stewardship of its power."

It could be that there should be provision in our laws for conscientious objectors in the field of work as in the case with the nation in the time of war. However, it is my personal view that though the views of the conscientious objector in the realm of work should be honoured, he should not be permitted to impose his views on the rest

of the community. In essence this is what the Rand formula says, namely "that though no man should be forced to join any union in order to keep his job, since all employees in the government-defined bargaining unit are beneficiaries of union-negotiated improvements and eligible for union services, all must pay an equal share of the cost."

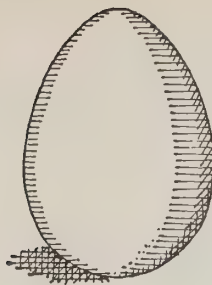
To state that the 92nd general assembly by its action has put its stamp of approval on secularism, i.e., the repudiation of God and his place in the affairs of men, is simply ridiculous. Actually, the purpose of the assembly's action was to do the exact opposite, namely, to affirm that Jesus Christ is Lord of the world as well as the church, and to see to it that justice is done in every area and relationship of life.★

*(The statement on which the recommendation was based is to be found in the Acts and Proceedings of the 92nd General Assembly, 1966, pages 281-282.)*



"Well, Chaplain, I really don't know the relevance of my dialogical position in relation to my environment."





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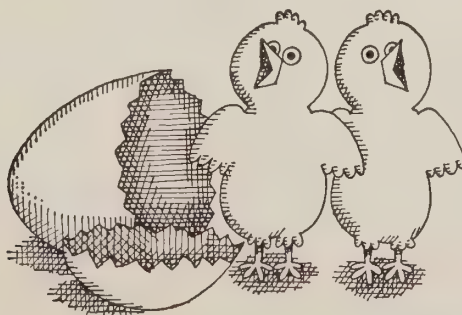
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*Pungent cont'd.*

**LET  
GEORGE  
DO IT!**

by J. K. L. McGown



■ George must be a pretty good guy to be able to do everything we church people are willing to leave to him!

I'd like to meet this guy, George — or some of those people who won't let him monopolize all church work.

I'd like to have met him, or them, last spring when I was searching for leaders for an intermediate boys' period at one of our church-sponsored camps. Five months and 75 to 100 letters, reminders, telephone calls, and personal contacts later plus efforts by friends and the camp committee we had eight out of the 12 necessary, with the most serious shortage at the senior counsellor and nurse level.

Recognizing our responsibility before God, the church and the parents for the campers' health, safety, training and spiritual development we had to call the camp off, reluctantly, at the last moment.

I know that this is not a unique situation; other directors have had similar serious problems. A large camp operated by another denomination reportedly had similar difficulties and a nearby interdenominational camp, which divides any financial surplus amongst the leaders at the end of the season, was operating short of staff. It seems as if the time has come to take a serious look at the camping program of the church. If it is of any value — and I for one believe it is one of the most important things the church is doing in the field of Christian education and evangelism — we must consider, not just as camp committees alone, but as responsible church members everywhere, how we are to cope with the leadership problem.

The day was, in the nearly-forgotten depression, when leaders were glad to give their services in return for their board and expenses. This day is long since gone and we are competing against an affluent society.

We must ask, can we longer depend on volunteer help? If the answer is yes, then a very large number of ordinary and extraordinary church members



are going to have to practice a willingness to give this leadership. Or are we going to compete with the "commercial" camps for trained leadership, paying the "going" rates. If so, we shall have to sharply increase fees. Parents as well as camp committees will have to consider this one, not forgetting that higher rates will likely prevent the attendance of some of those children from homes with limited finances, children who have a great need of such a holiday.

Well, where's George? "Oh, George! GEORGE!"★

## LETTERS

### A Plea to Preachers

In September the Presbytery of East Toronto called for an exchange of pulpits within the presbytery. Well over 90% of the congregations participated, of which ours was one. It was a glorious Sunday, and our church was packed — yes, even the gallery! As a result of a prayerful program and invitation from our session's outreach committee there were many new people present. Among them, too, were several with serious problems of health, family and money. What an opportunity to proclaim Christ and his saving, healing power!

It was a lost opportunity for we only heard of more problems — problems of drop-outs from the ministry, of a falling away from the church, etc. At our church the problems were presented honestly and in a very direct way. This kind of information would be excellent at an annual meeting, or even a men's club — but not as a sermon from the pulpit. We came for bread and we received stones. They were good stones but so unsatisfying. What about those visitors who came because they were invited to hear good news of one who would never fail them? They did not want more problems.

Let us not close our eyes to the problems we face. Neither, let us miss the perfect opportunity to proclaim the Saviour who is Christ the Lord. It is interesting that when the N.T. church assembled they generally spoke about the power they had received while we dwell so much on the problems we face. Let us remember that the power behind us is always greater than the problems that face us.

Toronto

Jan Drent

OFFICIAL PIANO AND ORGAN, THE UNIVERSAL AND INTERNATIONAL EXHIBITION OF 1967

expo67

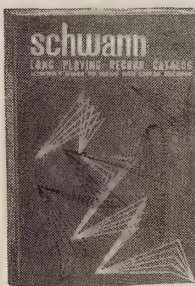


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Building activity in downtown Winnipeg as seen from the top of the city hall.



# Winnipeg's Presbyterians

**By Gerald Rennie,**  
Minister of St. Vital Church, Winnipeg



Children at the inner city mission with deaconesses Iris Ford and Dorothy McCombie. The church uses a house in a crowded area to make contact with the children there.



Chatting with a patient is nursing home visitor who presbytery.



■ Winnipeg, midway between Halifax and Vancouver, the nation's fourth largest city, is sprawling out over the Canadian prairie. In a rugged climate where temperatures drop to a low of 50° below zero in mid-winter and soar to highs of 108° above in summer, half a million people strive to adjust to the demands of burgeoning city life while holding fast to many of their cultural and religious traditions.

One hundred years ago the Red River ox cart and the York boat used by Hudson's Bay Company fur traders were the principal means of transportation to the tiny settlement at the junction of the Assiniboine and Red rivers. Today Winnipeg is the rail centre of Western Canada, while modern air terminal facilities bring her within a few hours travel of any point in the world. Winnipeg is the grain centre of the American continent and the economic and cultural centre of emerging Manitoba whose natural resources have barely been touched. Winnipeg is unique in Canada in that 50% of the province's population live within the metropolitan area. Thus when the church serves the people of this province her energies must be directed toward this one city.

A century ago small Roman Catholic, Anglican and Presbyterian congregations worshipped here. Today hundreds of churches of every denomination dot the metro area. The question is posed: For all its ubiquitous physical representation is the church alive in Winnipeg? Particularly, is The Presbyterian Church in Canada alive and speaking to the needs of the city's people, and where does the future lead?

Today there are only ten Presbyterian congregations in Metropolitan Winnipeg with a total membership of 1,575. Yet Presbyterians here can trace their origins back to the Selkirk settlers to whom the Rev. John Black came to minister in 1851. Three years later those hardy Scots (who had been forced to join with the Anglicans for public worship prior to Black's arrival) had built Kildonan Presbyterian Church with their own hands and tools and materials. It was free of debt when dedicated. The original church stands today.

From this beginning the Presbyterian Church spread throughout the west; by the early 1900s, largely through the untiring work of Dr. James Robertson, superintendent of missions for Western Canada, a great many Presbyterian congregations covered the Canadian Prairie and reached to the Pacific. But the Methodists and Congregationalists

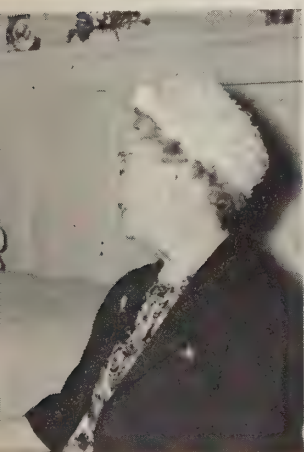
had established many congregations too. A shortage of ministers and accumulating debts generated an interest in forming one church out of the three. Then in 1902, Principal Patrick of Manitoba College, the Presbyterian theological college in Winnipeg, while bringing greetings from the general assembly to the Methodist conference meeting there, on the spur of the moment without any official authorization decided to press for an organic union of the churches. It was taken up immediately by the Methodist conference and conversations began.

By 1925 that impromptu suggestion had greatly changed the face of Presbyterianism in Winnipeg. Before union there were 26 Presbyterian congregations in Winnipeg, many of them very large; after union only two remained with their physical properties intact — Kildonan, and Calvin in the north-west part of the city.

Bitterness, anger and despair gripped the remnants of Presbyterians who wished to retain their identity. Some from the large downtown congregations banded together and formed First Presbyterian Church. They met in private halls and public auditoriums until 1927 when they erected their own place of worship in the heart of Winnipeg. Elsewhere other remnants of Presbyterian congregations regrouped to put down new roots. In the east people of the original Norwood congregation moved from a rented hall to the present church building in 1927. In the following year St. James Church in the west and St. John's Church in the north centre of Winnipeg were built. Elmwood congregation came into being in 1928, formed by the amalgamation of two small missions.

The Presbyterian Church was badly shaken by the effects of union and strove hard to maintain herself and preserve her identity for several ensuing decades. The Second World War came and went without any appreciable change in the life of the Presbyterian Church in Winnipeg. The city on the other hand has nearly doubled its size since pre-war days.

Then in 1954 Calvin Church relocated nearby and built a new structure, and a program of expansion began. In 1956 Elmwood congregation relocated in East Kildonan and four years later moved into their new first stage Christian education hall. Another new congregation was erected in the south-eastern suburb of St. Vital in 1956. This congregation dug into the community with a basement unit in 1960 and today stands prepared to finish the superstructure as soon as finances can be arranged. St.



rs. G. W. Bradley, hospital and  
akes 5,000 visits a year for the



A group of men from First Presbyterian Church meet for breakfast downtown once a week. Prayer and Bible study lead to Christian action.



# Winnipeg's Presbyterians

*continued*

David's, a new congregation in the west end of St. James was established in 1959 and successfully completed their building program in 1965. New work was begun in Westwood on the western extremity of the city in 1961 and a new church was dedicated three years later. St. John's added a church hall in 1961. And Calvin Church rebuilt after a disastrous fire in 1964. Plans are under study to expand into further new suburban areas.

Of course physical properties and structures are not the living church but useful tools with which the people may serve the Lord. We may therefore regard the city of Winnipeg and the physical characteristics of the church as the stage and the props which give background to a play. The play is the people of Christ in action. Their previous history is comparable to the acts that have gone on before. If the church is alive some kind of action must be evident now.

It is impossible to assess or tabulate the church alive and alert in the life of every communicant. We must hope that all live the gospel in their daily associations with people at home, at business and wherever they may be found. But the gospel works not only through individuals but also through the corporate life and activity of the church as a whole. And in some instances this can be assessed and tabulated.

Two recently established operations stand out. In 1960 the Women's Missionary Society (W.D.) purchased a large house in south central Winnipeg to provide a Christian environment for young people of all races arriving in the city. Initially the Fellowship House served the needs of Indian young people from the reserves and young people from broken homes. Recently it has accepted overseas students as well. It accommodates 12 permanent and transient residents at one time.

Two years ago a mission was begun in a house on the fringe of the inner city in the middle of an ethnic melting pot. The operation is designed to serve the underprivileged children of the district, many of whom come from broken homes and live in depressed conditions. The work is sponsored jointly by the Women's Missionary Society (W.D.) and the general board of missions through the presbytery. In a normal week as many as 130 children of all ages are involved in Christian education and recreation programs. The area is not served by any other Protestant Church. Many of the children do not hear of Jesus Christ except as a swear word until they hear of him through "Miss Iris" and "Miss Dorothy".

The city's churches also share in community inter-denominational activities. The hard shell of self-protection built up as a reaction to the union in 1925 is gradually being broken down. A few congregations now join

with other denominations including the United Church of Canada for community services and similar ventures.

In spite of the rapid growth of the city the numerical strength of the Presbyterian Church has not changed, although the number of congregations has increased. This is due partly to the character of the city whose population is highly transient. For example in St. John's Church over the past 15 years the congregation has received and lost a group of people as large as itself while its overall size remains relatively unchanged. Numerically the church has not increased but her response to the needs of world-wide work indicates an awakening and a maturity. In 1965 contributions to the general assembly budget placed Winnipeg fourth in per capita giving in Canada, and third in moneys raised for all purposes.

Certain aspects of the church's life have received much greater emphasis than others. Techniques for raising funds have been given considerable impetus. The need to expand to outlying newly developed suburbs has also received considerable attention.

Curiously the one aspect of church life that has received the lightest emphasis is evangelism and social action. The church is organized as expansion goes on — but organized mainly for survival. We should be organized for obedience to the gospel whatever it might cost us. We are uncomfortably aware of our small size in comparison to the other major Protestant denominations in the area. Our efforts sometimes seem to be geared to regain the old glory and influence of the Presbyterian Church of 50 years ago. Yet surely the teaching of Luke 9:23-24 applies equally to corporate churches as it does to individuals. If we seek to save our life and identity as a church at all costs we will lose it, but if we will dare to give ourselves away in Christ's name we will find it.

It is here that the future of the church hangs. We have navigated troubled waters with some success. We have emerged with some numerical strength, physical description and identity. We are overcoming the negative call for entrenchment and preservation in some quarters as we look about to determine where next to move and what to do. Now we need to identify what our place can and ought to be in the life of the city. When we extend — move out — where do we go? And how do we go about it? Is God calling us to be something other than what we are? — perhaps to fulfil a function which others because of their size and/or history and motivation cannot undertake?

It is a foolish and pointless race to try to catch up with other large Protestant denominations in terms of communicant rolls, physical profile and financial assets. There must be other ways in which Christ would have us work. And if we have ears to hear, surely we will hear.★



## WHEN WINTER COMES

**"The ants are a people not strong, yet they prepare their meat in the summer." Proverbs 30:25b**

■ When this periodical goes into the mails at the end of October no one is going to want to be dwelling too much on the thought of the approaching winter. Before November is over, however, we may be wishing that we had thought about it more.

This is the time of year for getting things done while yet there is time. Oil tanks, coal bins and wood piles will all need to be replenished. Houses may need a going over and some weather-stripping done to guard against heat loss when the cold weather comes. Some of us again confront that unwelcome chore of cleaning and installing storm windows and doors. Some of the home magazines now current have regular check lists of things that need to be done.

To some of us the coming of winter has an element of dread about it. Perhaps this is particularly true as we grow older. We no longer relish the thought of long days, bitter cold and heavy snow. It is no longer so easy for us to overcome the respiratory infections so prevalent in this season. We prefer the approach of spring to the approach of winter. We long for and sometimes are even able to spend some time in a warmer clime.

On the other hand, there are those of us who welcome winter and the element of challenge it presents. Probably for most of us winter brings the busiest days of our busy years. One has to put forth more effort in winter than in summer just to overcome the elements and keep mobile. It is perhaps the most challenging season of the year and makes the most demands upon us in many ways.

And again this year, as often in years gone by, many of us will not be ready for winter when it comes. We will instal our snow tires after we have already had the embarrassing experience of getting our car stuck in our own driveway. We will wash and erect our storm windows in the midst of a driving snow storm. We will have neglected to take up the dahlias, and protect the shrubs, and do a dozen other things that ought to have been done.

Life itself is often compared to the seasons of our year. There is the springtime of youth and the summer of our prime. There are the lovely warm and mellow days of autumn. But finally and inevitably, the winter comes. There is one difference. In our experiences of life the killing frosts of winter may come in mid-summer. Or even in life's springtime.

Sometimes while we are speeding along our highways we read a roadside sign that chills our hearts a little and makes us ease up on the accelerator. The sign says, "Prepare to meet thy God." These words of scripture taken out of their context and erected by the roadside make certain implications. They seem to say, "Look out! You might get killed! What's going to happen to you then?"

It seems to me that there is a fallacy in this implication. Surely we may meet God in any place on any given day; not just on the highway nor only at the moment we die. And perhaps we do need to be ready to die, but we also need to be ready to live. And this is the burden of our article this month: we need to ready for winter, and also for summer when it comes. We always need to be prepared for whatever life brings.

The story is told of how about 40 years ago the assistant dean of Yale Law School was offered \$10,000 so that he could take a couple of years off to read, reflect, and generally deepen his wisdom. Although he declined the offer, shortly after he became dean and then president of the University of Chicago, running into the man who had made the offer, Abraham Flexner, he said, "If I'd taken your \$10,000, I wouldn't be president of the University." "Maybe not," replied Flexner, "but you would have been prepared to be."

We always need to be prepared. Youth is urged to prepare for manhood, the man in his prime for the time when he will retire. We need to be ready to die. We need to be ready to live. Our Lord advised us not to worry about tomorrow. He never suggested that we should not prepare for tomorrow. And in the balmy days of life's summer we need to put down the roots of our faith that we may be ready for winter when it comes.

### Prayer

Eternal God, who dost abide and dost never change, in the midst of our changing lives and seasons grant unto us in days of prosperity and deep-rooted faith that will hold in times of trouble. May hope in Jesus Christ ever serve as a strong anchor for our souls. We ask it in his Name. Amen. ★

BY D. GLENN CAMPBELL

## WORK AND



Watching over children whose parents the "campers" helped move to a new apartment.

■ A city set on a hill cannot be hid. Neither can a church that is set in a downtown area, for chances are the building is a towering landmark, solid and imposing. The building seems to be a great symbol of wealth and power which none of the humble residents around it possess. The children who play on its steps and most young people who pass by, see it as walled city, a downtown "suburb," a pretentious monument to the past. Local youth are always willing to come for their hour of play in the great castle, but the average neighbour passes by, no longer even wondering what happens, if anything, inside the walls — at least not until this summer.

In mid August, some of the neighbours began, perhaps for the first time, to wonder what the church is and what it is doing. Sitting on their front steps or leaning out of their upper-storey windows, they saw the minister's Volkswagen pull up to the church supporting a load of mattresses and bed springs, saw a local trucker deliver a refrigerator for the church kitchen. Not until the "campers" began arriving, did the neighbours suspect something new and different was happening at St. Matthew's.

St. Matthew's Presbyterian Church is located on the fringe of the industrial heart of the city of Montreal in the Point St. Charles district. Its congregation stems from members who at one time, perhaps 10-20 years ago, lived in the neighbourhood but have moved away from the rows of tall tenement houses into airy suburbia with its trees, lawns and gardens. But they still faithfully support and attend the church of their childhood. The houses have since been divided up by landlords into smaller apartments.

Young people of our church seem to be in conflict with themselves, their faith, and their problems. Often they feel the inner call to help others, but through lack of experience and education as to the problems of society, are not able to find a way to follow Christ's call.

In order to meet the particular needs of the inner city and the young people, Reverend Willard K. Pottinger, minister to St. Matthew's congregation, after one year of study and preparation, called together a "Work and Study

## STUDY "CAMP"



Campers at study are, left, Kathleen Copeland, Niagara Falls, Ont.; Janet Guildford, Halifax; Margaret Jackson, Arnprior, Ont.; Alan Meyer, Ancaster, Ont.; Rev. Willard "Nap" Pottinger, minister of St. Matthew's; Barbara Harris, Ottawa; Jane Bunston, Willowdale, Ont.; John Fraser, New Glasgow, N.S.

Camp". Here, young people between 18 and 25 from all parts of Canada could share the experience of total commitment to Christ. Seven came from four synods of eastern and central Canada and spent August 22-September 10 at St. Matthew's.

Our purpose was "to live together as a community of Christians who seek to know and obey the will of God and to serve those whom we could, in the name of the Lord Jesus Christ," or to put it differently, "to obey the two great commandments (Matt. 22:37, 39) in the context of the downtown area."

Our biggest problem was to recognize that Christian service to others must walk the straight and narrow path between doing nothing on the one hand and do-goodism on the other. The warning went out to all the "campers" that "do-goodism is a vicious, condescending, paternalistic, guilt-motivated, egoistical, neurotic exercise in snobbery!" So with fear and trembling, after much self examination, study and prayer, we answered the calls for assistance that Mr. Pottinger had collected before we arrived.

Our first evening together was one of subdued excitement, as we compared notes on our first impressions of downtown living. There was a feeling of being hemmed in among the tenement houses, a lack of grass and flowers, and the ever-present groups of tired-looking children playing on the streets late into the night. The setting was new to most of us, and different from the usual summer camps: no swimming, no camp fires beside cool waters, no meals prepared by a paid kitchen staff, no escape from the noise



and smog of the city. But it would be "home" for us, while we gathered to study as a group, learning how the Christian faith relates to the downtown community and working with families that had asked for our assistance.

What were some of our experiences and what did we learn? First of all, we had to examine ourselves and our relationship to each other — who we were as individuals and why we had come. It was important to develop close communication among each of us in order to know exactly how we would all react in any given situation. Then we looked beyond ourselves and our group, and studied various factors which contribute to poverty and deprivation. Our insights broadened as we interviewed John Parker, city councillor, pro-Mayor of Montreal, and supervisory principal of the Protestant elementary schools of Point St. Charles. He told us that among the many problems his students faced were cramped home circumstances, lack of stimuli of environment, preoccupation of parents with daily hopeless situations, and the lack of vocational guidance centres as well as training and high schools in the district.

The Rev. Yves Cruvellier, assistant minister to Eglise St-Luc, a French Presbyterian church in Montreal, spoke to us about the social pressures which he faces with his congregation. As one of only five Protestant French-speaking ministers in a predominantly French-Canadian Roman Catholic population, he pointed out that French Protestant immigrants find it extremely difficult in Montreal. The church and the state work together, thus equating the French language with Roman Catholicism and the English language with Protestantism. Until very recently, even the Protestant French-Canadian found discrimination in his job.

Through Lois Cooke and Ann Drummond, deaconesses of Tyndale House, we shared in the hopelessness of a family about to be evicted from its home — a family whose hope for the future of its children was dimmed by a retarded mother, a mentally depressed father, lack of food and proper clothing. In the search for a new apartment for them we saw some of the saddest looking, dirty, gloomy and broken-down tenements of the district. Once called "home" by some families, they would soon be occupied again. We helped this family move, played with their children, who craved for attention and affection, and cleaned baskets of their soiled clothes. But we wondered how we could express our faith in Jesus Christ to this family, and whether our actions would bring this family closer to a spiritual newness.

Many families in the area have no car. Some children rarely have occasion or opportunity to take a bus ride. Therefore one day we accompanied a group of 14 children by bus to the zoo at LaFontaine Park for sight-seeing and a picnic. For some of these children it was their first encounter with either wild or domestic animals. On other occasions we took our art equipment to a nearby park and encouraged local children to paint and draw, hoping that through nature they might see God, and understand his works through the parables found in art. A play-school was set up in the church hall one afternoon, which attracted a number of pre-school and school children of the neighbourhood. We taught them songs, games, drawing and painting in the hope of building up their limited vocabulary and giving them a sense of belonging. Two of us visited a lonely elderly lady whose physical

## INNER CITY



Some dwelling places in downtown Montreal.

weakness prevented her from leaving her apartment. She was eager and happy to have someone to talk to and invited us back again.

Between other activities such as visiting stores to compare food prices, and cooking our own meals, we spent a great deal of time studying either in the park, on the church steps in order to be seen by the neighbours as much as possible, or in the comfort of the manse. Such film strips as *The Gift*, *A Question of Recognition* and others led to deep, self-searching discussion. Pamphlets such as *New Strategy for the Church in the Metropolis*, *Church Strategy and Development*, *Poverty, Deprivation and Poor Housing* and a study of poverty in the Book of Amos, gave us a greater insight into problems faced not only by Canadian churches but by those in the United States as well. Each of us gave detailed reports from such books as *Dead or Alive*, *Come Out the Wilderness*, and *The Cost of Discipleship*. The one which best summed up our vision of a new and vital church was Elizabeth O'Connor's *Call to Commitment*.

In the three busy weeks, some of us learned to partake of success and others of failure, but we all discovered that "we though many are one body in Christ and individually members one of another."

In the three weeks of work and study we could not hope to revolutionize the community and add members to the roll of St. Matthew's Church, neither could we show any concrete accomplishments. Time alone will tell whether we have planted in any heart the seed that will grow into a maturity with Christ, and give hope in hardships and despair.

We were reminded of William Webber's comment in *Come Out the Wilderness*, that

"Neither our enthusiasm, nor our bright ideas, nor our compassion (for these people) are of much avail. There is no way out by methods of evangelism or by new organizations. The one way out is by entering right into the heart of the tensions and from that position of physical involvement, learning how to be ministers of Christ."

In the meantime, we hope that those who hear Christ's call to service in their own communities will follow his leading, for the need is not just in the centre of Montreal — but everywhere.★

# WHEN CHURCHES MOVE

*Relocation and rebuilding on another site is the strategy of some Presbyterian congregations seeking new avenues for outreach*

■ In a young country like Canada, with a tradition of moving frontiers, expanding and shifting population, relocation of congregations from one site to another has been common. When Knox Church in downtown Toronto relocated to its present site in 1909, voices protested loudly that it was too far out in the sticks!

A considerable number of congregations are planning such moves. Others have talked about doing something like this for many years, but are gripped with paralysis as they watch their opportunity for mission move farther and farther away.

However, relocation is not the solution for all congregations experiencing difficulty. It could be a flight from a difficult kind of ministry. We must remember that Christ's ministry was to the outcast, and it is this in which we participate.

Yet, it is precisely Christ's mission which can lead congregations to launch out where the need is. This can happen when congregations have worn-out building facilities, in communities that have become commercial or industrial, from which residents have long since fled.

Knox Church, Halifax, is one such congregation. After three years of searching and negotiating for a suitable site, the city council agreed to sell them a piece of land about half a mile from the present site in an area of growing population. It is across from a large elementary school and close to the proposed site of a new junior high school. Nearby are two large municipal housing developments, one still under construction.

Although the area around the present church has become commercial, the congregation is not fleeing to the suburbs, but sees an inner city mission close at hand which needs their attention.

Around the new site are people of special need, ranging from lonely old-age pensioners to restless teen-agers with "nowhere to go in the evenings."

Tentative plans for the new building include a sanctuary which will emphasize the concept of the congregation as a spiritual community gathered around the Communion table and the proclamation of the word. Good teaching and recreational facilities will be provided in an adjacent hall. They plan a vital ministry to all in the area, speaking to their

life situation in an increasingly industrialized and automated society.

Knox has had a short but sometimes heroic history. Founded in 1928, the congregation built the present church in depression days, largely with voluntary labour. Although undergoing a hard struggle at times, it earned its place as the Presbyterian Church of north Halifax. Knox has ministered to many more than its membership rolls indicate, because there is a constant move of people to new locations. They have always contributed generously to budget and mission funds.

The task ahead looms large and difficult. But the people are accepting the challenge with faith and enthusiasm.

Now let us look at a congregation in British Columbia that is relocating, Knox Church, Port Alberni.

The background of their decision to relocate lies in the alienation between industrial workers and the church.

In solidly industrial working class areas, the worker and his family are often alienated from the church. This fact is frequently obscured in most large urban centres, because there is a sizeable middle class population that is predominantly loyal to the church. But in smaller communities like Alberni, the problem is painfully obvious. Here, heavy industry dominates and there is almost no middle class apart from a few professional persons. An overwhelming majority of workers do not actively participate in the life and worship of the church.

This problem is more acute in British Columbia than in any other part of Canada, according to the experience of the churches. This province is the most highly industrialized of the ten, with the largest number of union members per capita of population. The deep socialist tradition, although strongly motivated by Christian principles, has never been at home with organized Christianity. Also, British Columbia's fast-moving, somewhat frontier spirit militates against the traditional family-type of community life which predominates in the east. Here there is the highest divorce rate, suicide rate, incidence of alcoholism and drug addiction in Canada. There is a lack of roots in the community and thus only a loose attachment to more stable institutions such as the church.



The 1961 census revealed that in British Columbia 91,000 persons called themselves Presbyterians. Yet the communicant membership shown on church rolls was only 7,400 with another 6,400 connected with the Sunday schools; about 8% of the census figure. In the country as a whole, some 800,000 call themselves Presbyterians as compared with a communicant membership of about 25%.

Now the congregation of Knox Church is relocating from a commercial to a residential area, to extend Christ's ministry to these people. They will have new facilities, and experiment in new forms of ministry suited to the industrial context, attempting to relate the gospel meaningfully to current social, political, economic and international issues. Thus they hope to narrow the gap that so tragically separates the organized church and the industrial community.

From Port Alberni we go to the east coast where another Presbyterian congregation is relocating.

St. Columba Church, Lancaster, New Brunswick was faced with the need to replace their building facilities. They considered rebuilding on the present site, but with the help of the director of church extension looked at the disadvantages of such an action.

Lancaster City is an amalgamation of several areas. The church is presently within one such area,

Fairville, and thus has definite geographical limitations. A lack of visibility is another problem, the church is not on a main street and is close to a ravine, at the bottom of which is an industrial belt and river. So they decided that relocation was the best plan.

After considerable searching for a new site, a property owned by the Federal Government became available. With the assistance of the extension department and the church lending fund, the congregation purchased the land, situated high on the banks of the Saint John River, easily accessible to a new bridge now under construction across the Saint John harbour. They could not hope for better visibility or a more suitable location from which to serve the people west of the river.

The congregation looks forward to extending its mission through relocating to a site within a growing, changing community.★

*Self-analysis questionnaires for congregations are now available from the National Church Extension Committee, 50 Wynford Drive, Don Mills, Ontario. Your inquiries will be welcome.*

*Material for this article was supplied by the Rev. Randolph MacLean of Knox Church, Halifax; Dr. Donald C. Smith of Knox Church, Port Alberni, and Rev. Gordon Blackwell of St. Columba Church, Lancaster, N.B.*



Plan of  
the new St. Columba Church,  
Lancaster, N.B.



A few gather for tea in the kitchen each evening.



Five residents are aged 90 and up; left, Mrs. Margaret Barton, Rev. and Mrs. John Schmidt, Miss Jean Lindsay, the oldest at 95, and Mrs. Christina Wilson.

Story and photos  
by Valerie M. Dunn



Miss Jessie McNicol is a skilled weaver.



A sing-song around the piano in the games room.

■ "My, isn't it good to be home!" the tiny elderly lady said, contentment in her voice. And she settled happily with her newspaper in a cosy armchair, covered with gay chintz.

This is a typical reaction of residents at St. Andrew's Presbyterian Home for the elderly in west end Montreal. Even when away for just a few days, they are glad to be back in its warm, hospitable atmosphere, among their friends.

Not that these folks are sedentary, far from it. Miss Thora Elhart, one of the 47 residents, bubbles over with the thrill of her first experience of air travel. Although nearly 90 she flew to Denmark for three weeks and thinks flying is "just wonderful." Another lady is planning a six-month trip to California.

As you enter one of the two spacious lounges there is usually a group gathered around the TV. The sports enthusiasts meet downstairs. Surprisingly, some of the more stately and dignified residents are avid fans, rejoicing and grieving with the fluctuating fortunes of their favourite teams. Upstairs the drama and "afternoon sob-story" watchers follow the adventures of their heroes and heroines.

Others may be in their rooms, knitting, playing cards, reading or just resting. Most of the rooms are singles, with a few doubles. Each has a unique charm, reflecting the personality of the occupant, dotted with family pictures, keepsakes and little mementoes of years gone by.

Perhaps a shuffleboard game is being hotly contested in the games room, while a sing-song goes on around the

AT ST.  
PRESBYT





Mealtime is a friendly occasion. The dining room is dotted with small tables and is furnished in a homelike style.



The only men in residence, Rev. J. Schmidt and Alfred Milton compete in a game of checkers.

## DREW'S AN HOME,



Mrs. Grace Irwin, left, and Mrs. Rose Bussell enjoy a card game in one of the bedrooms.

piano. A bridge game may be in process, or a concert, sponsored by some choral group.

Boom! A big gong reverberates throughout the home, calling the residents to a meal. Miss Margaret Philip, the superintendent, says this is a favourite part of the day.

"When they first come to live at St. Andrew's, some residents who haven't been used to substantial meals are picky eaters," she says. But it isn't long before they are eating as heartily as the rest. The tastefully prepared food disappears quickly off the plates.

Around eight in the evening, several gather informally in the kitchen, chatting over a plate of cookies and steaming teacups.

Although ages run from about 71 to 95, most of the residents have busy social lives, attending plays and concerts in the evenings, and visiting friends. There are no restrictions, residents are free to come and go as they please, but they are asked to let the superintendent know when they must miss a meal.

Mrs. Florence Date, 89, is one of several who work for their churches. She makes knitted hats for Barbie dolls in delicate shades of wool that are a real sell-out at bazaars.

A number of ladies are taking music lessons, and one group has become skilled at weaving, with instruction on the loom given weekly. A missionary society meets every month under the presidency of Mrs. Ashton Curr, a former presbyterial officer. Some also work for organizations such as the Red Cross.

*(continued overleaf)*



Shuffleboard is a favourite with many residents.

Everyone helps around the house, too, setting tables, sorting mail and newspapers, arranging and caring for flowers, and doing their own laundry. Although most use the modern washer-dryer in the laundry room, a few cling to the washboard and sink they have been accustomed to over the years. An outside firm does the household laundry. Residents are expected to keep their own rooms in order, heavier work is done by maintenance people.

Devotions open each day, and the Sunday evening service is conducted by a resident, the Rev. John Schmidt. He and his wife, the only couple at St. Andrew's, were Baptist missionaries in South Africa.

As various denominations are represented among the residents, Sunday morning is left free for those who wish to attend their own church. A car is available for transportation to Knox Crescent and Kensington Presbyterian Church.

Sunday evening tea provided by women's groups is sponsored by two auxiliaries formed from among women of churches in Montreal Presbytery. They also raise money for little luxuries and Christmas gifts.

Christmas festivities are eagerly anticipated, especially the Christmas eve dinner. It used to be on Christmas day but it became so popular nobody wanted to miss the fun by joining their families! So it was changed to Christmas eve.

The split-level residence accommodates 50. Rates are according to a means test. Residents must be able to care for themselves, there are no infirmary facilities although

medical aid is summoned when needed. Besides the superintendent and her assistant, Mrs. Dorothy Ross, there is a kitchen staff of three, and a night staff of two. Mr. D. A. Hinchliffe is the secretary-treasurer.

There is no lack of applications for residence. Some have their humorous side, like the time a man phoned about accommodation for an elderly relative. When Miss Philip offered to call him back in half an hour he protested. "Oh, you can't do that," he said. "My wife will be home then, and it's my mother-in-law I want to get in!"

The home has been in operation for five years, officially opened in February, 1961. But the idea was born eight years before when the women's guild of Knox Crescent and Kensington Church established a fund with \$500. Women's organizations in the other churches took up the challenge and with presbytery approval launched a campaign for \$150,000. The land was donated, and contributions came from individuals and churches, plus many generous bequests.

Today St. Andrew's is truly a happy community of elderly folk, with no hint of the institutional about it. The attitude of the residents is summarized in a story the staff loves to tell.

The board chairman, Mrs. W. R. Kennedy, encountered an old lady walking unsteadily on icy Sherbrooke Street, near the home. She offered help, and, not recognizing Mrs. Kennedy, the lady told her, "I live in the home down there — you know, my daughters said I would be very lonesome. But I have two of the best friends I have ever had in the same corridor with me, and I never had a happier Christmas."

What better recommendation could be made? ★

## A Christmas Greeting To Your Friends



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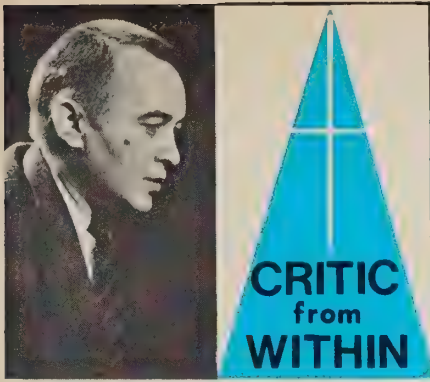
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BY WILLIAM STRINGFELLOW

## Vietnam and the Churches

■ That wretched war in Vietnam has become, in the past two years of its escalation, so complicated and so bewildering, so costly and so frustrating, so ambiguous and so perilous, that it has intimidated the conscience of Christian people.

The war so overshadows everything else that citizens are virtually inundated with news of Vietnam. Yet few Americans have much basis in knowledge or experience to evaluate what they are told by the government or otherwise read or hear. There has been such an assault upon the mind that — I am afraid — the capability of most citizens, including church people, to reflect on what is happening in Vietnam has been radically impaired and, thus, their response to the war is one of incomprehension and resignation.

It is not that citizens are, for the most part, complacent or apathetic, but rather that they are too perplexed to think and too baffled to act. They are fearful that Vietnam will be the preliminary skirmish of the ultimate war but become increasingly fatalistic about such an eventuality.

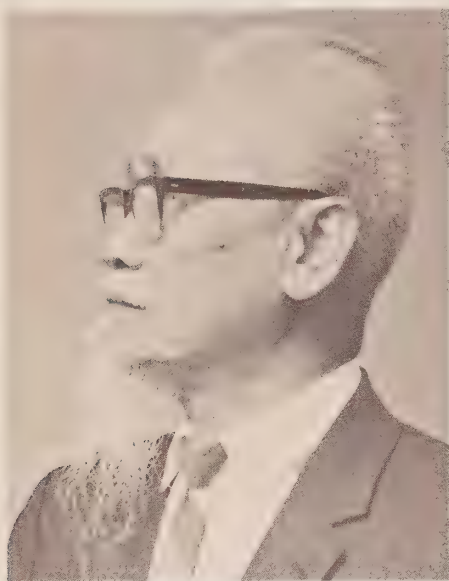
No doubt this paralysis is included, in part, by the misfortunes which have befallen the few Americans who have been outspoken in questioning the legitimacy and morality of the American military involvement in Vietnam or challenging the necessity or efficacy of the escalation policy. After all, for raising such issues, a United States Senator was accused by the President of giving aid and comfort to the enemy; a Roman Catholic priest was banished for a time; a Methodist minister was driven from his pulpit; a Congressman was threatened with the loss of campaign funds; some dissenters have been punished by imprisonment; a parliamentary debate about Vietnam has been aborted.

One clergyman of my acquaintance, for example, gave a sermon not long ago about the Christian concern for peace, in which he mentioned his own distress about Vietnam. The next day he found that his automobile had been painted red — as a means of making a vile accusation against him, and, as it turned out, it was a member of the board of his own congregation who had procured the vandalism. Such incidents are surely not lost to the attention of ordinary citizens and, just as surely, sanction their silence about the war, lest they lose their reputations or their livelihoods or both.

Meanwhile, to be sure, there has been concern and dissent from the churches both within the United States and beyond it. The Pope has promulgated poignant appeals for sanity in the course of events in Southeast Asia. The World Council of Churches, at its 1966 conference in Geneva on the church and society, was overwhelmingly critical of the American adventure in Vietnam. In this country, the National Council of Churches and some most prominent members of the Roman Catholic hierarchy have expressed a similar distress. The Christian pacifist movement has been reactivated through the protests against the war. Yet, I would argue, all of this has been of marginal influence and, in the main, citizens both within and outside the churches have been timid, tardy and vacuous in their reactions to this most gruesome war.

Perhaps the most startling circumstance among church people has been their failure to minister to the most immediate victims of the war rather than their reticence in speaking out publicly against it. There are more than a million and a quarter human beings in Vietnam now in desperate need of shelter, food and medicine, but only the most pitifully nominal assistance has been volunteered by the churches to relieve their plight, as I saw myself when I was in Saigon in 1966. Meanwhile, in addition to the awful refugee problem there remains the burden of social reconstruction in the whole of Vietnam: the creation, from scratch, as it were, of schools, colleges, hospitals, fertilizer plants, roads, elementary industries, and the like. These are tasks, for all its professions to the contrary, the United States government is morally incapable of accomplishing just because everything the American government attempts in Vietnam has a military purpose or a political string attached or an ideological condition. But these are exactly the tasks which the churches — not only in the USA but throughout the world — could readily undertake. Certainly the churches possess the technical and economic resources for the mission of rebuilding the nation of Vietnam. The problem now is that these resources are not now committed or deployed for any such witness, and they are not likely to be, given the intimidation which citizens now suffer.★

## A Christian Statesman



■ As a young man of Confucian upbringing P. H. Tsai at first could not accept Christianity. He saw his beloved Formosan people being crushed

under the military rule of the Japanese.

"Why don't these Christians speak up?" he asked. He could not be convinced that silence was often an aid to eloquent witness.

However it was a Japanese who brought young Tsai to Christ. The Formosan, an able student of the classics, went to Japan to study. There he met the Rev. Masahisa Uemura, a Presbyterian minister and a distinguished scholar.

Mr. Tsai found that his new friend also disapproved of the totalitarian form of government. Slowly he made a discovery, "You love your country but you must first love God in order to really love."

Mr. Uemura gave the young student a year to think about the Christian faith in this light, but within a month he asked for baptism.

In his crusade for the rights of the individual Mr. Tsai became unpopular with the authorities, in fact he went to prison in Japan for 41 days.

In postwar Formosa he was elected again and again to the government, acting as Minister Without Portfolio. This was not a minor office, Tsai be-

came a leading figure in the support of all welfare activity and visionary planning, whether political, social or religious.

Through the Red Cross, the United Nations Relief and Rehabilitation Administration and the church's educational and missionary activity, Mr. Tsai became well known.

Mr. Tsai was the moving spirit behind the Tamsui Institute of Business Administration, which opened in 1965. He is chairman of the board of trustees.

The institute aims at giving college level education in business administration and modern management to selected young people. Mr. Tsai earnestly believes that Christian impact must be made upon an industrial society at all levels. Industry must be deeply motivated by concern for human welfare.

The Christian statesman, at the age of 77, is on a trip round the world, having resigned his cabinet post. He is making contacts with Chinese everywhere, talking about the institute and other things dear to his heart. He visited the church offices in September.★

## YOU WERE ASKING?

**Q** *Is there any authority requiring women to wear hats in church?*

**A** St. Paul's reason (see First Corinthians, 11) was that the veil, the modern equivalent of which is a hat or a head scarf, is the necessary indication that women are secondary to man in the divine order of — let me call it — precedence. There was also a reason in the background of at least Corinth that an unhatted woman, as we might term her, might be taken on the streets or away from her own home for a woman of disreputable character. The custom of wearing hats in church has continued, but the reason now assigned is one of decorum. The origin of the custom will be a surprise to many readers of this column.

The custom is changing overseas. During this summer of 1966 I saw many women without headcoverings in a Roman Catholic

church and in a French Protestant church in Paris, and also in Westminster Abbey, London, and in St. Giles', Edinburgh. I confess that I was rather amazed to find this on the four occasions, and each was a public and formal service.

The custom has begun to change here. There are quite a few of our choirs in which the women members are without caps or mortar boards, but gowned. I make no prophecy about what women in the congregation may do, and what actions, if any, sessions may take.

**Q** *My parents compelled me to join the church, and now, two years later, I am not at all sure of God. What should I do?*

**A** The session of your congregation, in receiving you as a communicant, believed you had "knowledge to discern the Lord's

body, faith to feed upon him, repentance, love and new obedience," which are the requirements stated in the Shorter Catechism, Question 97. Was the session wrong in its judgment? It seems to me, just in the way you ask the question (which I have abbreviated), that you are truly following Jesus and don't know it! Doubts, to most Christians, are like all-season mosquitos, always biting. I suggest that you have a talk with your minister. Your problem is such a common one that for years in my communicants' classes I have told those who are there ONLY because their parents asked them to, not to come to the next meeting. Guess what. They always come!

*Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.*



## NEWS

### Churches aid war victims In North, South Vietnam

Victims of war in both North and South Vietnam are being aided with funds donated by the churches and transmitted through the World Council of Churches' division of inter-church aid, refugee, and world service.

At the request of the WCC, arrangements have been made by the Polish Ecumenical Council to purchase relief supplies in Poland and transmit them to North Vietnam via the Red Cross.

The sum of \$20,000 has been allocated for this purpose.

Refugees in South Vietnam will be aided by two service teams composed of persons skilled in medical, welfare, occupational and education work.

This project is part of the East Asia Christian Conference's Asian Christian Service under the direction of U Thaung Tin, a Burmese. Team participants have been selected from India, Burma, the Philippines, Australia and New Zealand.

To support these teams over the next two years, the division of inter-church aid has launched an appeal for \$150,000. This is the second such appeal to be made. An initial request to member churches of the WCC for \$120,000 to aid war victims in Vietnam has already been subscribed. Nearly 20% of this sum came from churches belonging to the East Asia Conference.

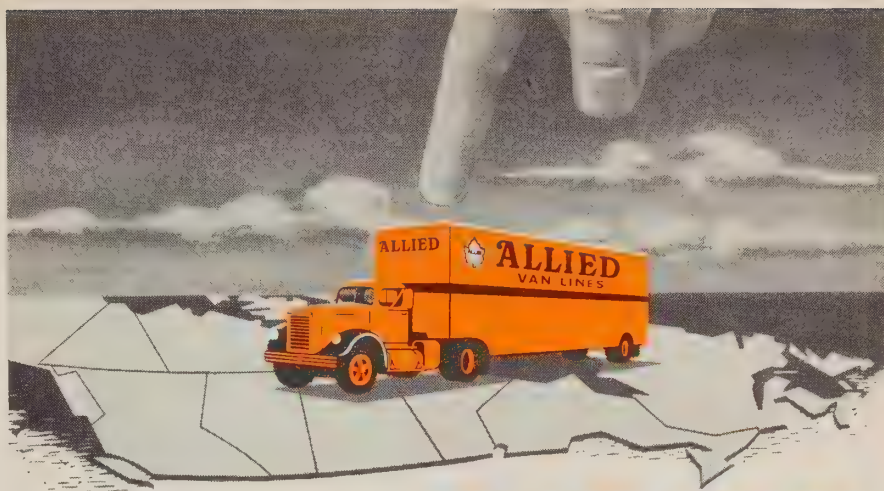
### Teen and Twenty Chapel Continue services

Six ministers are now conducting the contemporary youth worship services of Toronto's Teen and Twenty Chapel, working with the seven-piece band and youth team.

Four are taking part during the autumn months; Rev. John Pace, assistant at St. Paul's Church, Hamilton, Ont.; Rev. Donald F. Collier of the Alcoholism and Drug Addiction Research Foundation, Rev. R. P. Carter, assistant secretary of the board of Christian education, and Rev. Dillwyn T. Evans of Thornhill, Ont. In the new year the Rev. John Hibbs of Iroquois, Ont. and Rev. Lawrence Purdy of the Alcoholism and Drug Addiction Research Foundation will also participate.

The chapel is a youth ministry of worship in modern music and language. It was started a year and a half ago by a young Australian, the Rev. Deirn Geard, now studying and working in Detroit, Michigan. Since he left Canada in July, the chapel has been under the direction of Jack Green, a layman.

(continued overleaf)



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These lovely youngsters are just a few of nearly 600 girls and boys in India rescued from the streets, slums, hunger and disease and now provided with love, education, health and Christian training in Dr. Graham's Homes, "Children's City of the Himalayas" (founded 1900). Over 150 now sponsored by Canadians. **WILL YOU HELP?**

You, your church or school group, or Sunday School can sponsor a child for only \$10 per month. You will enjoy the privilege of exchanging letters, photos and sharing interests. Write to the Canadian Secretary for literature and full information.

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I wish to sponsor a boy ☐ girl ☐ for 1 year  
Enclosed is payment for first month \$10 ☐  
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Please send me further information ☐

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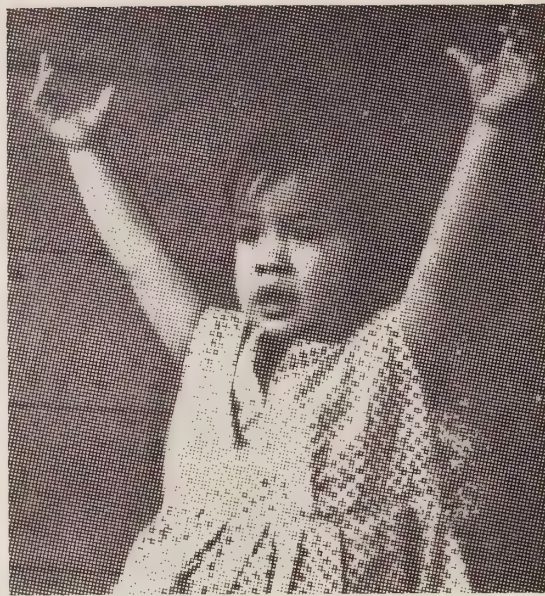
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## ARMS THAT REACH AROUND THE WORLD



*For just \$10 a month you, or your group, can help children of tragedy receive a home, nourishing food, education, Christian training and priceless love.*

### CCF . . . YESTERDAY . . .

The Far East—1938—babies abandoned to die, children roaming the streets.

Born of desperation, the work of CCF started in one small orphanage in China, quickly expanded into Japan, Korea, Formosa, Hong Kong, India, the Middle East, Europe, South America.

### TODAY . . .

Because North American sponsors continue to share their blessings, CCF now helps 67,000 children in over 600 Homes and projects, in 55 countries, co-operating with local committees, welfare agencies, foreign governments, and missionaries of 36 Protestant denominations.

### TOMORROW . . .

CCF is pledged to continue giving people of this continent a way of contributing from their abundance and blessings to these innocent victims of war and disease, famine and disaster, immorality and heartbreak.

### SPECIAL PROJECTS . . .

Are financed by CCF, even though the \$10 a month paid by the sponsor has to be supplemented through the General Fund. CCF is responsible for maintenance, staff, and day-by-day operating expenses in such projects as:

- Children's Garden, Hong Kong, a complete village of cottages, schools, shops, and playgrounds to care for 900 parentless refugee children.
- Always Settlement, India. A vocational training farm, located in one of India's most impoverished areas.
- Taichung Babies' Home, Taiwan (Formosa). Cares for abandoned and unwanted babies.
- Taichung Home for the Blind, Taiwan (Formosa).
- Fanling Babies' Home, Hong Kong. Cares for abandoned and unwanted babies.

- Pusan Health Home, Korea. Nursing hospital for children who are victims of T.B.

- Izumi College, Tokyo. Devoted exclusively to training housemothers. Fully accredited by the Japanese government.

### YOUR HELP CAN MAKE THE DIFFERENCE . . .

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## Christian Children's Fund of Canada P-11-6

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I will pay \$10 a month, (\$120 a year). Enclosed is payment for the full year ☐ first month ☐

I cannot sponsor a child but want to help by giving \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Place \_\_\_\_\_ Province \_\_\_\_\_

The first service this autumn was held on September 11 at Thornhill Presbyterian Church, the chapel's new headquarters. In the next two months they are visiting Kitchener, St. Catharines, Hamilton and Orillia as well as churches in Metropolitan Toronto.

### New English Translation Of the New Testament

The Canadian Bible Society announces the publishing by the American Bible Society of a new translation of the New Testament in contemporary English, entitled *Good News for Modern Man*. This translation will also be known as *To-day's English Version*. In standard paperback size with 600 pages, it will be available in Canada for only fifty cents.

*To-day's English Version* (T.E.V.) of the New Testament tries to follow, in this century, the example set by the writers of the New Testament books by using the common language of the day. It has been prepared to be read and understood by all who speak English, either as their native tongue or as an acquired language. It attempts to convey the meaning of the Greek text as simply, clearly and unambiguously as possible.

### Changes in church structures Forecast for New Zealand

Three trends can be expected in the churches of New Zealand by the 1970s. They include the regrouping of parishes with team ministries, the emergence of the "part-time" minister, and a greater percentage of ministers not engaged in parish work.

This was the prediction of the Rev. Ross K. J. Clarke, minister of Trinity Parish (Presbyterian) Rotorua, North Island, New Zealand.

Writing in *The Outlook*, he noted that "about 50% of our parishes have fewer than 150 members; 25% have fewer than 100."

"This may help towards fellowship", he writes, "but it is an uneconomic use of resources. The sheer task of finding teachers and office-bearers, of meeting budgets and of maintaining buildings can crush these small units so as seldom to be geared for mission."

Mr. Clarke found the "one-man parish" particularly inadequate "in an age of real agnosticism where more of our culture has less of the traditional religious flavour."

The writer finds examples of "part-time" priests in many agrarian communities and in the younger churches. Not more than 20% of African pastors receive a livable salary, according to Mr. Clarke.



By the 1970s, Mr. Clarke thinks that men and women in secular work in New Zealand will be given "authority and training to participate in the preaching, sacramental and pastoral life of the church. This is more than the eldership."

"Their non-professional approach will bring a new vigour into the church's communication of the gospel", he believes. They will help with a recognized ministry where there are no full-time ministers — but they will not serve merely as "substitutes or amateur ministers".

More than 70 ordained Presbyterian ministers in New Zealand are not parish ministers, according to the writer.

By the end of the decade such posts as chaplaincies, teaching, counselling, organization, social service, journalism etc. will "offer more security and recognition than they do at present." Similarly it will be possible for a minister to work full-time in a non-church occupation and retain his office — and, most important, not have the feeling that "he has let the side down."

#### Fewer foreign missionaries Are now serving in India

Foreign Christian missionaries registered with the Indian government have shown a decrease of just over 300 in the past four years, it is reported from New Delhi. These figures do not include missionaries from British Commonwealth countries. A spokesman for the Indian government says that foreign missionaries in that country now number about 4,200 compared with some 4,500 at the beginning of 1962. The Indian official also says that the government has been informed that more than 5,500 persons in India have been converted to Christianity since 1962. He adds that there is no law for registering such conversions.

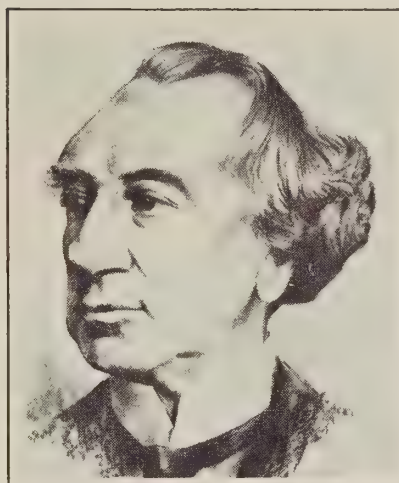
#### Earthquake victims aided By church refugee service

After the August earthquake in Eastern Turkey, which led to a death-toll now thought to exceed 2,500 and left 100,000 persons homeless, the World Council of Churches' division of inter-church aid, refugee, and world service appealed to its members and their agencies for a minimum of \$100,000 for a rebuilding program.

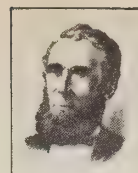
The relief program the DICARWS has circulated to the churches is centred on the two villages of Tashdibek, five kilometres from Varto, and Kolhisar, ten kilometres from Hınıs. It will be in two phases — immediate steps to care for the people before the onset of winter and the construction of permanent houses next spring when the roads reopen and building is possible.

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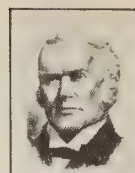
## LIFE-LIKE SKETCHES OF CANADA'S 14 PRIME MINISTERS



Sir John A. Macdonald, Canada's First Prime Minister



Alexander  
Mackenzie



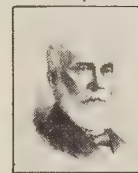
Sir John Abbott



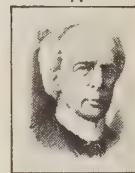
Sir John  
Thompson



Sir Charles  
Tupper



Sir Mackenzie  
Bowell



Sir Wilfrid  
Laurier



Sir Robert  
Borden



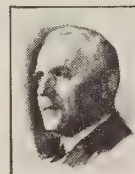
Arthur Meighen



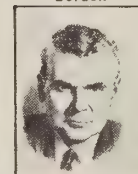
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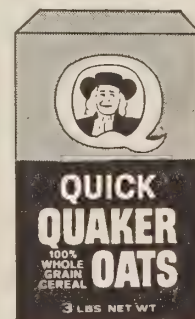
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St. Paul's Church, Prince Albert, Sask. entered this float in the local exhibition day parade, marking its 100th anniversary this year.



Knox Church, Red Deer, Alta. has just completed a new manse project. From left are Rev. and Mrs. George Dobie, Mrs. William MacFarlane, treasurer, and Jock Williamson, chairman of the manse committee.

■ At Calvin Church, French River, N.S., two offering plate stands were presented in memory of Angus Engle-hutt by friends at Westmount and Sydney.

■ On the 128th anniversary of Knox Church, Moose Creek, Ont., September 18, two Communion plates were dedicated in memory of Mr. and Mrs. Roderick MacCuaig.

■ The Presbytery of Brockville, Ont., has decided to assist elder commissioners to attend the general assembly by paying each elder a minimum of \$20 towards out-of-pocket expenses.

■ Gifts to Trinity Church, York Mills, in metropolitan Toronto include choir gowns given by Mr. and Mrs. Ed. Whittaker; hats, collars and ties from the board of managers, and music holders given by Mr. and Mrs. Jack Allenby.

■ The senior young people's of St. Peter's Church, Madoc, Ont., have installed four spotlights to illumine the exterior.

■ Memorial gifts given recently to St. Andrew's Church, Hillsburgh, Ont. include a pulpit seat, light and pulpit rest; a reredos, a Communion table, three stained glass windows and front doors.

■ A vestry was given to St. Columba Church, Marshfield, P.E.I. in memory of Mrs. L. H. D. Foster, by her family, and a book of remembrance by her nieces.

■ St. Paul's Church, Glace Bay, N.S. observes its 100th anniversary this year. The minister is the Rev. Wallace MacKinnon.

■ Gamebridge Church, Ont., has dedicated a brass lectern in memory of Miss Margaret Gilchrist.

■ Floodlighting for the front and steeple of St. Andrew's Church, New Glasgow, N.S. was given by John Simon Fraser and his wife.

■ Water drawn from the River Jordan on a recent visit to the Holy Land was used by the Rev. William FitzSimons to baptize five infants in Beaverton Church, Ont.

## PERSONALS

A unique tribute was paid to the moderator when he was made honorary lieutenant-colonel of the 56th Field Regiment, Royal Canadian Artillery (Militia), in Brantford. At a regimental dinner on October 1, Senator W. Ross Macdonald, who is the honorary colonel, outlined Rev. Dr. G. Deane Johnston's association with the unit since the period prior to World War II. Senator Macdonald said that it was probably the first time that a chaplain has received this distinction.

The Rev. Alex F. MacSween is moving to Toronto this month to become assistant to Dr. Howard A. Doig, secretary for home missions. Mr. MacSween was formerly mission superintendent with headquarters in Winnipeg.

The Rev. Bruce J. Molloy will leave St. John's Church, Toronto, at the end of December to become associate minister of St. Andrew's Church, Victoria, B.C.

Co-operation between our church in the Yukon and the United Presbyterian Church in the U.S.A. in Alaska was emphasized by the participation of the Rev. W. Pritchard of Juneau in the designation service for the Rev. Allan Aicken at Whitehorse, Y.T.

In mid-October Rev. Dr. Thomas J. Watson of St. Andrew's Church, Fredericton, N.B., resigned from the ministry because of ill-health.

The Presbytery of East Toronto has accepted the resignation of the Rev. Douglas G. Seaton from Leaside Church.



Miss Giollo Kelly was ordained an elder in St. John's Church, Toronto, on October 2. Offering the right hand of fellowship is the minister, Rev. Bruce Molloy, with, from left, D. H. Nichol, session clerk, Forbes McLeod and Jim McKay. Miss Kelly, a member of St. John's for 10 years, is the executive director of national missions for the Women's Missionary Society, (W.D.)

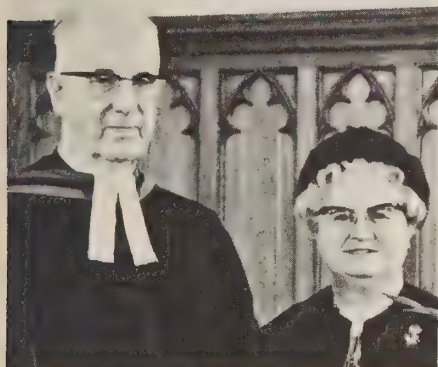
Rev. Walter Donovan, who has been on a year's leave of absence in New Zealand has returned to Canada and has been appointed to work at Elphinstone, Man.

Rev. Victor Ford of St. Giles, Sault Ste. Marie, Ont., has been appointed to Brentwood Park, Burnaby, B.C., in Westminster Presbytery.



Rev. S. Lindsay McIntyre of West Vancouver has been appointed to the Kawartha Lakes Mission in Peterborough Presbytery, with headquarters at Lakefield.

Due to their car accident, Dr. and Mrs. John A. Johnston have returned from Nigeria for medical treatment. Mrs. Joseph Muchan of Guyana has undergone surgery in Toronto.



Rev. Dr. N. D. MacDonald has retired from the ministry. At St. John Church, Hamilton, where he has served for many years, presentations were made to him and Mrs. MacDonald on Sunday, October 2.



Presentations were made to Lorraine Pope, Vicki Thompson and Auriol Dunbar by the congregation of Knox Church, Iroquois. They are leaving to continue their education in Ottawa. With them, left, is the Rev. John J. Hibbs, minister, and John McCaslin.

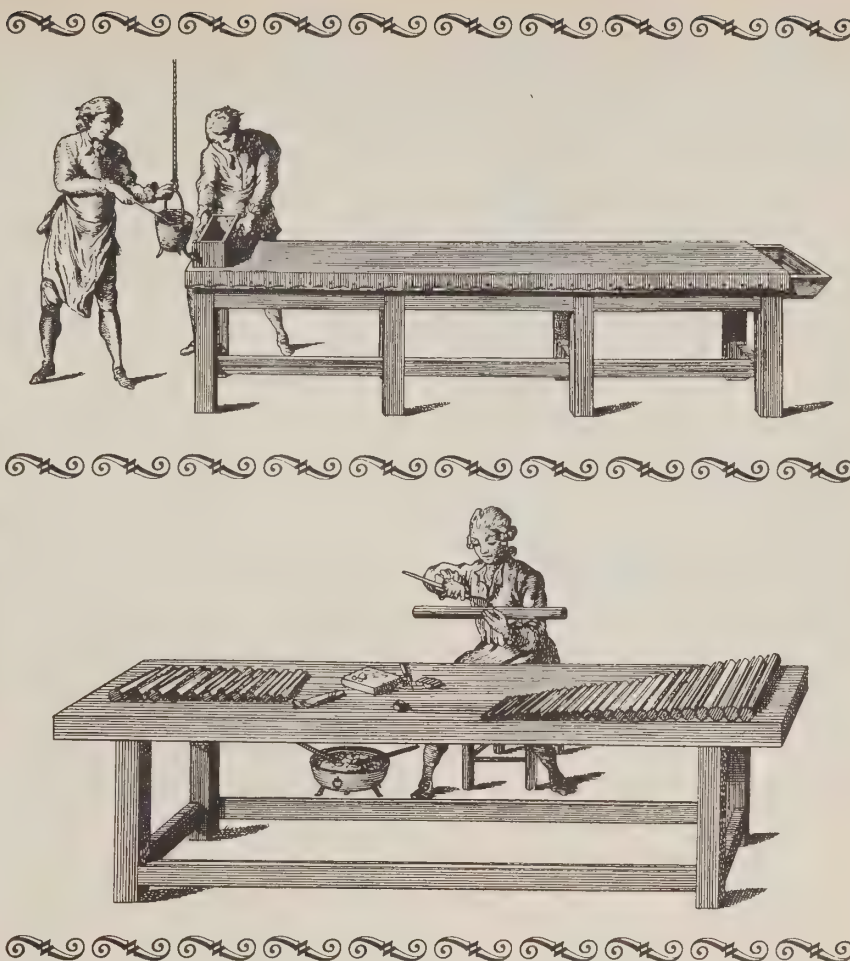
#### Prayers for Vietnam

In accordance with the request of the 92nd general assembly of The Presbyterian Church in Canada, the moderator has designated Sunday, November 20, 1966 as a day of prayer for Vietnam.

#### Budget Receipts

On September 30 receipts from congregations for the general assembly's 1966 budget were \$1,021,584, as against \$1,001,906 for the same period last year.

Expenditures to September 30 totalled \$1,523,413 as compared to \$1,372,585 in 1965.



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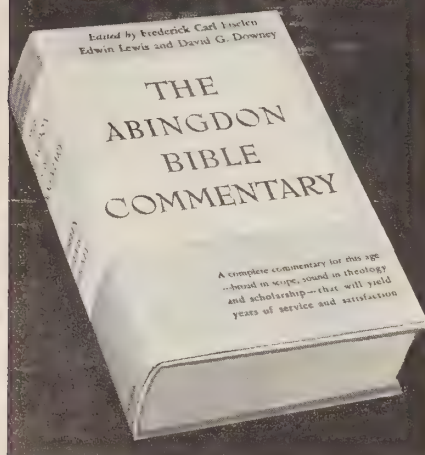
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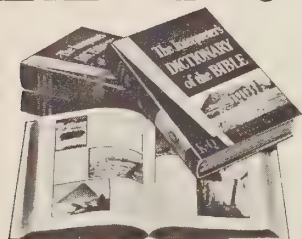
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## BOOK CHAT

### LIVING WITH SEX

by *Richard F. Hettlinger*

● This reviewer started to read thinking, "this will almost certainly be provocative and destructively critical of anything savouring of conventional morality, but I have got to take it." The book was provoking, but in a way that stimulated better understanding of interpersonal relationships. Although critical of conventional morality, it is equally so of permissive attitudes towards sexuality. Criticism is studiously directed to an honest endeavour, after an affirmative, realistic attitude towards man's God-given sexual driving force. A welcome Christian approach to today's perplexing sexual issues. (Welch, \$4.95)

*Fred H. Cromeey*

### DERWYN TREVOR OWEN

by *Charles E. Riley*

● At the beginning of this century, Owen began his priesthood, which led to primate of all Canada in 1934. No excellence as scholar or preacher marked this moderate churchman, what came through was his Christ-like personality. His greatest contribution to the Anglican Church was his part in the 1927 national commission, when with two others he investigated Canada in search of the church's weaknesses and strengths. The author, an old friend, has brought out Owen's love for God and courtesy with man in a readable fashion. And his comments on church life embellish the biography. (Ryerson, \$4.50)

*T. M. Bailey*

### GOD IS IN THE MOUNTAIN

by *D. J. Keats*

● Exciting, contemporary illustrations grace this collection of thoughts about God from various world religions. A book you will want to look at carefully, and ponder. (Holt, Rinehart and Winston, \$4.55)

### DOUBLE IMAGE

by *Helen MacInnes*

● Not the Bondish spy spoof laced with gimmericky and obvious love-making, but suspense, espionage and intrigue aimed at undermining U.S. security. It's blended with a heart-warming romance, developed delicately. *Double Image*, as was *Venetian Affair*, is based on the author's acute political sense and grasp of international affairs, making Helen MacInnes the mistress of the mysteries. (Longmans, \$6.75)

*Kathleen Geddes*

### THAT GIRL IN YOUR MIRROR

by *Vonda Kay Van Dyke*

● As well as telling the story of her life before and during her reign as Miss America 1965, the author gives sensible advice to girls on such topics as getting along with people, dating, standards, goals and faith in God. She believes that "young people need God, they need Christ as a constant companion" and her own firm faith is a challenge to young girls. (Welch, cloth, \$3.25, paper, \$1.10)

*Janet P. Voisey*

### THE FRATRICIDES

by *Nikos Kazantzakis*

● Fratricides are people who kill their brothers, so this book isn't very "nice" reading. Brothers tear brothers apart; whole villages decimate in an endless succession of bloody massacres. It's horrible! The only hope lies with Father Yanaros, an eccentric old priest. He believes God will intervene, and so do you; but evil triumphs. Yet through it all Christ remains safely locked inside the church; people are butchering one another outside, and the butchers even go inside the church every so often to make sure Christ is safe. If this kind of religion is possible, then you should read the book. (Mason, \$1.60)

*Denis H. Mahood*

### A TRUE STORY, by Stephen Hudson

● This novel may not be widely read, but it does have important things to say in a lengthy Victorian manner. Richard Kurt, whose life it chronicles is a clever, sensitive man, born into the social setting of upper middle class Victorian England. From his early youth he refuses to do homage to the sacred cows — the god of material success and the god of society. For his father, who in some ways epitomizes his class, he was an utter failure and loafer. How this non-hero rates as a human being, however, is the decision of the reader who is privileged to probe his character. (Dent, \$5.25)

*Helen Herron*

### VOICES FROM THE SKY,

by *Arthur C. Clarke*

● A well-known science writer takes a provocative look at the space age. The three sections discuss topics such as space travel, the social consequences of communication satellites and science and spirituality. (Longmans, \$4.95)

### TAKE A LOOK AT YOURSELF,

by *John Homer Miller*

● Practical hints for daily living — with yourself and with others. (Welch, \$1.35)



**TWO-BY-FOURS**, by Charles M. Schultz and Kenneth F. Hall

● Well described as a "sort of serious" book about small children, this is a delightful little volume, only 40 pages, illustrated with cartoons by Schultz, of "Peanuts" fame. It gives insights into the world of tiny tots and brings nostalgic memories of our own childhood. (Welch, \$1.35)

#### HOUSE OF ELRIG

by Gavin Maxwell

● Childhood and adolescence can be painful stages in a boy's life. And if he has had little to do with boys of the outside world, his days in an English school can be devastating. For the slow-developing author of this biography they were almost too much. Yet, out of this crucible came a present-day novelist, soldier, traveller and naturalist. Elrig is his Scottish home, the cocoon where the introspective author returned for safety and warmth. His ability is evident in this sharply-drawn pen portrait. (Longmans, \$7.75) T. M. Bailey

#### GIFTS AND GADGETS,

by Mildred K. Zibulka

● Packed full of ideas for things to do with that empty jar, bottle or box, even old nylon hose and broken Christmas ornaments. Each is clearly explained and illustrated. (Welch, \$3.75)

#### A FOREST OF FEATHERS,

by Peggy Hoffman

● A haunting fictional account of a young girl's experiences in a mental hospital. It's not a pretty story but one that you won't soon forget. (Longmans, \$4.75)

#### SECRETS, by Paul Tournier

● As children we first learn to keep secrets, but only become persons when we forge a link with others by telling our secret. This is especially true in our relationship with God. A thoughtfully-written book by a well-known psychiatrist. (Ryerson, \$2.25)

#### THE ILLUSTRATED BIBLE AND CHURCH HANDBOOK

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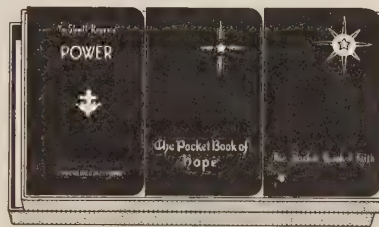
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**THE GREAT MUTINY**  
*by James Dugan*

● This lengthy, detailed account of the longest and largest naval insurrection in history is well worth the effort it takes to complete. The people of Paris had stormed the Bastille, and eight years later the French revolutionary armies swept over Europe, and an invasion of Britain was imminent. At this point the English fleet mutinied in protest against poor pay, impossible living conditions, short and inedible rations, brutality and impressment. Dugan sets the stage and develops the events with great clarity. (Longmans, \$8.75) *R. E. Matheson*

**BRIEF TO THE BISHOPS,**  
*edited by Paul T. Harris*

● In a lively 241-page volume, Roman Catholic laymen and women presented 34 briefs to their bishops just before they set off for the third session of the Vatican Council. It is remarkable that these were written and they are remarkable in their variety, showing what fascinating subjects there are for Christians to concern themselves with today. One of the best is on "the mission of the laity." This book could be an educative basis for Protestant study groups. (Longmans, paper, \$2.95) *David W. Hay*

**I LOVED THIS PEOPLE,**  
*by Dietrich Bonhoeffer*

● Fragments of thought on such topics as stupidity, success, suffering, guilt, from the famous theologian. (Ryerson, paper, \$1.10)

**STRENGTH FOR THE BRIDGE**  
*by Jessie L. Beattie*

● Here, unpopular facts of history speak out regarding the deportation of Japanese Canadians during World War II. Their survival, and that of their children, through discrimination and intolerance is tribute to great forbearance. These people are shown as a human bridge. Miss Beattie's understanding of Japanese life and culture is also strength. (McClelland and Stewart, \$5.95) *Hugh MacMillan*

**THE FEMININE CRISIS IN  
CHRISTIAN FAITH**  
*by Elizabeth Achtemeier*

● The writer is genuinely alarmed that a modern crisis has been created by the biblical ignorance of North American church women. She sees ordinary women as "saints", although some may be idolators or even modern Pharisees in the guise of in-group Christians. Others of us may be helping destroy the fabric of the new com-

munity of the faith, right in the context of our marriages, families or communities. The solution is a better understanding of our faith. This is a challenging, fresh look at biblical teaching. (Welch, \$3) *Helen Herron*

**THE ATHEIST,** *by Will Ousler*

● Following the accidental death of his fiancée, Clifford Murchison denies God's existence. His conflict with friends, neighbours and co-workers in his struggle to find the truth of life makes a readable, thought-provoking novel. (Copp Clark, \$7.50)

**MEDITATIONS ON EPHESIANS**  
*by Leonard T. Wolcott*

● As well as being a daily devotional guide with the usual scripture, meditation and prayer, this is also a systematic study of Ephesians. Taking the reader through verse by verse, it gives a thorough coverage seldom found in such guides. (Welch, \$3.25)

**FOR CHILDREN**

**COME MEET MY FRIENDS WHO  
WORK AT CHURCH,** *by Dorothy Webber Caton*

● Robby, a new neighbour in the community, has an exciting experience when he learns from his friend Danny and his mother that so many people work every day in the church. As well he learns that he may make friends in church. The words and pictures are carefully chosen to make the book meaningful to a kindergarten child. It would be useful both in the church school and at home. (Welch, \$1.65) *Mabel Booth*

**FAIRY TALES OF THE ORIENT**  
*by Pearl Buck*

● Who understands the Orient like Pearl Buck? She brings fascination and enchantment to Western children in these tales. They reveal differences between peoples, a Japanese fairy tale could not be a Russian one. There's a delightful foreword, and an informative introduction explaining the symbolism and background precedes each fable. (Mussion, \$7.50)

*Kathleen Geddes*

**A CHILD'S GARDEN OF VERSES,**  
*by Robert Louis Stevenson*

● In their series of inspirational classics Fleming H. Revell have published a pocket-sized hard-covered volume of the complete Garden at reasonable cost. Parents who read to their children will find it a source of delight. (Welch, \$1.10)





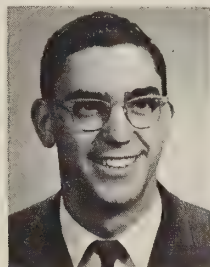
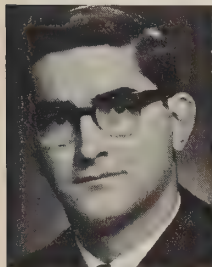
## PRESBYTERIAN MEN

PM  
Personalities

### THE FOURNEYS



JOHN R. FOURNEY



LLOYD AND ROBERT FOURNEY

In Lancaster, Ontario, there is a whole family that has been influenced by the PM movement. John R. Fournery, an elder in St. Andrew's Church, is Sunday School superintendent and a choir member. He was also a commissioner to the 92nd general assembly.

When he became engaged in PM leadership John's first concern was to involve his sons in the training program. He did this so successfully that two of his three sons are today headed for the Presbyterian ministry.

Lloyd, the oldest, who was married this summer, has just completed his arts course in Sir George Williams University, Montreal, and this fall entered Presbyterian College for his first year in theology. He has served summer mission charges at Sowerby, Ont., Hunter River, P.E.I. and this past summer at Nestleton, Ballyduff and Millbrook.

Robert is single and has completed two years in Sir George Williams University. When he finishes his arts he also intends to train for the ministry. He has held summer mission charges for the past four years at Orangedale, Cape Breton, N.S., Meath Park, Sask., Port Cartier, Que., where he was associated with the minister, Rev. Floyd McPhee, and also at Dalhousie, N.B.

The youngest son, Edgar, is attending Glengarry District High School and is in grade 12. His ambition is to follow in his father's footsteps as a farmer.

John has a 150 acre dairy farm at Lancaster, his birthplace. He specializes in Ayreshire cattle. He is a member of several farm organizations, and

served on the public school board for several years.

Mrs. Fournery is a Sunday School teacher and president of the ladies' aid at St. Andrew's Church.

The camp ground of the French Presbyterian congregation at Richmond, Que. was the setting for a conference of Quebec Presbytery PM, September 9 and 10. Jim Laing of Hamilton spoke on the theme "Your Reasonable Service." Lively discussion and study periods were interspersed with baseball games. The filmstrip *What Changed Charlie* and a film, *Above and Beyond*, were shown.

"Friendship Visitation in Your Community" was the theme of an elders' and managers rally in Brockville Presbytery, in St. Andrew's Church, Prescott, September 11. About 100 men and their wives attended. A panel of four PM moderated by the Rev. Robert W. Johnson of Cardinal launched discussion, later continued in small groups. The film *My New Life* showed how a young couple carried out friendship evangelism in their community.

Frank Whilsmith, vice-chairman of the national committee of PM, joined the Leighton Ford Crusade team at Calgary, Alberta, the week of September 27. Besides meeting with a number of men's groups in the city, he spoke over the radio for an hour each day, and to a group of college students. On his way home he addressed a rally of Macleod Presbytery men in St. John's Church, Medicine Hat.

"Our Footprints in the Sands of Time" was the subject of Frank Whilsmith's address to a group of about 135 at St. John's Church, Rodney, Ont., September 25, sponsored by the men.

A series of informal meetings was held at Pt. Cartier, Que., from September 30 to October 2. The special speaker was George Fernie, assistant to the national director of PM. Aspects of the theme, "A Relevant Truth in a Changing World" were dealt with at a congregational dinner, a men's breakfast, a ladies' tea and the Sunday morning service.

Men of Orillia Church, Ont., met for dinner and fellowship with Frank Whilsmith as speaker, October 4. About 125 were present. The theme was "The World Today".

### Anniversaries

150th—Calvin Church, Chatham, N.B., Oct. 2, (Rev. E. W. Whyte).

149th—St. Andrew's Church, New Glasgow, N.S., Oct. 9, (Rev. J. S. Roe).

140th — St. Andrew's, Maxville, Ont., Oct. 23, (Rev. Iver D. MacIver.)

132nd—St. Andrew's, Fergus, Ont., Sept. 25, (Rev. Willis A. Young).

103rd—St. Andrew's Church, Napier, Ont., Sept. 25, (Rev. H. L. Jost).

99th — Cameron Church, Euphemia Township, Sept. 11, (Rev. H. L. Jost).

98th — Knox, Gamebridge, Ont., Sept. 23, (Rev. William Fitz-Simons).

90th—St. Andrew's Church, Montague, P.E.I., Sept. 18, (Rev. Basil Lowery).

86th — St. Andrew's Church, South Mountain, Ont., Sept. 25, (Rev. John J. Hibbs).

86th—West Point Church, P.E.I., Sept. 25, (Archie R. Murray, catechist).

75th — Alma St. Church, St. Thomas, Ont., Oct. 30, (Rev. D. G. Cassidy).

74th—Bethel Church, Price's Corners, Ont., Sept. 11, (Rev. Wayne Maddock).

41st — St. James Church, Winnipeg, Man., Oct. 23, (Rev. J. H. Bishop).

11th—Grace Church, Etobicoke, Ont., Sept. 18, (Rev. W. B. Mitchell).

## BIBLE READINGS

November 1	— I Tim. 6:11-21
November 2	— Psalm 44:1-4
November 3	— Psalm 44:9-16
November 4	— Psalm 44:17-24
November 5	— Psalm 45:1-6
November 6	— Psalm 45:7-17
November 7	— Isaiah 35
November 8	— Isaiah 36:22; 37:14-20
November 9	— Isaiah 37:21-23; 33-37
November 10	— Isaiah 38:1-8
November 11	— John 15:1-14
November 12	— Isaiah 38:9-20
November 13	— Isaiah 39:1-6
November 14	— Hebrews 8
November 15	— Hebrews 9:1-15
November 16	— Hebrews 9:16-28
November 17	— Hebrews 10:1-14
November 18	— Hebrews 10:14-25
November 19	— Hebrews 10:26-39
November 20	— Hebrews 11:1-7
November 21	— Hebrews 11:8-22
November 22	— Hebrews 11:23-31
November 23	— Hebrews 11:32-40
November 24	— Hebrews 12:1-7
November 25	— Hebrews 12:9-17
November 26	— Hebrews 12:18-29
November 27	— Hebrews 13:1-8
November 28	— Hebrews 13:9-17
November 29	— Hebrews 13:18-25
November 30	— Matthew 25:1-13



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## IN MEMORIAM

ALEXANDER, MRS. C. A., 87, life member, W.M.S., Knox Church, Campbellton, N.B., Aug. 30.

CAMPBELL, MRS. ELIZABETH, Pouce Coupe, B.C., widow of pioneer Peace River settler and elder, Murdoch Campbell, and mother of Mrs. (Rev.) R. H. Armstrong, Hamilton and Mrs. (Rev.) A. F. MacSween, Winnipeg, Sept. 15.

CURRIE, JOHN DONALD, 66, elder, West Nottawasaga Church, Nottawa, Ont., Aug. 24.

FRASER, DOUGLAS CAMPBELL, 45, elder, Glebe Church, Toronto, Oct. 4.

GRAY, DONALD ANGUS, senior elder, Kenyon Church, Dunvegan, Ont., Sept. 15.

HENDRY, FRANK L., 82, elder, Knox Church, Ventry, Ont., Sept. 2.

HUNTER, MRS. ELLEN, widow of Rev. W. A. Hunter, whose ministry included Madoc and Bradford, Ont., Ft. Coulonge, Que. and British Guiana, Sept. 15.

MAIN, JOHN, elder, manager and treasurer, South Gate Church, Hamilton, Ont., Sept. 12.

NORRIS, WILLIAM CHARLES, 70, elder, MacVicar Memorial Church, Outremont, Que., trustee board treasurer and former chairman of the board of managers, Sept. 21.

PEATIE, MRS. THOMAS, 65, Knox Church, Brantford, Ont., active in ladies' aid and W.M.S., Sept. 21.

POND, DOROTHY, 48, church school teacher and W.M.S. member, St. Andrew's Church, St. Lambert, Que., Sept. 15.

REDCLIFFE, HARRY, 87, elder, Knox Church, Fuller, Ont., Sept. 7.

REID, ROBERT, 88, elder, St. Paul's Church, Amherst Island, Ont., Sept. 6.

ROY, GUS R., 74, elder and board chairman, St. Andrew's Church, Westville, N.S., Sept. 13.

SCHULTZ, STEWART, 53, elder, Pine Ridge Church, Weston, Ont., Sept. 21.

SEABOYER, WILLIAM FIRMAN, 68, elder and choir member, St. Andrew's Church, Lunenburg, N.S., Sept. 6.

WENTZELL, WILBERT H., 86, life member, W.M.S., St. David's Church, Halifax, N.S., Aug. 29.

WILLIAMSON, GEORGE EARL, 71, representative elder, Claude Church, Ont., Sept. 27.

*In Memoriam notices will not be published if they are received later than two weeks after the date of death.*

## CHURCH CALENDAR

### INDUCTIONS

Campbellville and Nassagaweya, Ont., Rev. D. R. Nicholson, Sept. 9.  
Bermuda, Hamilton, St. Andrew's, Rev. Dr. Frank S. Morley, Nov. 2.  
Lachute, Margaret Rodger Memorial, Que., Rev. D. C. Ritchie Bell, Sept. 8.  
London, Elmwood, Ont., Rev. D. Glenn Campbell, Oct. 13.  
Springhill, Oxford and Riverview, N.S., Rev. Malcolm L. Wright, Sept. 12.  
Toronto, Beaches, Ont., Rev. W. Manson, Sept. 29.  
Truro, St. James, N.S., Rev. Norman Hutchinson, Sept. 22.

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## RECOGNITIONS

Lake Ainslie, Strathlorne, Orangedale, Malagawatch and River Denys, N.S., Rev. D. Laurence Mawhinney, Sept. 2.  
Chauvin and Wainwright, Alta., Rev. Robert R. Robinson, Aug. 18.

## DESIGNATION

Aicken, Rev. Allan J., First, Whitehorse, Y.T., Sept. 6.  
Murray, Archie R., catechist, Alberton Church, P.E.I., Sept. 22.

## ORDINATION

Aicken, Rev. Allan J., Grande Prairie, Alta., Aug. 12.

## VACANCIES & INTERIM MODERATORS

### Synod of Maritime Provinces:

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Richmond Bay, P.E.I., Rev. Leslie Files, New London.  
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Windsor, St. John's and Noel Road, Ont., Rev. R. D. MacLean, 6357 London St., Halifax.

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Ormstown, Que., Rev. W. M. Brown, Howick, Que.  
Richmond, St. Andrew's and Stittsville, St. Andrew's, Ont., Rev. T. A. Pollock, Manotick.  
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Duntroon, Nottawa and West Nottawasaga, Rev. Ben Short, Creemore.  
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Guelph, Westminster-St. Paul's, Ont., Rev. A. H. Vair, 132 Argyle St. N., Preston.  
Long Branch, St. James, Ont., Rev. H. MacDonald, Victoria Presbyterian Church, 190 Medland St., Toronto 9.  
Pittsburgh, St. John's, and Sand Hill, Ont., Rev. M. C. Young, Box 732, Gananoque.  
Sault Ste. Marie, Westminster, Ont., Rev. J. R. Duke, 232 Brown St., Sault Ste. Marie.  
Toronto, Leaside, Ont., Prof. A. L. Farris, 59 St. George St., Toronto 5.

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Ancaster, St. Andrew's, and Alberton, Ont., Rev. A. Lorne MacKay, 55 Bruce Park Dr., Hamilton.  
Bridgen, Bear Creek and Dawn, Knox, Ont., Rev. K. A. Heron, Box 636, Petrolia.  
Brussels, Melville and Belgrave, Knox, Ont., Rev. R. U. MacLean, Clinton.  
Chatham, St. James and Dover, New St. Andrew's, Ont., Rev. Donald MacInnes, 48 Erie St. S., Ridgeway.  
Fingal, Knox, and Pt. Stanley, St. John's, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.  
Hamilton, St. Enoch, Ont., Rev. Robert H. Armstrong, 2 Beulah Ave., Hamilton.  
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Hamilton, St. John's, Ont., Rev. Walter Allum, 11 Melville St., Dundas.  
Sarnia, Laurel Lea, Ont., Rev. D. S. Campbell, 254 N. Brock St., Sarnia.  
Wyoming and Camlachie, Ont., Rev. G. H. Young, 398 Wellington St., Sarnia.

### Synod of Manitoba and North Western Ontario:

Brandon, Southminster, Man., Rev. James Peter Jones, 339 Twelfth St., Brandon.  
Dauphin, St. James, Man., Rev. I. L. Jackson, Box 1089, Virden.

### Synod of Saskatchewan:

Regina, First, Sask., Dr. D. C. Hill, Moosomin.  
Saskatoon, Calvin, Sask., Rev. D. R. Foubister, 834 Ave. B, North, Saskatoon.

### Synod of Alberta:

Medicine Hat, Riverside, Alta., Rev. Dr. R. L. Taylor, 258-1st St. S.E., Medicine Hat.  
Willowdale, Edwell and Valley Centre, Alta., Rev. Basil Hartley, Box 26, Innisfail.

### Synod of British Columbia:

Sooke, Knox, B.C., Rev. William Klempa, 439 Obed Ave. W., Victoria.  
White Rock, St. John's, B.C., Dr. W. O. Nugent, R.R.4, Abbotsford.  
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## YOUTH NEWS

From Moncton, N.B., to Chilliwack, B.C., over 1,500 young adults met in seven Canadian cities for the annual PYPS synod Thanksgiving weekend conventions.

Convention is the climax of the synod PYPS year when young people from each presbytery meet in fellowship to hear theme addresses and to elect their synod executives.

Dr. Arthur Van Seeters talked of a "Faith on the go" to those meeting at St. Andrew's Church, Moncton, New Brunswick.

The Montreal-Ottawa synod met at Ottawa's Erskine Church where their speaker, Rev. Alex M. McCombie, of Sherbrooke, Que., questioned delegates on their theme, "Whom seekest thou?"

Four hundred and fifty young people in Toronto-Kingston synod heard Dr. Finlay G. Stewart emphasizing that "There are no bargains" at being a Christian. Meeting at St. Andrew's Church, Kitchener, the young people were challenged to use one of the four great freedoms not yet lost to the modern materialistic world, that of the freedom to excel in whatever talents they are given to the glory of God.

Knox Church in St. Catharines was the meeting place for Hamilton-London young people. Their speaker, Rev. John Congram of Hamilton, used "Call to commitment" as his theme.

The 22nd annual convention of the Manitoba and Northwest Ontario synod at Knox Church, Carberry, Manitoba, had the host church's minister, Rev. G. E. Duncan, speaking on the theme "The road and the way."

"What price, freedom" and "The responsibility of freedom" were Rev. H. Lindsay Simpson's themes for young people in Alberta meeting at Calgary's St. Giles Church.

The British Columbia young people travelled to Cooke's Church, Chilliwack, to hear Rev. John Allison from Kimberley in the Kootenays speak on their theme "Christ in life; Life in Christ."

Highlighting the Manitoba weekend was the showing of the NFB's film *Nobody Waved Goodbye*. They referred to their Bible studies as "Digging Deep Sessions."

The Vietnam question became a hot issue with the Hamilton-London young people. Many felt that it was lightly touched on by the past general assembly. After a two hour debate the delegates decided that a weekend teach-in on the matter should be sponsored. During their convention the contemporary play *The Coffeehouse* was presented.

Toronto-Kingston held a Saturday afternoon teach-in on religion. The challenge to youth by labour, by the campus, by the community and society, and by the business and professional world was given by four speakers: Dr. Kenneth A. MacKirdy, University of Waterloo professor; Sandy Baird, associate editor of the *Kitchener-Waterloo Record*; G. Keith Cowan of the Economic Council of Canada; and Rev. Dr. David F. Summers of the Religion-Labour Council of Canada. Their weekend also included Malcolm Boyd's contemporary play *The Community*; the CBS-TV film *The Detached American*; and a Sunday afternoon of service projects, visiting homes for senior citizens, retarded children's homes, a training school for girls, and a Mennonite pioneer village.

PYPS as an organization has become one of the strongest witnesses for Jesus Christ in our church in past years.

Sometimes this spark in the PYPS organization grows dim. There is an ebb and flow in youth groups as young people grow up and move away. Yet over the years young peoples' societies are continually being organized and reorganized because these groups are needed in the church.

National PYPS received a thorough going over at this year's council meeting. Delegates from each synod met at the Gracefield Presbyterian Centre in Quebec during August for seven days.

Although a professional study committee was appointed to examine the present structure, the council took immediate action on trimming the executive to five positions from nine and slashing the budget by 32%.

A new statement of purpose for National PYPS will recommend definite human relations training as the major role of leadership. Communications from national will now go directly to local executives and the executive has been given power to co-opt persons for specific duties. National will also emphasize local involvement in social action.

Elected to the national executive were: Remmelt C. Hummelen, of Hamilton, president; Miss Marilyn Bruce of Vernon, B.C., vice president; Miss Janet Guildford of Halifax, secretary; and John Moffat of Montreal, treasurer.

Senior girls camping at Gracefield Centre followed an activity-filled program from August 5-12. It included daily Bible study, morning and evening devotions, an India night led by Miss Helen Acton, a hootenanny, sketching party and cook-out. The chaplain was the Rev. James Armour of Montreal and the director was Joy Armour.

## A Doll for Natalie



■ Natalie was so excited that she almost tripped as she ran down the cluttered steps. Usually as she skipped along 15th Street to Jones Center she was not as happy as she was today. But today was special! At last Connie would become her own daughter.

Natalie's father had lost his job and couldn't get a new one. He would spend the whole day walking from one employer to another, trying to find work.

In the meantime, there was very little money. All Natalie's clothes were old and worn. Although her mother washed and pressed them carefully, they didn't look as nice as some of the other girls'.

Because her family was poor, Natalie didn't have toys or dolls like other children. She once had a real doll of her own, but it had been broken. That's why today was so special. Constance would become her very own this morning, and then she would be Connie's real "mother." Natalie hummed a song to herself as she skipped toward the center.

"Natalie!" cried Maria who was waiting for her friend at the door. "Where have you been?"

"On my way," answered Natalie. "You must have gotten here early."

"Well, I wouldn't want to be late on a day like this," she said.

The girls hurried inside together and headed for the doll library. Natalie grinned when she saw wide-eyed Connie waiting for her on one of the shelves. There were a great many beautiful dolls in the library, but Natalie knew that none of them could compare with her Constance. She had checked out Connie for four weeks and had wanted to keep her forever.

Jones Community Center, one of Chicago's eight Presbyterian neighborhood houses, offers this special service

to young "mothers." A collection of dolls, all donated, is kept in the doll library. The girls who come to Jones Center may borrow them. Each may check out a doll for two weeks and take it home. It must be returned, but it can be taken out for another two weeks or exchanged for a different doll. Then after four weeks, if the "mother" wishes, and if she has taken proper care of the doll, she may "adopt" it permanently. This is what Natalie and Maria were doing.

"Natalie," said Miss Holt, the doll librarian, "here are the adoption papers. I'll help you fill them out."

Natalie leaned over the desk to read the papers. "In the matter of the adoption of this doll .....,," she read, "by ..... on ..... 196..., after having taken good care of this doll for four weeks, ..... is now entitled to have ..... for her very own." Natalie carefully wrote in the name "Constance," and then her own name and then the date. She had to write Connie's and her own name once more on the paper.

"There!" she said excitedly.

"Now I'll sign," said Miss Holt, who added her name to the document. "You are now Connie's mother. Take good care of her."

Natalie cautiously walked over to the shelf and reached up for Connie. She held her in her arms and looked at her little chubby face. "Now you're mine," she whispered happily, "for ever and ever."

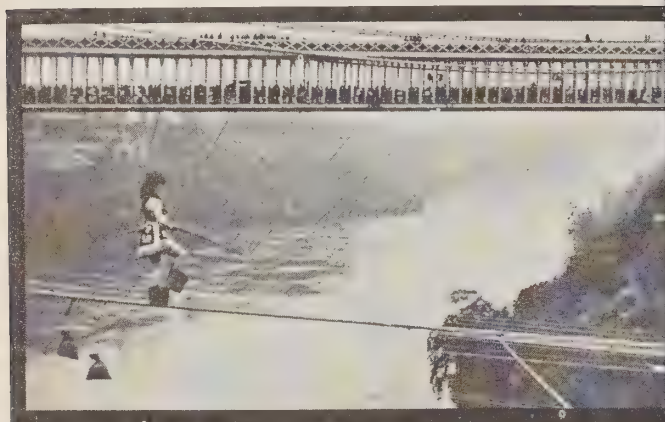
After Maria had signed her adoption papers, the new "mothers" took their "children" to the playroom. They would play a while and then have lunch. But this time when they left Jones Center and took their dolls home, they would keep them always.

— World Family



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## NINETY YEARS AGO — AND NOW . . .

It was a spectacular feat in space to cross the Niagara gorge on a two-inch rope in 1876, the year that The Presbyterian Record began publication.

Maria Spelterini, described only as a fearless female, made the dangerous crossing on five July days of that year. Once she did it blindfolded and on another occasion with her ankles and wrists manacled. In the picture above she is seen crossing the gorge with peach baskets strapped to her feet.

Today's space walker steps out from his craft while it orbits the earth. By means of a hand-held self-maneuvering unit he moves about in the weightless environment. Since he is invisible from earth,

we depend upon automated cameras for a glimpse of his achievement.

Much has changed in the 90 years that separate these happenings in space. But the power of the printed word remains the same. The Presbyterian Record has more subscribers than ever before. It is still the most effective medium of communication between the church and its families.

Is your congregation on the Every Home Plan? For less than two cents a week your church magazine can be sent to every family. Ask us for details and bring the Plan up at your annual congregational meeting.

**THE PRESBYTERIAN RECORD, 50 Wynford Drive, Don Mills, Ontario.**



# *The Presbyterian Record*

DECEMBER, 1966







# *My first Christmas in India*

Kofod photo



Missionary  
pageant



■ On the day before Christmas I was the only foreigner in the little village of Kaipur in the heart of India. My missionary colleague was ill, in hospital more than 50 miles away, and many villages were between me and any other of my own countrymen. I had been in India less than a year and this would be my first Christmas in a foreign land. What would Christmas be without snow, Christmas trees and all the things that we associate with Christmas in the west?

Home mail arrived in Bombay by mail-boat every week or so, but more than three weeks had passed and there had not been a letter, not a card from home.

All day I had been fighting homesickness and loneliness as I decorated the little mud-walled, grass-thatched Indian bungalow that was my home. Bright tissue-paper from the village shop, made into flags which I had stuck to string with flour and water paste, gave the rooms a festive and cheerful appearance. Mango and palm branches made-do for holly and mistletoe and evergreens.

"Let's have a party," I thought. Yes, a party for everyone, here in my home. There would be room for all, for counting even the youngest child, we numbered only 19. I hurried around to each home and invited everyone to come at 7 p.m., after the heat of the day, for a Christmas Eve party.

Everybody was busy. Some were decorating the little church, others preparing special Christmas food, and some were bathing babies and washing clothes. But they all accepted my invitation and I hurried back home to get ready for the party.

For each one I made little bags filled with peanuts grown in our own garden and roasted in our kitchen; dates from Persia bought in the bazaar; and big chunks of brown sugar fresh from the huge, flat, open boiling-down pans on the nearby sugarcane farms.

I had just finished putting on my new sari, when I heard very correct little coughs and suppressed giggles of the children on the verandah. Custom forbade them knocking or calling, so I hurried out to greet them. As I was the only one who had a watch or clock, I shouldn't have been surprised when they arrived at six o'clock. What a happy group they were; bathed, hair oiled until it shone like black glass, some wearing new clothes but all beaming with joy and anticipation.

I had moved the furniture out of the living-room to make space for games. No one minded sitting on the rug, the women and girls on one side, according to Indian custom, and the men and boys on the other. It wasn't long before even the shyest woman was laughing and entering into the games and fun. Gasping for breath we all sat down again to rest.

When the pastor said the children wanted to sing for us, and while fond parents smiled their approval and encouragement, seven little boys and girls put on a program. After singing several songs a tiny six year-old boy repeated from memory the entire 2nd chapter of the Gospel of St. Luke, the beautiful story of the angels and the shepherds at Jesus' birth.

While we sat with bowed heads and clasped hands the pastor prayed and helped us to worship with the angels and the shepherds. We felt the mystery and the wonder of the birth of the Christ-child on that night so long ago.

In India no party is ever complete without tea. As

sweet, spiced, hot milk-tea and delicious Indian pastries from the sweet-meat shop were served, they garlanded me with flowers and said how much they appreciated "the nicest party we've ever had."

Now was the time for my surprise. When the children saw the bags of sweets, how their eyes sparkled! They raced home on dancing feet, calling "Good Night" and "Thank you", as they went.

It seemed my head had barely touched the pillow when I was awakened. I was hearing Christmas carols in India for the first time, and I suddenly realized it didn't matter if it was in snow-bound Canada or in India on a hot starlit night. The spirit of Christmas was the same.

The singers sang on and on, some of the old, familiar and much loved English tunes as well as their own lovely Indian "bhajjans", before I understood they were waiting for me to come out and greet them. As I stepped outside into the bright moonlight, they all shouted a gay, "Apko bara din mubarak ho!" (May Christmas Day be blessed to you!)

Then I suddenly remembered it must already be Christmas, and time to say "Merry Christmas" in every tongue. As I answered, "Mubarak! Mubarak!", I knew it was going to be a blessed day indeed.

We gathered in the church for the Christmas service, very early before the heat of the day. Afterwards, as I walked slowly back home, I dreaded the long day ahead, dreaded it because I'd be alone and would have time to remember loved ones far away, and that not a letter, not a card, nor even a parcel had come for me to open on Christmas morning.

I went to my room to write my weekly letter to my family, to tell them about my first Christmas in India. Somehow I must write so that they would never know how homesick and lonely and disappointed I was that the Christmas mail hadn't arrived. O, yes, it would come, maybe tomorrow . . .

At that moment I heard a faint sound at my door and a child's voice asking, "Akka, Big Sister, may I come in?"

"Yes, Chota, come in." Chota, who had been very ill with malaria fever which had left him frail and weak, walked in quietly and stood by my chair.

"What is it Chota? Why have you come, little one?" He looked up with big, dark expressive eyes, then spoke slowly, "Akka, you didn't get a present last night at the party. I want to give you something."

Putting his thin little hand in mine he went on, "This is all I have. I want you to have it." Turning quickly he slipped out the door before I could thank him for what he had left in my hand.

Carefully I unfolded the piece of crumpled newspaper in which the object was wrapped. There, lying in my hand, was a marble of brown sugar, shaped and rounded, scraped and carved by a little tongue and tiny teeth that had left their marks. This was all that was left of the much relished chunk of brown sugar in his bag of Christmas sweets.

Tears, not of homesickness and loneliness, but of happiness, blurred my eyes as I stared at Chota's gift, a gift of sacrifice and love from the heart of a little child, to me, a foreigner, in his land. I knew he had accepted me as his Akka, and my heart was singing for my first Christmas in India had been truly blessed.★

### The Certainties of Christmas

■ The glad tidings of great joy at this season are in strong contrast to the mood of the so-called "Death of God" philosophy.

In Vancouver a clergyman of another communion told university students that "the death of God is a sociological fact, a psychological experience and a theological proclamation." He went on to interpret it as meaning "that God is in every human hand and face — God is man. You must understand the death of God in terms of a complete joining of God with man."

It is not easy to summarize the position of the radical theologians, or to interpret their point of view. We can only repeat what William Stringfellow said in this magazine two months ago: "If they are propounding some 'new' idea of God fitted to 20th century secular life, then they are pathetically confused. They are imitating the very thing against which they complain with such vehemence."

The Christmas message asserts with bold conviction the sovereignty of God who intruded into history in the divine event that we celebrate.

It underlines the fatherhood of God, who gave his son, whose coming we acknowledge, as his gift to this world.

It declares the redemptive purpose of God, who sent us a Saviour, Christ the Lord.

Some of the certainty of the Easter proclamation "He is alive" is needed at this Christmas season to combat the despair of those who seek through logic to bury a living God.

### The 1967 Presbyterian Congress

■ It is not to gather a crowd that a congress is being held in Canada's centennial year. It is with the hope of giving The Presbyterian Church in Canada a new impetus, a fresh vision of its task in today's world.

For that purpose it is proposed that 75% of the delegates should be lay men and women, and one third of them under 30 years of age. The program is being carefully prepared to centre around the theme "Man in God's World."

Presbyteries will select delegates on the basis of one for each 200 communicants. The first step is to make application on the forms which are available. Further details are given on the back cover of this magazine.

### The National Development Fund

■ What began as a centennial year campaign for capital funds for The Presbyterian Church in Canada has become known as the National Development Fund. Offices have been set up at 63 St. George Street, Toronto 5, and the campaign itself will be launched in the autumn of 1967. ★



■ The Presbyterian congregation at Glacé Bay, Cape Breton, Nova Scotia, was officially organized in 1866, as the result of services held by Rev. Dr. Hugh MacLeod, minister of the church at Mira Ferry. In March of the following year the Rev. Alexander Farquharson, Jr., was inducted.

The present St. Paul's Church, which seats 900 people, was erected in 1895 during the ministry of the Rev. James Forbes. It was dedicated by Rev. Dr. James Robertson, the famous missionary to Western Canada. Five congregations in the Glacé Bay area grew out of this church as the population increased with the development of coal mining.

On the first three Sundays of October large congregations came both morning and evening to observe the centenary of St. Paul's.

On October 2 Rev. Dr. A. D. MacKinnon, a former moderator of general assembly, led in observance of the sacrament of the Lord's Supper. In the afternoon he conducted worship in Gaelic.

A former minister, the Rev. W. Scott Duncan of Toronto, was the centennial preacher on October 9.

Rev. Dr. G. Deane Johnston dedicated the first of a series of centennial windows on October 16. The lieutenant-governor of Nova Scotia, the Hon. H. P. MacKeen, read the lesson at the morning service. In the afternoon 35 Chinese Canadians attended a service conducted by the Rev. Siu-Man Lee of Toronto.

The Rev. Wallace MacKinnon has been minister of St. Paul's since January, 1964. ★

### Expo's Christian Pavilion

Photographs, light and sound will be used in the Christian Pavilion at Expo '67 to stimulate a personal reaction on the part of visitors and to convey the Christian message.

The Presbytery of Montreal, which was authorized by the 1965 general assembly to raise \$30,000 towards the cost of the Christian Pavilion, reports that \$11,500 has been received from congregations and individuals so far.

# The Presbyterian Record

DECEMBER, 1966



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## cover story

For more than five centuries carols have been sung by Christians, indoors and outdoors. Carols offer a simple way of expressing Christmas joy in which young and old alike may join. Try a carol party this year!

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DeCourcy H. Rayner

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# Pungent and Pertinent

**ACTIVE ELDERS  
NEEDED  
AT ASSEMBLY!**  
by  
**Lyall Smith**



■ At the age of 35, I had the honour of attending my first general assembly.

"Welcome to general assembly" greeted a voice, "Where is your charge?" "Sorry, sir," I replied, "I'm not a minister, I'm a ruling elder." "But you're too young to be an elder at general assembly," he remarked.

And that's the point of my writing this article. Young men are not expected to be ruling elder commissioners!

Last year I returned to assembly and found the average age of the 108 elder commissioners to be 63. The breakdown of ages is as follows:

No comment	1
Under 40	6
40 - 50	9
50 - 60	21
Over 60	71

108

Does this astonish you?

Would you be surprised if I told you that only 108 registered out of a total of 132 who were eligible to act as commissioners? This means that we were 24 short of equal representation with the ministers, who were all present.

The fault lies with our presbyteries, who elect all commissioners. Surely they must realize that their choice of elder representatives is neither equal nor fair. The average age of the 11,598 ruling elders across Canada is not 63.

I submit a remedy. Rescheduling and reimbursing = 132 active representatives!

If the general assembly really wants equal and fair representation, it will have to hold its meetings at a time convenient for the laymen. A five day assembly commencing on Monday and

closing on Friday, instead of a nine day period, would be more convenient for most elders to attend. Under this arrangement, 15 sederents could be held with sufficient time to peruse all items of important business. The loyalty addresses, the time consuming greetings from various and sundry groups and the long drawn-out promotional presentation by one or two of our church boards, must be curtailed or eliminated.

Reimbursing must be considered if we are interested in obtaining young family men who would be invaluable when dealing with reports and recommendations from such boards as Christian education and evangelism and social action. Consider overture no. 38 from the Presbytery of Victoria:

"Ministers attend assembly on full stipend and their time there is not regarded as part of their holidays while elders are obliged to attend assembly during their holidays or to obtain leave of absence without pay or else to be retired from employment.

"This is inequitable and discriminatory and does not make for the best lay representation and often deprives assembly the counsel and service of our most able and interested elders.

"We overture the assembly to study along with presbyteries, the possibility of reimbursing in full or in part, ruling elders who are obliged to take time off from their employment in order to attend assembly".

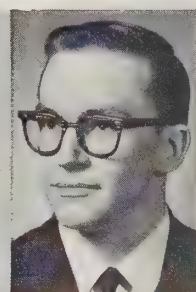
If each ruling elder were reimbursed

\$100, the general assembly costs would be increased by \$13,200. This is approximately one-half of the estimated additional expense required to move our 1967 assembly to Ottawa, an expense that was approved by our 1966 commissioners.

Reimbursement for meals for both ministers and elders should also be considered. During a nine day assembly commissioners require a minimum of 27 meals for which there is no reimbursement. The United Church of Canada and The United Presbyterian Church in the U.S.A. pay for all meals consumed by their commissioners.

I submit again that rescheduling and reimbursing is the remedy for acquiring 132 active elders. ★

**A  
SIMPLE  
PRESBYTERIAN**  
by  
**W. K. McKinnon**



■ I'm just a simple Presbyterian. I live in a tent way up here in Northern Ontario. While my snowshoed wife makes her ten mile trek to the trading post for another three months supply of rations, I decided to drop you a line. (I let the woman do the shopping be-



"Why is your Dad so mad at Santa Claus?"

"It seems that Dad asked for a relevant statement of faith and got a Westminster Confession."



cause I just can't stand talking to people who keep asking me why I'm Presbyterian).

We lead the old-fashioned, simple life up here among the snow covered lakes and trees. Speaking of trees, I understand that some folk are stripping all the branches off and making telephone poles out of them. There goes your quiet life! Like I said, up here no one gets through to you so you don't have to get through to them. I'll move my tent some other place if they start that kind of nonsense up here. Why can't they let Presbyterians "rest in peace"?

We've been building a covered wagon these last few months. We're planning to take a jaunt down Toronto way. Some of our neighbors are eyeing us with a good deal of suspicion. They think we're planning to move away to join the Unionists. I keep assuring them that all my forefathers were Presbyterian and that I have no intention of giving up my rich heritage. As far as my wife is concerned, she just wants to go down and see if people really live in those old stonehouses on 50 Wynford Drive. Not that she wants indoor plumbing and a fireplace mind you! She is interested in curtains though — like Iron Curtains, Bamboo Curtains, and Curtains Made in 1925. Actually, I'm a little suspicious of size and bigness. Give me my cozy tent anytime!

If you're ever up this way, you can always find us in our sheltered and remote abode ten miles off the beaten path. There is always room for a friend on our bear rug and the woman always enjoys uncorking another bottle of northern comfort. ★

## LETTERS

### Other Views of Union

I am puzzled by your editorial "The Moderator's View of Union" because I cannot be sure whether what the moderator says is his interpretation of what the presbyteries have said concerning union or whether they are his own words to the church. In either case I am disturbed.

Dr. Johnston's "simple illustration" is a perfect illustration of what the church should not be. Is our church really "the house in which our fathers lived" with faulty plumbing, an "old stone house by the side of the road"

Are you a heedful

# HOME-BODY?



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replete with a "kettle on the hob" and a fireplace? Perhaps it is — so many people have been telling us that we are old fashioned, falling apart inside, with little concern for the advances of modern life. The whole picture smacks of complacency and lack of concern. It is time we got out of our father's house and got back into the world — even if the world is living in apartments.

And what snobbery! We say to the United and Anglican churches, "we want nothing to do with joining you but if you want our help as to how you two can better get together — you come and see us." Don't worry, if we are not committed to this union neither side is going to come running to us for advice — unless it is advice on how to stay out of the union!

Dr. Johnston's illustration makes our church look comfortable, complacent, happy, secure, with no sense of mission, no desire for adventure, seeing no need to update ourselves to live in modern society. People don't live in little stone houses by the side of the road anymore — they live in suburbs and "gleaming highrise apartments with elevators." That is where we should be too. If we aren't nobody will ever pay us any attention. And why should they?

Dr. Johnston speaks of the danger of a big church — but what about the danger of a small church? We Presbyterians talk as if belonging to a big church would be the worst thing that could happen to us. But I think we are headed for a worse fate — belonging to a small church — small in number, small in outlook, small in concern, small in witness.

Perhaps the church is too close to the traumatic experiences of 1925 to make a similar approach to the matter of organic union — but I think this is just a poor excuse we shocked Presbyterians use. We can't live in the shadow of 1925 forever — this is 1966; great changes are taking place — it is about time we got out of our cozy little cottage and got to work building the church in the world. I'm not sure organic union is the answer for our church. But I'm not afraid of it. Instead of closing the door on union we should be facing it as a real possibility for us.

Collins Bay, Ont. (Rev.) Zander Dunn

Many of your readers were not alive in 1925. Indeed 50% of Canadians are under the age of 25. We have grown

up in, and would like to face the challenge of, a world of high rise apartments. We know little about sandstone houses and kettles on the hob.

We have been brought up in a church which has taught us the primacy of scripture over tradition, even if it is an apparent tradition of anti-union. We have been brought up in a church which claims to be catholic, reformed and evangelical and we are alarmed at the apparent sectarian growth in our church which tends to exclusiveness.

Whatever interpretative framework one uses to view scripture it is hard to escape the intent of our Lord's high priestly prayer. Therefore, many of us cannot but welcome any opportunity for a demonstration of the oneness of God's people — structurally, doctrinally and in witness and service together. We do not equate the possibility or organic union necessarily with "compromise" and we are a little suspicious that "conviction" is very often plain stubbornness.

Let us stop fighting 40 year old battles in retrospect. Let us realize that the oneness which our Lord speaks of is a unity of spirit and of action, *that the world might believe*. The world cannot see what is not visible.

Toronto

*Trevor J. Wigney*

**Vellore Hospital**

Re the article in the October Record on Vellore Christian Medical College and Hospital, I am sure that those who read it will be glad to know that as a church we support this institution to a large extent.

It is because of our support both through the general board of missions and through the W.M.S. (W.D.) that I regret that your readers were directed to the American Vellore Board. The Presbyterian Church in Canada shares with three other Protestant denominations in a Canadian Vellore Committee. It is a committee of the department of overseas missions of the Canadian Council of Churches. Perhaps it would be of interest to you to know that the W.M.S. contribution alone for Vellore is over \$5,000. This amount includes the support of Mrs. L. W. Gehman who is on the staff of the school of nursing. "Friends of Vellore" in Canada contribute considerably as individuals, through the Canadian Vellore Committee.

Toronto

*Mary E. Whale*

*Unfortunately we were given the U.S. address by Dr. C. Jackson, chair-*



man of the Canadian Vellore Committee, which may be reached at 40 St. Clair Ave. East, Toronto 7. — EDITOR

### Church Fund Raising

In the third column of the page which concludes an excellent article on "Protestantism — dead or alive?" in the October Record there appears a page-long advertisement for a commercial company which aids churches in fund raising. I fail to see how this kind of entry or the projects it advertises can be a help to the true welfare of any church.

Many churches today are squandering their energies in just such methods of making money. They apparently believe that if the church needs money (and it does!) the only thing to do is to raise it, and very often in doing this the end presumably justifies the means. Is not the better practice to give the money if it is truly needed, according to scriptural admonition and practice, thus expressing the real concern of Christian people and inculcating habits of stewardship, while at the same time, freeing their time and talents for the true service of Christ and the world?

It would seem that the valuable space of our excellent magazine could be better devoted to some kind of sound stewardship promotion, than to advertising the wares of a company which makes a profit from encouraging churches in a practice which has little to commend it either in scripture or economies.

I dare say it's true, as the ad says, "you can have fun making money", but the question is, "What shall it profit us, if in so doing we kill our church?"

Montreal (Rev.) J. Armour

### The Draft Statement

The supplementary report of the Committee on Articles of Faith — 1966, appearing at page 597 of the printed minutes of the 92nd general assembly, contains a "Draft Statement of Faith." I can think of no more important document to come before our general assembly in 1967.

I am much concerned to read in the minutes that the comments invited from presbyteries and the church at large must be sent to the secretary of the committee before December 31st, 1966. In my opinion the time allotted for the study of such a far-reaching document is grossly inadequate for the following reasons:

1. Many of the presbyteries are as yet unaware of the contents of this report. Many have not met since the printed minutes were distributed, and some will not meet until December.

2. The document is so vague and ambiguous with respect to many key issues that as a lawyer I find it incomprehensible in many respects.

3. The statement omits any reference to many vital areas of our faith.

I urgently request the Committee on Articles of Faith to extend by several months the time allowed for study and comments on this all-important document.

Toronto, Ont. Norman L. Mathews.

### The Committee's Answer

I am writing, on behalf of my committee, concerning the problem of the shortness of time available to presbyteries and others to give adequate study to the draft Statement of Faith. It is necessary to specify a date by which comments on the draft should be received, so as to allow time for the two committees concerned to review the situation and to prepare their report to the next assembly.

In view of the apparent difficulties, the two committees intend to defer their work of review until after the end of January, so that as many replies as possible may be available to them. And it should be noted, (and this is normal procedure,) that full consideration will also be given to all comments received at any later time, as long as the matter continues to be under review.

The specifying of a time limit is necessary to facilitate the working of normal church procedures; but it is not to be understood as indicative of any hazard of forming hasty conclusions or of recommending precipitate actions.

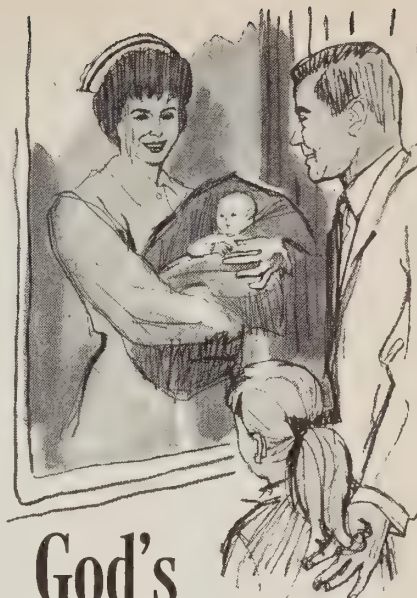
Scarth Macdonnell,  
Convener, Committee on  
Articles of Faith.

### A Preacher Replies

Under the heading "A Plea To Preachers" in the November Record you published a letter of a critical nature with reference to the East Toronto Presbytery pulpit exchange Sunday. Inasmuch as I was among the number who "offered stones rather than bread" I feel compelled to offer a defence, or at least an explanation.

Jan Drent writes that it was not the time nor the place to outline the problems of the presbytery, etc. Indeed, this was precisely and entirely the purpose

continued on page 34



## God's Greatest Gift

A newborn child is surely God's greatest earthly gift, bringing joy and happiness into the home . . . to parents, to grandparents and friends.

### EACH FAMILY HAS AN OBLIGATION

to raise their children in a Christian home, give them love and care, feed and clothe them, and provide them with an education. Most important of all is the Christian home atmosphere.

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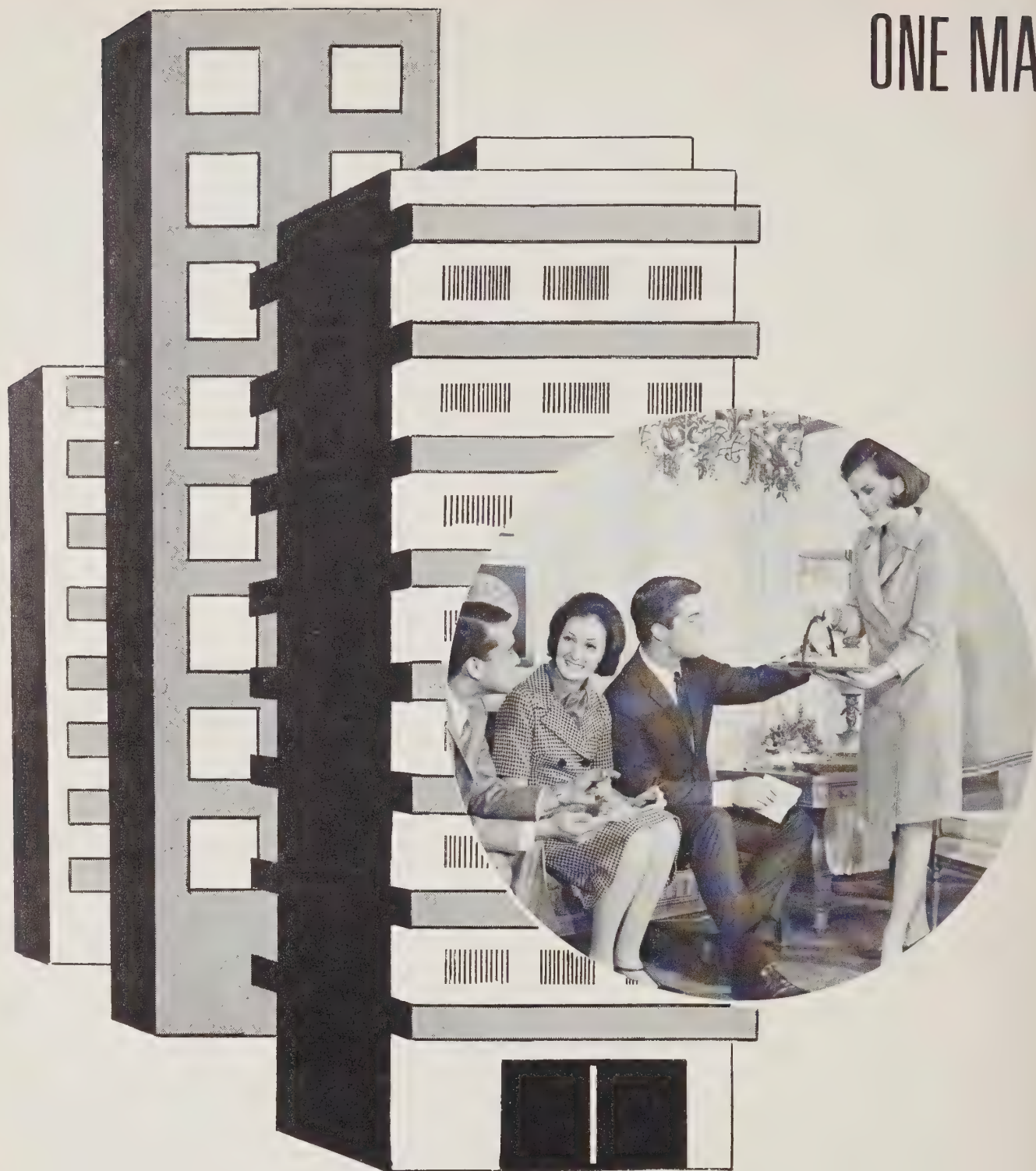
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*When Rev. Dr. J. A. Johnston retired from the ministry a few years ago, he and his wife settled in a fourth floor apartment in the Ridout Towers in London, Ontario. Here he tells the story of what followed, as reprinted with permission from The Canadian Baptist.*

*Dr. Johnston served Baptist congregations in Toronto, London and Westmount, Quebec, during his ministry.*

■ Very soon a number of things began to impress themselves upon me. I began to realize that apartment dwellers or "cliff hangers" can be among the most lonely people in

any city. I noted, too, the beauty and availability of a very attractive reception room situated at ground level immediately to the right of the main entrance and became assured that this had distinct possibilities. Then the notice on the inner front door to the effect that "Peddlers, salesmen or canvassers are not admitted" carried its own implications. I had learned that there were 154 units in the apartment and that, for the most part, tenants were likely to become merely elevator or corridor acquaintances.

For a time ideas simply simmered in my mind but the moment of precipitation was on the way. The occasion



# MINISTRY TO HIGH RISE APARTMENTS

arrived when one of the two superintendents resigned. His service had been so acceptable that a number of the appreciative tenants felt that it would be fitting to make him a presentation. The money was speedily raised. The date of presentation was announced and all tenants were invited.

This was my cue. I consulted the owner, manager and a number of interested residents and secured their unanimous approval for my plan. When the purpose of the evening was completed I presented my scheme to the large assembly. It called for the immediate appointment of a "Ridout Social Committee" to be authorized to formulate and carry through plans that would be of interest and benefit to the entire community.

The response was immediate, enthusiastic and unanimous. The committee was appointed and immediately set to work. The scheme adopted is working out most acceptably. All tenants are invited into membership. The nominal fee provides funds for the limited expenses. The office circularizes the tenantry regarding all meetings and special notices are posted in the elevators. The plan has "caught fire" so that the developing friendship and fellowship have changed the climate of the building.

Gatherings are held monthly from October to April. The ladies of the various floors take turns in serving the refreshments. The management provides the coffee and cream and arranges for the transportation of the folding chairs which are borrowed locally. The programs are inspiring and varied so as to attract a maximum number of the residents. The attendance varies from month to month depending on the nature of the program. Thus far it has ranged from 80 to 110 but throughout the season a very large proportion of the tenants are present. I deliberately declined the presidency but keep a guiding hand on all that happens. Each program concludes with a brief talk by the "chaplain." It is most interesting to observe that these talks, which are always vital and challenging, are received with such interest and appreciation. Refreshments are served at 9:30 p.m. so that older residents may be on the elevators by 10 or 10:15 p.m. The owner and his lady are indeed gracious and occasionally grace the monthly assemblies with their welcome presence.

My offer to function as "unofficial honorary chaplain" was immediately accepted. This office is most interesting and rewarding because it provides me universal access to the people, and constantly reminds me that although I may be out of the pastorate, I am still in the ministry. It is rather comforting to be assured that while I am supposed to be "retired" I have only been "retreaded" so that a substantial mileage can be built up on the "retreads". It is pleasant, too, to look upon this operational field as part of the outreach of my home church and part of the continuing program of the years.

Visitation is a fruitful part of my mission. I visit the office daily to receive a report on the state of the com-

munity. The manager is consistently cordial and cooperative. He often introduces the "padre" to newcomers as: — "The good-will ambassador of Ridout Towers." I am usually in two or three hospitals on one or two afternoons each week. I also visit convalescents in their homes and am happy to report that I have yet to receive my first rebuff. I never inquire as to the denominational affiliation of those visited. My concern is not with party but with people, persons.

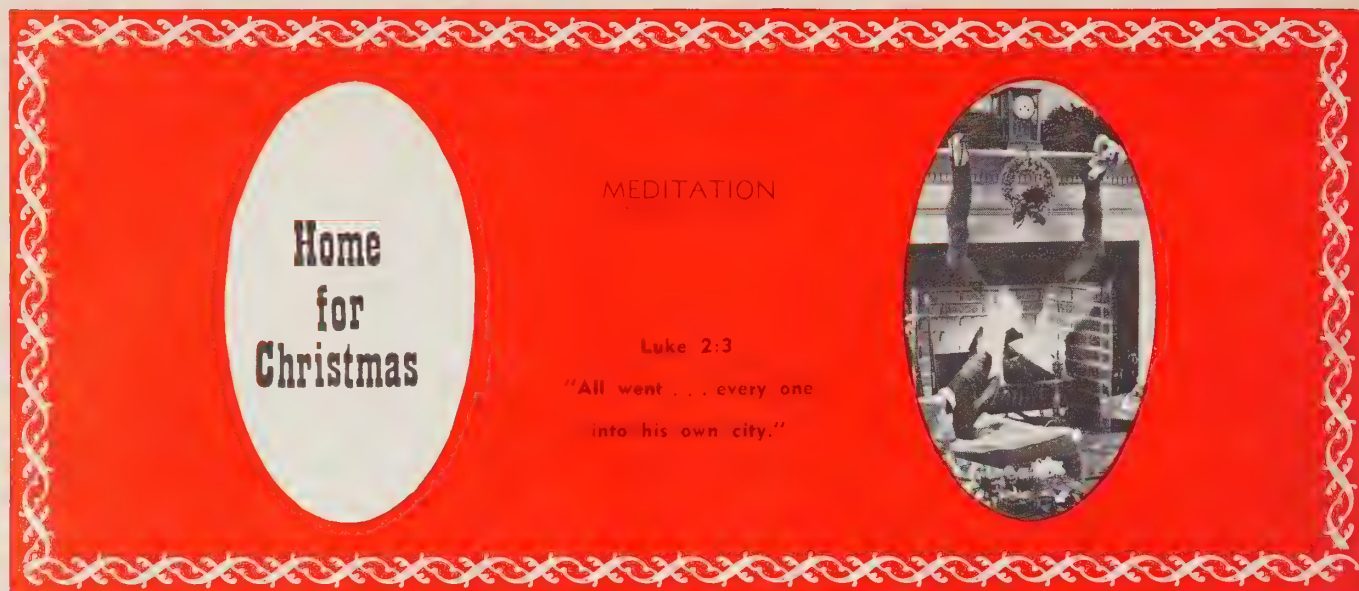
When any member of the "apartment family" is hospitalized the procedure is simple. The manager alerts the chaplain. A single rose-bud, in container, is sent by the flower secretary. A get-well card is mailed by the corresponding secretary. Regular visits are maintained not only by the chaplain but often by the president. Visits are deliberately brief. It is never difficult to talk to one's friends about "the things that matter most." Visits by other residents are quite common. It is more than thrilling, as the visit moves to its conclusion, to hear the patient exclaim:— "But aren't we going to have our little prayer?" The purpose of the prayer is to seek to lead the patient into the Presence and leave him there. Should the illness prove to be terminal, the apartment is represented at the funeral. Letters and expressions of appreciation provide all the reward anyone could wish.

Present plans include six community gatherings including the Christmas carol program. Community singing is greatly enjoyed. Projector and screen are always available. The use of a portable piano or organ is easily obtainable by the courtesy of interested tenants. The superintendents are voluntarily on duty at all gatherings. A large number of interested friends contribute to the programs. A good quality tape recorder would be an invaluable asset but these cost a lot of money.

The chaplain intends to visit every home in Ridout Towers. On these visits he will present to each family a very attractive card setting forth "The psalm of the sheep." This lovely card was provided by a friend, the printing products of whose firm always bear the hallmark of expert craftsmanship. In this impressive set-up the pronouns of the psalm are changed from the singular to the plural so that "The Psalm of the sheep" now reads: "The Lord is OUR Shepherd. WE shall not want. He maketh US to lie down in green pastures. He leadeth US beside the still waters," and so on to the end. The gift will be accompanied by the suggestion that, occasionally, when the family is assembled around the breakfast or supper table, they should recite the psalm in unison and, if possible, discuss its significance a verse at a time.

The solution of the high rise problem may take many forms but usually it has to be an inside job. The foregoing plan is proving both popular and effective here and may be adapted to any local situation. Its object is to help the Master to find his way into the hearts and homes of our friends.★





■ The June issue of *The Record* carried an interesting advertisement. Six months ago travel agencies were obviously thinking ahead. In part, the advertisement read: "Lifetime opportunity . . . This Christmas see for yourself the Church of the Nativity . . . the Manger . . . and walk through the Shepherds' Field." All of this under the heading "Spend Christmas in Bethlehem."

Many of us would certainly enjoy that. We would much appreciate the opportunity of strolling through the fields in which the shepherds watched, and under the stars that shone upon them, and of hearing the chiming of the church bells within Jerusalem's walls on Christmas Eve. It would be nice to be in Bethlehem for Christmas.

Some of us, of course, may have seen Bethlehem already. Or we may really have no desire to travel so far. We might well like to travel at Christmas, of course, but to some other place — Florida or California, Bermuda or Hawaii, perhaps, for sunning and surfing and swimming, or into the north country for skiing and skating and sleighing. Lots of us welcome the chance to travel at Christmas.

Some of us just want to be home. For some, of course, that would mean crossing the Atlantic if we are now living in Canada. For others it would mean crossing the Pacific if we are now missionaries in Formosa or Japan.

It's just a dream this year for some of us — being home for Christmas. Many a Canadian in World War II sang the words of a popular song: "I'm dreaming of a white Christmas, just like the ones I used to know." He was doing his dreaming in the South Pacific, or in sunny Italy, or on the shores of North Africa. He was dreaming of a day when things would be back to normal, and once more he could be at home with the folks for Christmas.

This is still a dream for others of us now. We may find that this year our work or business has taken us to some far corner of this globe. Or we may find ourselves in that position that many do: we have outlived our families. And we look back now across the years to other days and other places and to the fellowship of those who will not be with us this year on this day above days that was made for families. And how we, too, long once more to be "home for Christmas"!

But what does that phrase really mean? When the Christian speaks of "going home" he is often thinking of the day he will die. And we remember how Paul once said: "Whilst we are at home in the body, we are absent from the Lord . . . We are willing rather to be absent from the body, and to be present with the Lord." (II Corinthians 5: 6, 8)

Yet surely it's not really necessary to die in order to be "at home" for Christmas. We believe that it is a good life the living God has given us, a life to be used and lived and enjoyed to the full. Surely we can go on living in this world and still be "home for Christmas" if we understand the phrase aright. But how can we truly feel at home in this season with holy things if to us nothing is holy? How can anyone be "at home" in the deepest sense who is not at home with the Prince of Peace? A minimum requirement seems to be that we should be able to accept the Son God has sent and walk with him in faith.

How often we declare that we have missed something at Christmas! Isn't it almost always because somehow we forgot about the Child and left him no room? We did not really get home! Not that we failed to make the actual journey. Not that we were held up by the transportation strike or the heavy snow. Not even that we did not travel with other tourists all the way to Bethlehem. But that we did not truly sit down in the family circle and rejoice in the fellowship of the Son of God's love.

One translator of Paul's Greek into English translates words of his to the Ephesians like this: "I pray that Christ may make his home in your hearts through your faith." (3:17, Weymouth) "Emmanuel" means "God with us". He's willing to be *with* us. That's why he came. But where will you be for Christmas? One's most earnest prayer for all of us might be that we will make it, this year, all the way — home.

#### Prayer

O God, thou didst so love the world, thou didst send thy Son to be to us as an elder brother. In the peace and goodwill of this season may we find our richest fellowship and deepest joy within thy great family, knowing we all are heirs of the Father's love. In Jesus' Name. Amen. ★

Miller Services photo

BY D. GLENN CAMPBELL





—photo by Israel Government Tourist Office

## IN NAZARETH

■ Nazareth lies serenely in Israel's Galilee hills and still bears a strong resemblance to the Nazareth of Jesus' youth. Cobblestone streets where the donkey still follows his master, wind through the centre of the town, and marketing is still done at open stalls where anything from hardware, pots and pans, a side of beef, or souvenirs are sold.

The largest Christian community in Israel lives in Nazareth, swollen by thousands of visitors during the Christmas season.

On Christmas eve the streets take on a special glow and much joy is in the air. Christmas trees are decorated and lit, loudspeakers amplify yuletide songs and visitors from all over descend upon the town where Joseph and Mary lived, and where Jesus grew up.

Local citizens and the travellers to the land of the Bible and Nazareth mingle freely before attending midnight mass in the churches of the community. A reception is held in the community centre where local dignitaries and religious leaders greet visitors.

While services are also held in churches in Jerusalem

and Haifa, Nazareth is the focal point for this holiday. At the spot where the Franciscan Church, Mensa Christi, is located, Christ, according to tradition, dined with his disciples after the resurrection. Nearby at the grotto, is where the angel Gabriel appeared before Mary.

Not far from Nazareth is Mount Tabor. It was at this spot that the Transfiguration took place. Today a Franciscan Church sits atop the summit.


In the Galilee region there are other historical places closely associated with early Christendom. Capernaum on the Sea of Galilee is the synagogue where Jesus preached, Cana is where he turned water into wine and at Tabgha the miracle of the multiplication of loaves and fishes was performed. It was also along the shores of the sea that Jesus preached and on the Mount of Beatitudes he delivered the Sermon on the Mount.

In Jerusalem, atop Mount Zion, stands the Dormition Abbey. Here is the Cenacle, the site of the Last Supper, and here too is the spot where Mary fell into her eternal sleep. Not far from Jerusalem is Ein Kerem, a quaint community where St. John the Baptist was born. ★





## The flowers of Christmas

 ACCORDING to ancient legend, on the night that Christ was born, trees burst into bloom and bore fruit despite the wintry weather. These days, the transformation in honour of the holy holiday is almost as miraculous as homes throughout the world are trimmed with greens and garlands and set aglow with tiny twinkling lights for the celebration of Christmas.

As with the blooming trees, holly, mistletoe, poinsettias and scores of other flowers and plants are all part of the glorious history of the holy season. The reasons why we celebrate with flowers have been passed down through the ages. Many of the customs and traditions have their origins in ancient pagan rites, yet over the years they have taken on Christian implications of deep significance.

Holly was worshipped before the birth of Christ by peoples who considered its greenness in the middle of the winter as a promise of the sun's return to earth for another year. Later, the early French and English hung sprigs of the bright-berried plant on their doors to indicate homes in which Christ dwelled.

It is also believed that holly sprang up where the infant Jesus took his first baby steps. Ironically, this same plant was supposed to have made up his crown of thorns — the berries turning red to white at the crucifixion.

Holly has grown in this country for hundreds of years. These days, holly is frequently used for wreaths. The red-berried plant, worked into the circular shape, symbolizes the hope of eternal life.

In the 13th century, folk tales describe a gigantic tree set in a forest and lit with candles. Some of the candles were straight, others upside down. At the peak of the tree rested an infant with a halo around his head. The tree was humanity; the candles, people good and bad; the child, the saviour Jesus.

Other stories link the Christmas tree to Germany and Martin Luther, who may have trimmed the first tree with candles to show his family the splendour of the night on which Christ was born. Later, apples, candy and coloured papers were added to the decorations.

The flower that has virtually become the symbol of the Christmas season is the star-shaped poinsettia. Many legends surround nature's Christmas-coloured wonder. One

tale relates how a poor Mexican girl was heartbroken because she had nothing of value or beauty to offer the Virgin. In desperation she plucked some scrawny roadside weeds and placed them at the feet of the statue. They were immediately transformed into scarlet brilliance. The poinsettia plant, brought to this country from Mexico, is still called by many, "Flor de Noche Buena" — Flower of the holy night.

Other lovely blossoms have also played an important role in the yuletide holiday. The Christmas rose is supposed to have sprung from the bare ground at an angel's bidding. As the years passed, it became the custom to place these blooms at the entrances of cottages so that no harm would befall the occupants.

Red and white blossoms are traditionally used to highlight holiday greetings, the red for joy and laughter, and white symbolizing spiritual calmness and purity. Using red carnations and giant white chrysanthemums to interpret these messages has become a popular custom.

What is the meaning of floral gift-giving at Christmas? Such gift-giving probably stems from the story of the three wise men. In some countries this custom is still observed on January 5th, twelfth night, when it is believed that the wise men appeared in the holy land.

Lassies who get kissed under the mistletoe have an old Scandinavian myth to thank for this charming custom. It was the goddess Friggia who hung mistletoe high and was the first to stand under the glistening plant offering kisses to all who passed beneath it.

Balsam and fir branches, trimmed with bells, are other popular holiday decorations. The greens represent everlasting life. Bells, it is said, tolled ominously for one hour before midnight on the first Christmas to warn Satan of the imminent birth of the saviour. At the stroke of 12, the happy pealing began to announce the death of the devil and the birth of Christ.

Through these many years, flowers, greens and plants have become very much a part of the Christmas celebration. They help make the insides of homes more vibrant; on doors and gate posts they call out the season's joys to passing strangers. They literally change the face of the world in honour of its Creator, in celebration of its saviour. ★





Photo by Malak



**Q** *I don't like what I hear in some churches, prayers addressed to God using "you" instead of "thou". Do you?*

**A** In the time of the King James Version of the Bible, 1611, of Shakespeare and of the *Westminster Confession*, the singular was "thou" and the plural was "you" for both God and man. With the passing of time the "thou" became almost exclusively used to address God: the exception is still current in certain types of poetry. (We may find ourselves one of these days singing, "O Canada, we stand on guard for you".) Doubtless the chief reason for retaining the "thou" for God was one of reverence, to guard against familiarity. Indeed, the disadvantage of using "you" is the danger of seeming to talk to God as if we were talking to the butcher's boy at the back door. On the other hand, using the "you" tends to remove the stuffy and the archaic elements from prayer. Ministers and others whom I have heard using the "you", and at the same time dropping the archaic "est" and "eth" in verbs, have done so beautifully. My answer is, "it depends"

**Q** *Ministers seem to be getting into all sorts of local controversies, damaging their own name and often the name of the church. Should they be doing this?*

**A** The minister who always "plays it safe" damages his own name and the name of the church far more. My mother's homely description of such a minister was, "He hasn't spunk enough to yell 'boo' at a mouse." My opinion is that the minister must take up the cause of "the widow, the fatherless, and them that are out of the way." Other local causes are his own choice. If he takes up every cause in the belief he is bound to contend publicly for every principle he may find himself the tool of designing parties, impossibly busy, and reducing the general effectiveness

of his work. Local issues are often national issues in the principles involved, and on many of these our board of evangelism and social action has made excellent statements which can be publicized. I am grateful that my correspondent's question does not deny the minister's freedom to speak on controversial matters.

**Q** *What about flash-light pictures at a wedding?*

**A** Not during the ceremony, processional or recessional. They are disturbing to all present, and tend to reduce the church to the status of a theatre — and what theatre will permit flash-light or any pictures at a performance?

**Q** *Does the ladies' aid society have to hand in to the church the money that it makes during the year?*

**A** The ladies' aid accounts for money received and spent when it reports to the annual meeting of the congregation. It is not an organization responsible to the board of managers. There is no law of the church on the matter of raising and spending money (except that lotteries of any kind are forbidden by an act of assembly), but the general policy is, that an organization like the ladies' aid is entitled to spend its money as it pleases, always subject of course to the authority of the session. If there are groups within the ladies' aid, there should be a clear understanding of what a group may do independently of a general meeting. Some organizations have constitutions, approved by session, to guide them in their work.

**Q** *Now and then, following an assembly, I hear remarks about a "rump assembly". What does this signify?*

**A** It usually signifies that some commissioner has failed to get assembly to pass a motion he desires, and he proceeds to impute it all to a small last-day attendance at assembly. The term

"rump" arose in the 1600s in contempt of a small parliament, or a non-representative one. On the other hand, if a commissioner succeeds in getting his motion through he is full of praise for those faithful fellows, men of wisdom and discernment, who have stayed to the last of assembly. The answer of the clerks of assembly to both attitudes is, a quorum is a quorum. That's all the answer needed for Presbyterians — —or is it?

**Q** *From time to time, in your answers, I note an emphasis on government and law in the church. Is this necessary?*

**A** It is. Doctrine, worship, discipline and government are the four traditional words in which we sum up the nature of our Presbyterian faith. The last generation has had an emphasis on doctrine — and I'm all in favour of that — but we have overlooked government. Let me illustrate one phase of government: the ancient church was crippled (many think) by adopting the structure and authority of the Roman empire, and thereby it denied the shared responsibility that should be found in the church. The danger today, as I see it, with only a few voices raised against it, is that we shall lose our biblical, our reformation principles of government by adopting the structure of modern business corporations in the name of efficiency, or what have you. This will sabotage the foundations of the church. When congregations and the courts of the church do not understand their responsibilities, or, understanding them, fail to do their duty, we are in danger of having a government by a bureaucracy of boards and committees, or government by an oligarchy of secretaries.

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*Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.*





Arthur and Margaret Mercer have made hundreds of overseas students welcome in their home. She holds one of the numerous gifts from grateful students, a ship made of shells from Hong Kong.

## Love opens the door at the Mercers'



The Mercer household is filled with students at dinnertime. At Thanksgiving they entertained about 125 young men and women away from home.

By Edmund A. Oliverio

■ Toronto's meeting place for the nations is not the sparkling new city hall or airport, but an old house in the west end of the city by Lake Ontario where over 500 international students have found friendship since the beginning of this year.

On any page of the guest book of Arthur and Margaret Mercer you can find signatures of natives of Taiwan, Japan, India, Israel, Russia, Sweden, China, Belgium, Jamaica, and so on, as if you were leafing through a world atlas.

Each signature represents a lonely, isolated student who met the Mercers at Knox Presbyterian Church and had been invited to their Lakeshore Boulevard home to enjoy a family dinner, a sing song, a chat, and to receive "the kind of love many non-Canadians never find in this country" as the Toronto Telegram described the Mercer household.

What prompted the Mercers to invite students into their home? "We wanted to make them feel wanted and welcome. And we wanted to introduce them to the Christian way of living," they reply. "When they ask why we do it, we tell them it's nothing but what you read in the Bible put into effect."

On the mantle in the front room is a plaque with the motto: God first, others next, self last.

For Margaret and Arthur, who is a salesman, it is a personal relationship with God that impels them to show his love to others. They do not run a hostel, but simply invite students to be their guests in their stately home, bought for the purpose with funds from the estate of Arthur's father.

The Mercers attend Knox Church on the edge of the University of Toronto campus. Although not members at the church, they have participated with interest in the fellowship and ministry at Knox. You can find them at the midweek service and in the vestibule on Sunday morning keeping an eye open for lonely students, many of whom live in small rooms around the campus. The students find it a treat to make the long bus ride to the Mercer home where they feel appreciated.

They call Arthur Dad and Margaret Mom. Five brides from different countries have gone down the aisle on Dad's arm. Mom's cookbook contains the best of international recipes. Shelves and walls are covered with examples of the crafts of dozens of countries. There are international birthday parties, hymn sings, study sessions, and cooking demonstrations.

"So many of the students say they are going to go home and do the same thing," says Margaret with a smile of satisfaction.

Sometimes the Mercers wonder whether anyone else is opening their homes to the thousands of international students who travel to Canada annually. "They ask us where are your Christians? One boy told us with tears in his eyes he'd never been in a home here in five years!"

The Mercers' children are grown up, but the students keep the house full of excitement and warmth. "Even after they've gone home, they still write us as Mom and Dad."

In 12 years the Mercers have seen nominal Christians and non-Christians establish a deeper appreciation of Christianity. ★



■ On a dingy, dirty street in the heart of Toronto's skid row a battered sign, faded with age, says simply, "The Avonmore." Shabbily dressed men loiter near the door, hands in pockets, talking together. But they shiver and move inside as a brisk autumn wind whips round the corner of Gerrard and Jarvis Streets.

A fragrant aroma of hot, steaming coffee greets them, with a cheery "good afternoon" from a motherly-looking woman, presiding over the urn. She smiles warmly as she offers each man a cup.

The small room, dotted with tables and chairs, is already crowded to capacity with men, almost 400 are here. A TV set blares. Gnarled hands deal from a pack of cards, and a weatherbeaten face brightens as he spies an ace. A hum of conversation permeates the smoky haze. And a few voices are raised in an old-time song to the sprightly music of an accordion.

It's a happy, friendly atmosphere in this place, well-named a "Friendship Centre." For here, men who are homeless and hopeless can find concern, acceptance and a sympathetic ear, as well as a free cup of coffee.

It started over two years ago when a group of concerned laymen and the rector of Holy Trinity Anglican Church

**Men of skid row  
find concern and help  
at a church-run**

# FRIENDSHIP CENTRE

**By Valerie M. Dunn**



Men form a line to get into the Friendship Centre.



A favourite activity is cards, other



Coffee is served free by volunteer





by cribbage.



kers.

rented this ex-beer parlour, closed by the city. With only a \$600 gift from the rector they started the project, which one social worker flatly told them was "impossible", because it would be staffed entirely by volunteers.

They began by opening the centre two afternoons a week, with from 20 to 120 men attending. Now 600 come every day, and the centre hums with activity on six afternoons and evenings a week.

The over 60 volunteer workers come from 13 churches, men and women who are Anglicans, United Church members, Roman Catholics and Presbyterians. Each gives an average of two to four hours a week, but more aid is needed. If four were on duty all the time, some would always be free to chat with the men while others served coffee.

The centre still operates entirely with voluntary help, although the director of volunteers, Miss Helen M. Boyd, gets a nominal honorarium, as does the person who looks after the building. The average volunteer has little or no experience in this type of work. About every six weeks they meet to discuss problems and ideas, and hear lectures from social or welfare agencies.

"When I first started helping at the centre, I wasn't sure what I could offer these people," one volunteer commented. "But one day when leaving, a man grabbed my hand and thanked me for having such a place. This happens frequently. Often, groping for a word, the man will start to cry, because I have accepted him."

Acceptance is a vital need of these men, so many feel lost, lonely, rejected by society and friends. The centre tries to provide this as well as dealing with special problems and referring men to suitable agencies and other sources of aid.

The jobless predominate. Few have hope of finding anything but casual work, like delivering circulars, gardening or home repairs. Some are unemployable for mental and physical reasons, others are too old. But sometimes the volunteers can encourage men to take a re-training course. And jobs have been found. One man is a maintenance worker with the YMCA, another, a deaf mute, is employed by the company of one of the volunteers. Hospitals provide a good source of jobs as orderlies. And a few firms are willing to take a chance on a man referred by the centre, even if he has drinking problems, or might disappear for a day.

One young man we shall call Fred, in his late 20s, has been fending for himself since the age of 15. Fred came to the centre an alcoholic, out of work. Volunteers met him on the evenings and one accompanied him to Alcoholics Anonymous meetings. Now he is working for a large department store, and living in a comfortable furnished apartment, even starting to buy a few items of furniture. And he's an avid reader of biography.

Often they're separated from wife and family, like the Norwegian who came in one day, looking sad and ill. The volunteers arranged for him to have dinner with his daughter whom he hadn't seen in five years, and now, after a long separation, he is seeing his wife. The centre always tries to encourage such men to get in touch, to overcome their feeling of being ashamed, of worthlessness, and of not being wanted.

"It is frustrating to see so many young people from 20 to 30, although they are in the minority," a volunteer said. "A lot are drifters who have gotten into a rut. They come mostly from the north and the eastern provinces, some



## FRIENDSHIP CENTRE

continued from page 19

with so little education they can scarcely write their names."

A few special programs are arranged. Monday evenings they get together for a sing-song of old-time numbers, and on Sundays it's a hymn sing. Tuesday is children's night with a planned program for the youngsters. Frequently a rock and roll group from York University comes to the centre. On Thursday afternoon a discussion group grapples with any topic the men choose.

There are two pianos at the centre, with numerous pianists to play them. It's surprising how many have musical talent. One man was a well-known performer with orchestras and in night clubs until he started drinking, and he still plays brilliantly. Sketches by the artistically talented adorn the bulletin board. Several write poems and articles, one did a story on the centre for a Toronto paper.

Sometimes the men ask theological questions, or wonder about the church's position on current topics, such as abortion. Or they query the volunteers about why the church does so little for the unemployed. But the volunteers don't attempt to speak for the church officially, only presenting their viewpoints as Christian lay persons.

At present a minister comes in each afternoon, and he and some volunteers offer counselling. This has to take place in the tiny, cluttered kitchen as there is no office. A chapel is another dream that the staff has.

The offer of friendship means much — little things, like a volunteer inviting one or two men to join him in the

restaurant after the centre closes. Or offering a lift home. "Sometimes I bump into them after hours," said one volunteer. "So I make a point of recognizing them and inviting them out for coffee." Others have visited the men in hospital or invited them home for dinner. These things encourage the development of personal relationships.

Membership cards are issued on request, this seems to give the men a feeling of belonging.

The centre is supported by contributions from friends and organizations in the city. One member of Holy Trinity Church pays the rent.

How do the men feel about the centre? "This is one place where we're not pushed around and told to move on," said one. "It's wonderful to come to a place where we are respected and there are not lots of rules and regulations." Another wrote of his welcome by a woman volunteer, "This lady has seen me just once before, and I'm only one of many she serves here. But she remembers my name! What a warm glow of satisfaction this gives me! I, who have been a mission cipher for more years than I care to recall."

Some have showed their appreciation by offering to clean the place up, or when they have money to spare, insisting on giving a donation.

There is no attempt to preach or "talk religion" unless the subject comes up naturally. But Christ is there, in this refurbished beer hall, through the loving concern of the volunteers who are followers of him. ★

*If you live in the Metropolitan Toronto area and are interested in becoming a volunteer at the centre, contact Miss Helen M. Boyd, 488-8920.*

## A Christmas Greeting To Your Friends



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## NEWS

### Latest news from Nigeria Tells of difficulties there

Reports received at the overseas executive meeting in October indicated that none of our missionaries seems to be in any serious danger or difficulty despite the suffering of their Ibo friends and fellow church members, most of whom have lost family members in the killings in the northern region. The missionaries along with the whole church are sharing the problem of the refugees who have had to flee from the north.

Nigeria has been the scene of tragic atrocities in which many thousands of the Ibo people, long resident in the northern region, were slaughtered and several hundred thousand had to flee for their lives in the return to the eastern region. The eastern region is now flooded with refugees and the northern region, which is largely Hausa, is severely crippled because of the lack of trained people of the Hausa tribe to take the place of the Ibo technicians whom they drove away.

A letter from Enugu tells of the wide ranging activities of the Rev. Walter McLean and of the settling of the Russell Halls in the capital city of Lagos where they have begun their ministry in the new congregation established there under the work of Dr. John A. Johnston. The David Craigs have been able to reach Enugu, in the eastern region, after several delays and difficulties in travel. Despite the terrible events of the past months civilian life seems to be going ahead much as usual.

### Budget Receipts

On October 31 receipts from congregations totalled \$1,180,613, as against \$1,165,822 for the general assembly's budget at the same date in 1965.

Expenditures for ten months in 1966 were \$1,729,652 as compared to \$1,599,084 last year.

### Christmas vesper services Sponsored by C.G.I.T.

The 1966 CGIT Christmas vesper service has been written with a Canadian emphasis to mark Canada's centennial. As is usual, congregations from coast to coast will be invited to share with the girls in this service. Watch for the announcement in your congregation and join with the C.G.I.T. on this special occasion.

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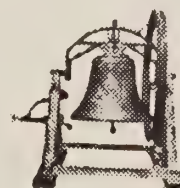
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Place..... Province.....

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### Synod Meetings

● At the 93rd meeting of the *Synod of Toronto and Kingston* which opened in Lindsay, Ontario, October 18, the Rev. O. G. Locke of Lindsay was elected moderator.

Two addresses on stewardship and commitment were given by Rev. H. J. Berger of Hammond, Indiana, U.S.A.

The camp at Dorothy Lake, seven miles from Kirkland Lake, was approved as a synod camp.

● The 83rd *Synod of Manitoba and North-Western Ontario* met in First Church, Portage la Prairie, Man., on October 4-6. The retiring moderator, the Rev. M. S. McLean, of Elmwood Church, Man., called the members to work toward the revitalizing of the Christian church in preparation for the celebration of Canada's centenary.



Rev. A. F. MacSween, left, was elected moderator of the Synod of Manitoba and Northwestern Ontario. With him is the retiring moderator, Rev. M. S. McLean. Mr. MacSween has since moved to Toronto to be assistant secretary for home missions.

A comprehensive proposal for streamlining and revitalizing the synod was presented by the Rev. Gerald Rennie. Members took it so seriously that they gathered at the church the next morning at eight o'clock to participate in small group discussion on the nature and function of the congregation and "A Church For Today."

● With the approval of general assembly the former Synod of the Maritime Provinces has adopted the name *Synod of the Atlantic Provinces*, to acknowledge the place that Newfoundland and Presbytery takes in the synod.

The Rev. L. E. Blaikie of St. Andrew's Church, Moncton, N.B., was elected moderator at the opening sederunt in Chatham, N.B., October 4.

An overture from the Presbytery of Saint John requested the synod to reverse its action of last year when the court decided to remain out of the Atlantic Ecumenical Council. The synod

*continued on page 24*



## *The Scott Mission Inc.*

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Christmas reminds us of the One who said,  
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in the inn.

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re-affirmed its action of last year and decided not to seek admission to the council. The synod did adopt a resolution informing other denominations that should there be particular activities of the church which would benefit from a consultation, the synod would be willing to consult with such other denominations on that particular matter.

In adopting the report of the evangelism and social action committee the synod urged presbyteries and sessions to undertake a program of evangelism as a centennial project. It also adopted a resolution urging Presbyterians to make their voice known in opposition to the mooted plan for federal elections being held on Sunday.

• For its 61st meeting the *Synod of Saskatchewan* gathered in St. Paul's Church, Prince Albert, on October 18. The Rev. George A. Johnston was elected moderator.

Dr. W. W. Moore, who has worked with Indian Canadians in the Prince Albert area for 40 years, was presented with a gift and a plaque in tribute to his service.

A workshop on the new techniques in adult education was presented by the Christian education committee.

• The *Synod of Alberta*, meeting in Memorial Church, Rocky Mountain House, elected the host minister, the Rev. Gordon A. Cunningham as moderator.

Action was taken toward the transfer of the congregations of Three Hills and Orkney back to the Presbytery of Red Deer from that of Calgary, looking to a consolidation of these two points with Lousana and Trenville under one minister. Concern was also expressed over the large areas of the Province of Alberta without Presbyterian witness.

• An institute on the "New Morality" preceded the meeting of the *Synod of Hamilton and London*, which opened in Eastmount Church, Hamilton, October 24. The Rev. Lockhart Royal of Goderich was elected moderator.

Presbyteries were directed to study the brief of the Ontario inter-church committee on public education and present their views thereon directly to the Minister of Education. They were also enjoined to encourage monthly teacher training sessions.

The camp board was authorized in consultation with Chatham and Sarnia presbyteries to take steps toward acquiring a new camp site in the southwest part of the synod. The town and country committee reported preparations for an international conference on Congregational Life in Changing Times, at McMaster University, Hamilton, May 9-11, 1967, sponsored jointly with the Synod of New York.

## PERSONALS



Rimmelt Hummelin is the new program assistant for missionary education, replacing the position of editorial assistant held by Miss Joan Macneil who resigned in July. A layman, Mr. Hummelin is president of the national PYPS, in his second term. He is a member of Central Church, Hamilton, Ont.

Rev. and Mrs. Harry Crump celebrated their diamond wedding anniversary at Portage la Prairie, Manitoba, on September 22.

Miss Mary Taylor, a member of the senior W.M.S. group of St. Enoch

Church, Hamilton, celebrated her 100th birthday on November 4.

Rev. Wayne Smith of Paris Presbyterian Church, Ontario, will become assistant secretary of the board of evangelism and social action on March 1 next. A graduate of McGill University and Knox College, he has served in Ontario at Port Carling, Eastmount Church, Hamilton, and Paris.

Miss Flora Whiteford will leave Queen St. East Church, Toronto in January, to travel to Australia, where she will do inner city work for one year.



At Hamilton, Bermuda, Rev. Dr. Frank S. Morley and his wife are shown with Ralph Gauntlett, O.B.E., clerk of session of St. Andrew's Church. The moderator and clerk of West Toronto Presbytery, Rev. H. H. Russell and Rev. M. E. Burch, together with the interim moderator, Rev. J. K. Lattimore, took part in Dr. Morley's induction in Bermuda on November 2.

Rev. Dr. David Chan has been appointed to the Chinese Presbyterian Church in Victoria, B.C.

Rev. Calvin Elder is the new director of church extension for the Synod of Toronto and Kingston. He is living in Bradford.

The Rev. Bruce J. Molloy is leaving St. John's Church, Toronto, in December to become associate minister of St. Andrew's Church, Victoria, B.C.



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Rev. and Mrs. C. A. (Zander) Dunn have been appointed to Guyana, effective January 1. Mr. Dunn was born there while his parents served at New Amsterdam. He is a graduate of Queen's University and Knox College and has been minister of the extension charge at Amherstview, Kingston, Ont.

The Rev. Rodger Talbot is visiting Japan, his former field of service, and also Taiwan, Hong Kong and India. In all of these places he will consult with church and missionary leaders and also have an opportunity of seeing the work at first hand.

The Rev. Joseph Muchan has been forced to stay in Canada because of his wife's illness. Mrs. Muchan is recuperating satisfactorily but will be required to have complete rest for some months.

The Rev. J. R. Wyber has been appointed to St. Stephen's Church, Regina, Sask.

Rev. Dr. Andre Poulain is still in hospital in France, recovering from injuries received in an auto accident. His address is Le Pasteur A. Poulain, Centre Hospitalier du Mans, Pavillon de Chirurgie, Chambre 48, F2 — Le Mans, France.

Miss Mildred Aikenhead and Miss Helen Davidson were among the six elders ordained at Almonte, Ontario, on October 23.



Rev. Robert Little, a North of Ireland minister who has served for ten years in Scotland, was inducted at Knox Church, Midland, Ontario, on October 20. He and his wife and three sons were welcomed at a congregational reception.

The Rev. Peter D. McKague of Estevan, Sask., has been appointed to St. Giles Church, Sault Ste. Marie, Ont.

After completing post-graduate studies in Edinburgh, the Rev. C. A. Scott has been appointed to Varsity Acres, Calgary, Alberta.

Peter Cameron, senior elder of Memorial Church, Sylvan Lake, Alberta, was honoured by the congregation on October 9 when he celebrated his 90th birthday.

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Knocking at the door of the new Christian education centre of St. Andrew's Church, St. Lambert, Que., at the dedication is presbytery moderator Rev. James Armour. At left is Rev. Percy Ferguson, acting clerk, and Rev. Kenneth Barker, the minister.



At the mortgage burning ceremony at Melrose Park Church, Toronto, October 16, are, left, trustees T. McFadzean, M. Parker and J. H. MacTavish; A. T. Bissell, session clerk, Mrs. W. Walker representing the W.A., G. MacLeod, chairman of the board, and Rev. J. H. Marshall. The mortgage was cleared in 11 years.



An organ was dedicated in memory of a former minister, Rev. Arthur B. Ransom, and the war dead, at St. Andrew's Church, Puce, Ont. At the console is Mrs. Robert McDonald, organist, and from left are Rev. Donald C. MacDonald, Rev. Charles F. Boyd, minister, and William Ruse, organ committee chairman.



A plaque and 12 choir gowns were dedicated in St. Andrew's Church, Flin Flon, Man., in memory of Neils Sorenson, given by his daughter, Mrs. Amy Ruckle. Shown is Rev. R. D. Currie and Mrs. Sorenson.



Shown at the mortgage burning for Benalto Church, Alta., are, left, Rev. K. Knight, presbytery moderator, Peter N. Cameron, Thomas Smith, Sr., George Smith, and Rev. John Yoos, the minister.

## CHURCH CAMEOS



At St. Andrew's Church, Pictou, N.S., a tablet and Communion set were dedicated in memory of Rev. Murray Y. Fraser. Shown with Mrs. Fraser and her son Donald are Lawrence Cameron, session clerk, and Rev. William J. Morrison, the minister.

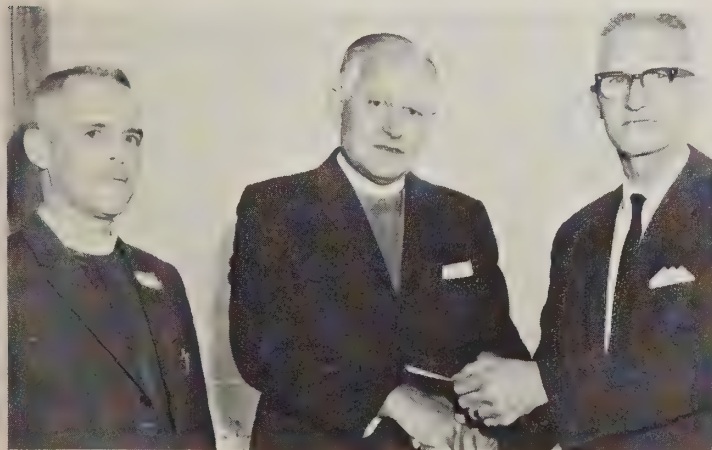




A gown was presented to Rev. Frank Conkey by his congregation, St. Andrew's, Pickering, Ont., with him are Mrs. Helen Brisbin and Sam Jackson.



Sod was turned October 30 for l'Eglise Saint Marc, Quebec City. The church will be built beside the manse, shown in the background. From left is the minister, Rev. Dr. Jean Cruvellier, R. Dumesnil, treasurer of the board, and the contractor, Louis Varfalvy.



At Chatham, N.B., the moderator of general assembly received a cheque for \$300 from Calvin Church. It is to be used to build a stone church in Formosa. Presbyterians in Chatham contributed the amount while renovating their own building. The clerk of session, Howard McKinley and Rev. W. Whyte are shown with Dr. G. D. Johnston.

■ *St. Andrew's Church, Hespeler, Ont.*, marked its 111th anniversary, October 23, with the dedication of their renovated church hall and Christian education facilities. The new classrooms, kitchen, fellowship room, washrooms, office and minister's study cost about \$20,000, and 1,158 hours were spent in demolition, replacing of floors and painting.

■ Memorial gifts to *St. Andrew's Church, Hillsburgh, Ont.*, include a piano light, hymn books and Bibles given by Miss Joan Sinclair and Mrs. S. Eagles; a pulpit fall, from Mrs. W. Neilson; kindergarten chairs, by Mr. and Mrs. Gerald Bain; a guest book stand by Mr. and Mrs. W. Sutton, and a cross given by Miss Mary McMurchy.

■ A combination Bible and Book of Praise has been given to *St. Andrew's Church, Pickering, Ont.*, for the organists, by Mr. and Mrs. Don Kemp, in memory of Mrs. Elizabeth Deeming.



The mortgage on the hall of Cote des Neiges Church, Montreal, was burned at the congregational supper. Shown are, left, Rev. Edward I. McPhee, the minister, Mrs. Hans Schneider, Miss Sadie Boyle, Rev. J. Armour, presbytery moderator, L. N. Morrison, trustee board, H. Eekhof, chairman, board of managers, and D. Govan, session clerk.



—Canadian Champion Photo

Retiring after 25 years service as superintendent of Knox Church Sunday school, Milton, Ont., C. S. Lockie, right, was presented with a Bible. Making the presentation is session clerk M. S. Kernighan while Rev. J. K. L. McGown, the minister, looks on.

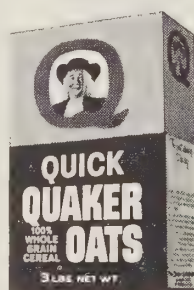




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## CHURCH CAMEOS

*continued*

■ An organ was presented to *Rose-town Church, Sask.*, in memory of Mrs. John Quinney, her daughter Mrs. Annie Hares, and husband, William Hares and their daughter Marilyn, given by a son, Reg. Quinney.

■ Memorial gifts to *Farquharson Church, Middle River, Cape Breton, N.S.*, include a lectern, a lectern Bible, 50 pew Bibles, flower vases, a guest register, hymn boards and a chair for the session.

■ During the minister's absence for 25 Sundays, because of illness, elders and members conducted all but two of the services in *St. Timothy's Church, Ottawa*, including two each Sunday morning.

■ Two stained glass windows have been presented to *Chippawa Church, Ont.*, one by the family of Rev. William and Mrs. Coutts as a tribute to their 15 years of service, the other by Mrs. Walter Johnston in memory of her husband, Walter.

■ At anniversary services in *St. Andrew's Church, Saskatoon, Sask.*, October 30, a chancel carpet was dedicated, given by Mrs. M. Hill in memory of Mr. and Mrs. James Armour.

■ An illuminated sanctuary cross and steeple flood-lighting was dedicated at the 123rd anniversary services of *Claude Church, Ont.*

■ A teach-in on "The Relevancy of the Life of Jesus Christ to Today's World" was part of the celebration of the 97th anniversary of *First Church, Pt. Colborne, Ont.*, October 30th. Over 100 teachers from within Niagara Presbytery heard the presentation by Dr. J. C. McLelland of McGill University.

■ A cairn dedication service on the site of the former *North Bruce Church, Queen Hill, Ont.*, was held on October 23, conducted by Bruce Presbytery.

■ *Knox Church, East Williams Township, Ontario*, received a baptismal font given by Mrs. Donald J. McLean in memory of her pioneer grandparents, the McGregors and Cruickshens.

■ A silver tray was presented to Clarence MacKay by *Bethel Church, Scotsburn, N.S.*, in appreciation of 40 years service as church school teacher and superintendent.

### Church extension workshop

A workshop for extension ministers will be held in Toronto, December 28-29, under the auspices of the national church extension committee. Some 40 ministers in extension charges have been invited along with synodical superintendents and directors of church extension.



## YOUTH NEWS

"God's World For Our Space Age" was the theme of the Ontario Christian Endeavour Thanksgiving convention, at St. Andrew's Presbyterian Church, Hamilton, with 180 present. The Rev. Trevor J. Lewis of Waterdown and Nelson Presbyterian Churches was the speaker.

A young Presbyterian teacher, Donald F. Paynter of Vancouver, is premier of the Older Boys' Parliament of British Columbia, and the Rev. John Allan, moderator of the last synod, is its lieutenant-governor. The parliament will meet December 27 to 31. The cabinet now in office believes that youth work for Indian boys should be given priority.

New officers of East Toronto Presbytery PYPS are: past president, Douglas Stevens; president, Sheila Barter; vice-president, Les DuHasky; recording secretary, Karen Hinke; treasurer, Bill Warren; conveners: missions, Shirley Jewell; publicity, Karin Beaumont; fellowship, Sam Grey; worship, Desmond DeCastro; evangelism and stewardship, Sandra Percy.

## BIBLE READINGS

December 1 — Matthew 25:14-23  
 December 2 — Matthew 25:24-30  
 December 3 — Matthew 25:31-40  
 December 4 — Matthew 25:41-46  
 December 5 — Matthew 26:1-5  
 December 6 — Matthew 26:6-13  
 December 7 — Matthew 26:14-25  
 December 8 — Matthew 26:26-35  
 December 9 — Psalm 46  
 December 10 — Psalm 47  
 December 11 — Psalm 48:9-14  
 December 12 — Isaiah 9:1-7  
 December 13 — Isaiah 11:1-9  
 December 14 — Isaiah 25:1-9  
 December 15 — Isaiah 40:9-17  
 December 16 — Psalm 118:1-9  
 December 17 — Psalm 118:19-29  
 December 18 — John 1:1-14  
 December 19 — Galatians 4:1-7  
 December 20 — Hebrews 1:1-10  
 December 21 — John 3:16-21  
 December 22 — Psalm 122  
 December 23 — Psalm 150  
 December 24 — Matthew 2:1-12  
 December 25 — Luke 2:1-17  
 December 26 — Psalm 49:1-13  
 December 27 — Psalm 49:14-20  
 December 28 — Psalm 50:1-6  
 December 29 — Psalm 50:7-15  
 December 30 — Psalm 50:16-23  
 December 31 — Exodus 13:17-22

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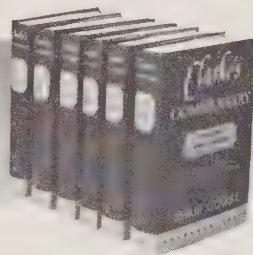
I prefer ☐ boy ☐ girl, approximately \_\_\_\_\_ years of age.

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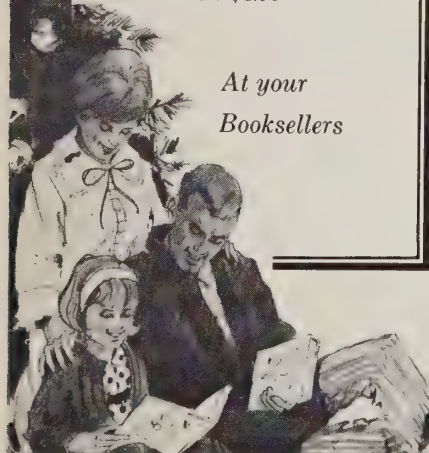
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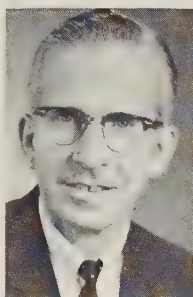
**HONEY IN THE ROCK**, by *Christine Van Der Mark*

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*Kathleen Geddes*



## PRESBYTERIAN MEN



E. L. FERGUSON

St. Thomas is one Ontario town with a most active group of PM. Largely responsible is this month's PM personality, E. Leverne Ferguson, known to friends as "Fergie".

An elder of Knox Church, Fergie is also general superintendent of the church school and an active member of the Christian education committee and men's club. He has completed the work covered by all three of the PM training manuals and has led three groups in study of manual number one.

His wife Jean also gives herself tirelessly in church work. They have a married daughter, Mary Jane, a registered nurse who is active in the church school. Their son Grant, a teacher, left recently to teach in Etobicoke. While in St. Thomas he was in the senior boys' group at Knox Church.

Fergie is well-known in business, having his own barber shop in the same location in St. Thomas for the past 34 years.

The fall rally of Niagara Presbytery PM was held on October 12 in Knox Church, Fort Erie, Ont. The speaker was Donald E. McIntyre of Buffalo, N.Y. New officers are as follows: president, Hank Van Dyke of Niagara Falls; vice-presidents, Bob Haines of Chippawa and Eric Russell of Pt. Colborne; treasurer, Hugh McPherson of St. Catharines; corresponding secretary, Neil Doan, Pt. Colborne; recording secretary, Ken Warwick of St. Catharines; past president, William Fenton of Thorold; Bible study leader Ken Jensen, of Ft. Erie.

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Men of Saskatchewan attending the regional conference in Rosetown met for a prayer breakfast.

Fifty men attending the Saskatchewan regional PM conference in Rosetown, October 22 and 23, went away happy and thrilled with the weekend of fellowship together. They came from such widely separated communities as Kinistino, Coleville, North Battleford, Swift Current, Biggar, Saskatoon, Rosetown and Prince Albert.

Addresses by Frank Whilsmith of Willowdale, Ont., dealt with the prac-

ticality of the Christian life and the need for men to commit themselves all the way to Christ. Discussion groups followed. He also spoke at the morning service in Rosetown Church, conducted by the laymen. A prayer breakfast was held in a local cafe under the direction of the Rev. G. A. Johnstone of Prince Albert.

A regional conference for southern Saskatchewan was held November 19

and 20 in Weyburn.

On October 30 over 100 elders and seven ministers of Bruce Presbytery met in Geneva Church, Chesley, for an elders' rally.

George Fernie, assistant to the national director of PM, spoke about the role of the elder. The Rev. Dr. Hugh F. Davidson, secretary, the board of stewardship and budget, discussed the session's work in relation to the mission of the church, and outlined five steps to any well planned and executed project: vision, organization, training, action and evaluation. A panel dealt with questions raised by the addresses.

Reports have come from across Canada of inspiring Laymen's Sunday services. Ministers say that men participating in the conduct of these services have been helpful in having congregations seriously consider their responsibility as "Channels of Power" in God's world.

An outstanding service was held at St. Andrew's Church, Belleville, Ont., at which Bill Cross, chairman of the national committee of PM was the speaker. Four men of the congregation also took part. Several other members of the national committee and PM synod councils have also been speaking at Laymen's Sunday services.

## CLASSIFIED ADVERTISING

Advertisements in this section are 30 cents a word, minimum \$7.50. Copy is due 1st of preceding month. Headings in caps \$1 extra. Consecutive rates available.

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## IN MEMORIAM

ALLAN, WILLIAM R., 70, elder, St. David's Church, Hamilton, Ont., Oct. 16.

BURNSIDE, MRS. GEORGE R., First Church, Massey, Ont., secretary-treasurer of the board, life member of the W.M.S., former presbyterial officer, Oct. 26.

CALDER, MRS. DONALD J., 93, St. Andrew's Church, Trenton, Ont., mother of the Rev. Alex. Calder of Peterborough, Oct. 27.

DAVIDSON, ALEX W., clerk of session, St. Paul's Church, Winchester, Ont., Oct. 12.

FOREMAN, MRS. EDGAR, widow of the Rev. Dr. Edgar Foreman, formerly of Morningside Church, Toronto and latterly of St. Andrew's Church, Victoria, B.C., Oct. 25.

GRAY, MRS. FLORENCE, honorary president Glebe Church, Toronto W.M.S., for many years secretary of East Toronto Presbyterial, Oct. 21.

JOHNSON, NEIL, 68, session clerk, Knox Church, Centre Road, Ont., Oct. 26.

LITTLE, ELLEN ELIZABETH, 89, widow of the late Rev. Andrew M. Little, member of Knox, Westport, W.M.S. life member, Oct. 11.

MacDONALD, DANIEL R., 74, elder, St. Paul's Church, Scotstown, Que.

MacKENZIE, ALEXANDER (SANDY),

51, elder, Bethel Church, Sydney, N.S., Oct. 14.

MacLEAN, ALEXANDER, 93, elder, St. Andrew's Church, North River, N.S., Oct. 6.

MAY, JOHN, 70, elder, board member, Memorial Church, Sylvan Lake, Alta., Oct. 15.

McLAUGHLIN, HUGH A., 69, elder, East Nottawasaga Church, Ont., Oct. 16.

MESSER, ALLEN, 91, elder, Knox Church, Harvey Station, N.B., Sept. 29.

MILLER, CHRISTIAN, 89, elder, Central Church, Brantford, Ont., Oct. 22.

TENNANT, KENNETH, 78, organist and choirmaster of Paris Church, Ont., Oct. 25.

THEAKSTON, MRS. GEORGE W., 85, active in St. David's Church, Halifax and in the North End Mission, and St. John's Church, Cornwall, Ont., Oct. 8.

## ANNIVERSARIES

137th — St. Andrew's, Maple, Ont., Oct. 16, (Rev. B. F. Andrew).

135th — Chippawa, Ont., Nov. 6, (Rev. P. G. MacInnes).

133rd — Westminster Church, Smith's Falls, Ont., Oct. 30, (Rev. R. A. Sinclair).

133rd — St. Andrew's, Whitby, Ont., Oct. 23, (Rev. W. J. S. McClure).

130th — Paris Church, Ont., Nov. 6, (Rev. Wayne A. Smith).

126th — Beaverton Church, Ont., Oct. 30, (Rev. William FitzSimons).

122nd — St. Paul's, Vaughan Twp.,

Ont., Sept. 11, (Rev. B. F. Andrew).

118th—Knox Church, Agincourt, Ont., Oct. 30, (Rev. John Forbes).

118th — Burns' Church, Erin, Ont., Oct. 30, (Rev. D. J. Herbison).

113th—St. Andrew's Church, Trenton, Ont., Oct. 30, (Rev. Douglas A. Wilson).

112th—Knox, Meaford, Ont., Oct. 20, (Rev. Henry F. MacNeill).

112th—St. Andrew's, Stirling, Ont., Oct. 30, (Rev. D. C. MacPherson).

103rd—Monkland-Gravel Hill Church, Monkland, Ont., Oct. 23, (Rev. Hugh Wilson).

101st — Almonte, Ont., Nov. 6, (Rev. Gordon A. Beaton).

90th—St. Andrew's Church, Avonmore, Ont., Sept. 27, (Rev. Hugh Wilson).

83rd—St. Andrew's, West Huntingdon, Ont., Oct. 23, (Rev. D. C. MacPherson).

74th — St. Paul's, Hartney, Man., Oct. 16, (Rev. Graham E. Duncan).

61st — Chalmers, Hamilton, Ont., Nov. 6, (Rev. Adam Thomson).

34th—St. Andrew's, Pickering, Ont., Oct. 16, (Rev. Frank Conkey).

6th — Erindale Church, Cooksville, Ont., Oct. 30, (Rev. F. J. Parsons).



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## CHURCH CALENDAR

### RECOGNITIONS

Barrie, Westminster and Angus, Zion, Ont., Rev. R. E. MacKenzie, Sept. 8.  
Chambly, Que., Rev. Paul C. Walker, Oct. 16.  
Elphinstone, Man., Rev. Walter A. Donovan, Sept. 28.  
Flin Flon, St. Andrew's, Man., Rev. Roy D. Currie, Oct. 18.  
Lakefield, St. Andrew's, (Kawartha Lakes Mission), Ont., Rev. Lindsay S. McIntyre, Oct. 20.  
St. Catharines, Scottlea, Ont., Rev. Fred Rennie, Sept. 27.  
Thompson, St. Andrew's, Man., Rev. Robert S. Burns, Oct. 19.

### INDUCTIONS

Burlington, Knox, Ont., associate minister, Rev. Dr. William Klempa, Nov. 9.  
Campbellford, St. Andrew's and Burn Brae, St. Andrew's, Ont., Rev. Creba A. MacSween, Sept. 15.  
Collingwood, First, Ont., Rev. M. S. Jess, Sept. 20.  
Sooke, Knox, B.C., Rev. D. J. Gillies, Nov. 5.  
Stayner, Sunnidale, East Nottawasaga, Ont., Rev. Adam Houston, Sept. 6.

### ORDINATION

Lee, Siu Man, Chinese Church, Toronto, Oct. 27.

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Newcastle, Millerton and Derby, N.B., Rev. Wallace E. Whyte, Box 930, Chatham.  
Pictou, St. Andrew's, N.S., Rev. L. M. MacNaughton, Scotsburn.  
Richmond Bay, P.E.I., Rev. Leslie Files, New London.  
Sussex, Hampton and Barnesville, N.B., Rev. John Humphreys, 350 Main St., Saint John.  
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Pembroke, First, Ont., Rev. R. K. Earls, Cobden.  
Richmond, St. Andrew's and Stittsville, St. Andrew's, Ont., Rev. T. A. Pollock, Manotick.  
Spencer ville, Ventnor and East Oxford, Ont., Rev. David Mawhinney, Box 971, Prescott.

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Bolton and Nashville, Ont., Rev. J. W. McBride, 44 Church St. E., Brampton.  
Duntroon, Nottawa and West Nottawasaga, Rev. Ben Short, Creemore.  
Foxboro, Roslin and Fuller, Ont., Rev. D. C. MacPherson, Box 118, Stirling.  
Guelph, Westminster-St. Paul's, Ont., Rev. A. H. Vair, 182 Argyle St. N., Preston.  
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Oshawa, St. Luke's, Ont., Rev. Frank Slavik, 1228 Avenue Rd., Toronto 12.  
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Sault Ste. Marie, St. Paul's, and West Korah, Victoria, Ont., Rev. B. A. Nevin, 1909 Hunter St., Sudbury.  
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Toronto, St. John's, Ont., Dr. DeC. H. Rayner, 50 Wynford Drive, Don Mills.

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Chatham, St. James and Dover, New St. Andrew's, Ont., Rev. Donald MacInnes, 48 Erie St. S., Ridgeway.  
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Hamilton, St. John's, Ont., Rev. Walter Allum, 11 Melville St., Dundas.  
Sarnia, Laurel Lea, Ont., Rev. D. S. Campbell, 254 N. Brock St., Sarnia.  
Wyoming and Camlachie, Ont., Rev. G. H. Young, 398 Wellington St., Sarnia.

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Brandon, Southminster, Man., Rev. James Peter Jones, 339 Twelfth St., Brandon.  
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#### Synod of Saskatchewan:

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## LETTERS

*continued from page 9*

of the presbytery-wide pulpit exchange. It was suggested that a minister speaking in this regard might be less inhibited in a pulpit other than his own. It should therefore be noted that this program was arranged and organized by the presbytery's committee on stewardship, and not the committee on evangelism.

On this occasion if a congregation desired or expected a message appropriate for an evangelistic rally it should have had the courtesy to so advise the visiting minister rather than faulting him and his colleagues in our national magazine for performing their duty as directed by the presbytery. Undoubtedly, most of the ministers would have preferred a preaching assignment different from the one that was received.

Alas, whilst we preachers often need prayers, forgiveness and mercy for our sins of commission and omission in the pulpit, occasionally another perspective needs to be considered. The difficulty in communication is not invariably that of a defective "transmitter" in the pulpit; it can also be an out-of-focus "receiver" in the pew. Scarborough, Ont.

*(Rev.) W. A. Wallace*



# I N D E X - 1 9 6 6

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## Christmas in Switzerland

By Susan Smith



### Children's Story

■ Have you ever wondered how children spend Christmas in another land? Last Christmas I had the opportunity to see how boys and girls prepare for and celebrate the festive season in Neuchâtel, Switzerland.

For Swiss children Santa Claus is St. Nicholas — not our Santa who is a jolly, chubby fellow with a bright red suit, a wide black belt and high boots. Instead St. Nicholas is a thin man wearing a red robe trimmed with white fur cuffs and hem. He carries in one hand a bundle of twigs and over a shoulder a large sack filled with nuts, fruit, candy and toys. In Germany, St. Nicholas is known to carry a bag of black sooty coal with which he fills the shoes of children whom, he has heard, have been naughty and disobedient.

For the Swiss children, the birthday of St. Nicholas on December 6th begins the Christmas season. St. Nicholas roams the village streets, giving nuts and fruit to the eager children. Swiss boys and girls do not wait, like their Canadian friends, to open their gifts on Christmas morning but rather they open them on Christmas Eve.

Although the Swiss children do not

speak English, they still can sing the same Christmas carols in French or German with as much enthusiasm and happiness.

During Advent, they learn about the coming and birth of Jesus from their Sunday church school teachers and minister. The older boys and girls work hard preparing the Christmas pageant which they will present for their families and friends.

I know you would find their Christmas tree very different. The Swiss families decorate it with small, white candles, fancy cookies, raisins and a few strands of tinsel. It is a beautiful and unforgettable sight to see this tree lit and shining in a darkened room.

There is another ancient custom celebrated during this festive season in Switzerland, the burning of the immense "Noel Log" in the fireplace on Christmas Eve. The family gather around the fireplace in a semi-circle to listen to Father recite the ageless story of the shepherds and the wise men. They sing their favourite carols, play a piece on the piano, violin or flute. Sometimes they sit quietly within the warmth of the hearth and think about

the wonder and meaning of Christmas.

After weeks of preparation and warnings from Mother to stay out of the kitchen, the table is set for the Christmas dinner. Mother cooks a huge goose complete with all the trimmings — from steaming broth soup to roasted chestnuts. For dessert, Mother may make either a pudding particular to her canton (that is similar to a province) or a festive cake known as "gugelhupf" (it's delicious).

The remainder of the day is spent in visiting relatives or friends, bringing to them part of the Christmas cheer.

And thus, another Christmas has come and gone. To us who live in Canada, theirs is a truly unique Christmas with different traditions, food and activities. But wherever it may be — in a small Alpine village in Switzerland or among a group of Canadian students spending Christmas in a non-Christian land or at home in Canada, the spirit of Christmas still prevails. For Christmas is universal.

May I wish you and your family a very Merry Christmas, a "Joyeuse Noël" (French), a "fröhliche Weihnachten" (German)!★



## **THE THEME: MAN IN GOD'S WORLD**



### **THE SYMBOL:**

The cross and crown represent Christ as Lord and King over the world in which man exists to serve God and serve others.

The parabola signifies the presence of the everlasting God in the universe, He who created the universe and operates within it.

### **THE OCCASION:**

The 1967 Presbyterian Congress at Queen's University, Kingston, Ontario, June 2-6.

### **INQUIRIES:**

Should be directed to the Registrar, Congress Committee, 50 Wynford Drive, Don Mills, Ontario.











